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THE MILLENNIAL HARBINGER ABRIDGED

BENJAMIN LYON SMITH.

Introduction by

CHARLES LOUIS LOOS.

VOLUME I.

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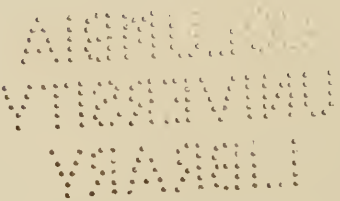
DEDICATION.

To Mary,

Sweetest name given to woman:
Meaning to me mother and wife,

This work is lovingly dedicated.



PREFACE.

Alexander Campbell began his editorial work with the *Christian Baptist*. The first number of this magazine was dated July 4, 1823, Mr. Campbell being then in his thirty-fifth year. The *Christian Baptist* was devoted to the work of criticism of the sins and mistakes of denominationalism.

After continuing the publication of the *Christian Baptist* several years, Mr. Campbell realized the need of constructive work, and he discontinued the publication of the *Christian Baptist*, and on Jan. 1, 1830, he gave the world the first number of the *Millennial Harbinger*, a monthly magazine, published from Bethany, Va., now West Virginia.

One of the reasons of the change of name was that he feared his brethren would be called Christian Baptists, a name which was being given them. One reason for the selection of the name *Millennial Harbinger* was the profound influence the doctrine of the second coming of Christ was having over all religious minds at that time. Mr. Campbell planned to give large attention to this subject, and hence called the new magazine the *Millennial Harbinger*.

The gifted Robert Richardson, and in later years Robert Milligan and W. K. Pendleton, were called to his assistance in the editorial work. Mr. Campbell continued as editor until 1863, when he sold the *Harbinger* to W. K. Pendleton, who, with Charles Louis Loos as assistant editor, continued its publication until 1870.

The *Harbinger* was a storehouse of the best constructive thought of the leaders of the Reformation. There have already been republished several volumes from this great magazine of truth; viz.: "The Christian System;" "The Debate on Universalism;" "Christian Baptism;" "Debate on Spiritualism;" "Christian Preacher's Companion;" "Popular Lectures and Addresses;" "Acts of Apostles," by A. Campbell; and "The Work of the Holy Spirit," and "Communings in the Sanctuary," by R. Richardson. The matters contained in these publications have been largely omitted from this work.

The MILLENNIAL HARBINGER ABRIDGED is an attempt to rescue from oblivion much that is of permanent value; to arrange it topically and

chronologically; to eliminate matters of mere local and temporary character, and, by carefully indexing, to render it accessible and available.

The *Harbinger* was not a symmetrical publication; it was a magazine, not a book; many subjects that we might wish had been fully discussed are not mentioned; many are partially treated, and many are repeatedly discussed, as they seemed of recurring interest; hence the MILLENNIAL HARBINGER ABRIDGED will not be found either symmetrical, systematic or exhaustive.

The work of selecting, abridging and editing was done as a special work from 1888 to 1894, while serving as minister of the First Christian Church of Topeka, Kan.; building a new church house, and acting as corresponding secretary of the Kansas State Board of Missions. It has been a labor of love.

I wish to acknowledge myself greatly indebted to W. K. Pendleton for his interest and advice in the planning and doing of this work; to Jabez Hall for his help freely extended, and to Charles Louis Loos, the surviving editor, for his encouragement and for the Introduction.

That the attention and interest of our brethren, and especially our preaching brethren, might be recalled to the teaching of the fathers: that we might become endued with their spirit of loyalty to the Word of God; that we might catch their habits of careful study of the Divine Word until it shall dwell in us richly; that we might hold fast to the liberty wherewith Christ has made us free and for which the fathers endured persecution; that we might catch the enthusiasm of the fathers and realize that every motive which justified them in making this great plea, now urges us to send it all over this land and to the uttermost parts of the earth—these are the purposes which caused the preparation of these volumes for the press.

We commend them to our God, asking him to use them for his high glory and for the help of his people.

CINCINNATI, O., May 15, 1902.

TABLE OF CONTENTS.

VOLUME I.

PAGES.

Preface iii
Introduction.—Charles Louis Loos ix
Extracts from Prefaces of Various Volumes of the Harbinger . . xv

BOOK I.—GOD.

Existence of God 1–5
Providence of God 5
Proofs of Providence 8
Preservation 12
Government of God 16
General and Special Providence 25, 47

BOOK II.—JESUS CHRIST.

Divinity of Jesus Christ 53
Character of Jesus 53
The Claims of the Messiah 61
The Second Coming of Christ 64
The Relation of Jesus to God 97

BOOK III.—THE HOLY SPIRIT.

The Gift of the Holy Spirit 109
Earnest of the Holy Spirit 115

BOOK IV.—THE BIBLE.

The Bible 139
Inspiration of the Scriptures 150, 201
Principles of Interpretation 155
The Double Sense of Scripture 167
Bible Reading 175
The Bible Cause 179
Effects of the Scriptures 181
Questions about the Bible 182
Prerequisites about Proper Interpretation 190
Different Theories of the Scriptures 192
Interpretation of the Scriptures 201
Sin unto Death and Sin against Holy Spirit 206
Plan of the Apocalypse 207

BOOK V.—THE KINGDOM OF HEAVEN.

Patriarchal Age of the World 221
Abraham 226
Two Promises 226
Covenant of Circumcision 227
Sinaitic Covenant 228

PAGES.

Two Seeds 228
The Blessing of Abraham 229
The Jewish Institution 230
The Kingdom of Heaven 236
Elements of a Kingdom 238
The Name 239
Constitution 241
The King 244
The Subjects of the Kingdom 245
The Laws of the Kingdom 246
The Territory of the Kingdom 247
Manners and Customs 249
Induction into the Kingdom 249
The Coming of the Kingdom 250
The Ascension of the Messiah 257
The Coronation of the Messiah 257
Present Administration of the Kingdom 259
Address to Citizens of the Kingdom 265
A Word to Friendly Aliens 272
A Word to Belligerent Aliens 275

BOOK VI.—RELIGION AND CHRISTIANITY.

Religion 289
Mahometism 289
Judaism 293
Christianity 294
Number of Adherents of Various Religions 295
Number of Adherents of Various Divisions of Christianity . . . 295
Power of Religion 296
Christianity Adapted to Man 310
The Christian 315–318
A Synopsis of Christianity 317
Evidences of Christianity 329
The Truth and Divinity of the Bible 351
The Foundations of Christianity 352
Arguments for Christianity 358
Revelation Possible and Probable 375
Tracts for the People; or, Evidence 381
Introduction to Debate on Evidence 391

BOOK VII.—THE GOSPEL.

The Gospel 399
Its Credibility 403
Sermon on the Law and the Gospel 409

BOOK VIII.—DOCTRINES OF REDEMPTION.

Regeneration 439
Terms of Regeneration 442
Facts 442
Testimony 443
Faith 445
Repentance 448
Reformation 452

PAGES.

Regeneration 455
The Bath of Regeneration 456
New Birth 458
Renewing of the Holy Spirit 459
The New Life 460
Physical Regeneration 463
The Use of the Theory of Regeneration 463
The Regeneration of the Church 465
The Regeneration of the World 482
Regeneration of the Heavens and the Earth 483
The Moral Regeneration of the Age 484
God's Part of the Work 491
Regeneration and Remission of Sins 495
Syllabus on Regeneration 500
(Regeneration, Justification, Sanctification, Adoption . . 501)
Justification 503
Remission of Sins 510
Criticism of Teaching 529
New Testament Use of Term Regeneration 539
Recapitulation 571
Eternal Life 579

INTRODUCTION.

CHARLES LOUIS LOOS.

The history of the reformation we advocate is, as we need not hesitate for a moment to declare, the most remarkable and interesting chapter in the religious annals of the United States. This will become more evident to men as this extraordinary movement will reach its fuller historical development, and its true character and power thus become better known. A cause like ours, that in a land so full of light, so wonderfully astir with the mighty spirit of the freest inquiry and judgment, has in a single lifetime won more than a million of adherents, representing the best intelligence and the most evangelical Christian faith of the nation, will every day more and more imperatively demand the attention and regard of men.

The history of its progressive development furnishes the reliable sources from which a correct knowledge of its true motives and character must be learned. The world has long since come to know, that often after the lapse of but a few generations the adherents, and even the public advocates, of a great religious reform lose the accurate knowledge of its true history, and so come to misunderstand its real motives and principles, and are thus led inevitably to misrepresent it to the people of their times. There is always a tendency to this departure from the fundamental ground of a great historic reformatory movement.

Fortunately for us and other inquirers, the entire progress, excepting its extreme incipient stage, of our work of reform is embodied in an abundant journalistic literature, that in a very masterful spirit and form has noted and expounded, by the hands of the leading men engaged in it, every step of its unfolding. What an interesting and instructive study this progressive historical panorama affords to us, who cherish in our hearts as a precious treasure this noblest effort to bring back the church of God to its primitive condition in faith, form and life!

The oldest men yet living among us, whose hearts still burn with the hallowed and soul-stirring memories of the heroic days of our early history, should cherish as of inestimable value this precious literature, and refresh in its pages their recollections of the men and the events that made that period so great, and by this means reassure their confidence in the glorious principles for which we have so long, so heroically and so victoriously battled. And the later born among us should here diligently seek a correct understanding of a cause

that deserves the highest appreciation of the enlightened Christian mind and the ardent devotion of the earnest Christian heart.

THE STADIA.

Our reformation presents to us a process of constant and very manifest development, both in the minds of the men who were the chief actors in this wonderful drama, and also in its external expression in doctrine and practice. This is one of its most interesting features. The enlightened student of history always gives particular attention to this fact that characterizes, and normally and necessarily so, the course of all great onward movements of men, notably of all real reforms.

The first stadium of our reformation, beyond its initiatory years, is unfolded historically in the *Christian Baptist*. This journal recounts the interesting story of those reformers coming gradually but steadily to the consciousness of the real meaning and the wide-reaching logical bearing of the original great motive of their reformatory effort. The forward steps taken in this remarkable period were the strides of giants in strength and in the distance measured by them from year to year. It was an era of heroic purposes and action, reaching through a sabbatical stage of seven years, from 1823 to 1830.

When this stadium had been passed through, notable advance had already been made by the reformers. The principles that had been proclaimed in the beginning, and had become the motive, the life and inspiring energy of their heroic undertaking, had by this time, by full and earnest discussion and the severe test of practical application, become established as immortal in their truth, justice and power in the conviction and ardent acceptance of myriads of earnest Christian men and women. This pioneer revolutionary stadium had confirmed this reformation as a great permanent fact in the religious history of our land. A new period of riper and more far-reaching thought, aims and action now opened before the reformers, both leaders and people. They were entering upon the second clearly marked and momentous stadium of our history.

SECOND STADIUM—1830.

The eminent men who, to use Walter Scott's favorite expression, "stood at the binnacle and at the helm of the ship Restoration," saw with clear vision that the time had fully come for building for permanent strong life, for the actual realization of the aims and hopes that had inspired them thus far. This was a most important hour with them. The name *Christian Baptist* itself indicated a state of still tentative efforts. The progress that had been made during the life of this valiant journal was owing to the wisdom and the intellectual, well-cultivated power of the leaders, their extraordinary zeal, and the

lofty principles which guided them. The name of the journal that inaugurated the new period in the progress of their enterprise, at once reveals a confident, joyful outlook into the future. They had now reached, they thought, the dawn of a millennial day that would see the church in the beautiful garments of its primitive faith and life, and in the glory of its primitive power. The new journal was to them *The Millennial Harbinger*. This name reveals to us especially the thoughts and hopes that now filled the great leader. Such, we know from personal intercourse with our heroic men of that day, were at that hour the sensations that stirred their hearts, and gave unwonted energy to their life. I would that it were in my power to depict to the reader the joy that pervaded all hearts that were in full fellowship with this effort to restore apostolic Christianity. The particular questions that now filled the minds and hearts of the master spirits among these reformers—Alexander Campbell always in the front—demonstrate to us the eminent qualities in mental power, in clear vision, in supreme devotion to the cause of God, and in ardent desire to see accomplished a complete and not an imperfect work of reform.* Let us thank God that our fathers were such men!

It was the questions of Organization, Co-operation, and Edification that now rose into high prominence. It will be noticed in the first volume of the *Millennial Harbinger* that the subject of Organization at once became a chief topic of discussion.

A. Campbell and his wisest fellow reformers said that a proper organization of the individual churches, in all that this implies, and always such an organization as the New Testament justifies—mark this!—was essential to the divine order of the entire church, and alone could give to the particular congregations and to the church in general enduring life and power, and was necessary to justify the high claim to a restoration of the apostolic order of things. The congregations, as can be easily understood, were at this time, as a general fact, yet very defective in this respect.

The subject of Co-operation also soon began to urge itself with force upon the attention of the enlightened men among us at that time. It was clearly seen that the particular churches could not remain separated from each other; the unity of the church must be real and evident, not only in thought and faith, but also in action. It is this conviction that led first to district co-operation, and in time to State and National associated efforts for Home and Foreign Missions.

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* A. Campbell, in one of those familiar addresses so customary with him, once said to a company of us ministerial students: "Never become men of one idea, however attractive it may be. It will make you one-sided men, and break up the integrity and strength of your life. The only *one* idea worthy of your entire devotion, is the great cause of God in Christ, not any one part of it."

With these themes of high moment was coupled also at an early hour, and in progressive development, that of Edification in its largest sense; *i. e.*, the vital question of the building up of the church in all its interests and power. This looked primarily to the establishing of a well-qualified ministry, to teach the congregations and to proclaim and advocate the gospel of Christ among men, both at home and abroad. A. Campbell and other leaders saw that, in spite of the many able preachers in our ranks at that time, this reformation was as yet very "imperfectly furnished with such a ministry as it needed and deserved, to educate the congregations and to represent our cause —the cause of God—faithfully, and with dignity and power, among men. It was a firm conviction of A. Campbell, one which he constantly uttered privately and publicly with the force of an axiomatic truth, that our reformatory work would never succeed without a well-educated ministry. This led him to establish Bethany College.

It was for many reasons not a very easy task to bring the people generally to a proper understanding and appreciation of these things, and above all to proper action in relation to them. The men of to-day, I am confident, have a very imperfect notion of the years of patient and strong teaching it required to bring individuals and the congregations to correct thought in matters that were so vital to the welfare of the reformation, and that are so very clear to most of us now. But there are many still among us, who, after the rich instruction and experience of seventy years, have not yet learned these lessons which our fathers, during the period of which I am speaking, strove so earnestly to teach. Fortunately, there were, during the very first decades of our history, many eminent men who not only understood clearly the reformation in its motives and principles, but who also were united in an accurate discernment of what it needed for its success. This unity of mind and spirit of our leaders prevailed and brought victory.

The *Millennial Harbinger*, which appeared in January, 1830, made these subjects of which I am speaking, in their full development and their practical execution, of special prominence during the entire period of its existence, especially while A. Campbell was its master spirit.

But still other questions of serious moment arose among us. We could not escape the common fate of the church in every age and in every land. At a comparatively early date men "arose among us speaking perverse things, and seeking to draw disciples after them." Dr. J. Thomas's propagandism of "Materialism," "Soul-sleeping" in Virginia and elsewhere in the East, with a certain following in the West; the attempt of Jesse B. Ferguson, at Nashville, to found a "liberal," "broad-gauge" religion among us, the evident fruit, as A. Camp-

bell once said to me, of his Unitarianism; the proposal to receive into fellowship the Unitarian "Christian" churches in the East, were all promptly and victoriously met by A. Campbell in the *Millennial Harbinger.*

The history of these exciting incidents should not be forgotten; the lesson it teaches is urgently needed to-day. Our fathers never "hunted" heresy—nor do we; but when it obtruded itself upon them, they boldly met it and vanquished it.

A. Campbell's debates with Bishop Purcell in Cincinnati, and with N. Rice in Lexington; his amicable written discussion with B. W. Stone on the divinity of Christ, with Dr. Lynd on questions lying between us and the Baptists, and with Mr. Skinner on Universalism, will open to the reader of the *Millennial Harbinger* an interesting vision of the stirring events that marked our history in our early days when heroic battles had to be fought.

The literature that embodies this history should not be lost. D. S. Burnet did us a good service by publishing in one volume an excellent compend of the *Christian Baptist.* A still more valuable treasure to us will be a liberal, wise selection from the riper journalistic literature in the *Millennial Harbinger.* We must therefore most heartily commend the undertaking to give to this generation the volume to which what I have here written is an introduction.

Orchard Island, Mich., July, 1901.

EXTRACTS FROM PREFACES.

THE MILLENNIAL HARBINGER.

No. 1. BETHANY, VIRGINIA, MONDAY, JANUARY 4, 1830. VOL. I.

I saw another messenger flying through the midst of heaven, having everlasting good news to proclaim to the inhabitants of the earth, even to every nation, and tribe, and tongue, and people—saying with a loud voice, Fear God and give glory to him, for the hour of his judgments is come: and worship him who made heaven, and earth, and sea, and the fountains of water.—JOHN.

Great is the truth and mighty above all things, and will prevail.

PROSPECTUS.

This work shall be devoted to the destruction of Sectarianism, Infidelity, and Antichristian doctrine and practice. It shall have for its object the development and introduction of that political and religious order of society called THE MILLENNIUM, which will be the consummation of that ultimate amelioration of society proposed in the Christian Scriptures.

Subservient to this comprehensive object, the following subjects shall be attended to:

1. The incompatibility of any sectarian establishment, now known on earth, with the genius of the glorious age to come.

2. The inadequacy of all the present systems of education, literary and moral, to develop the powers of the human mind, and to prepare man for rational and social happiness.

3. The disentanglement of the Holy Scriptures from the perplexities of the commentators and system-makers of the dark ages. This will call for the analysis of several books in the New Testament, and many disquisitions upon the appropriated sense of the leading terms and phrases in the Holy Scriptures and in religious systems.

4. The *injustice* which yet remains in many of the political regulations under the best political governments, when contrasted with the justice which Christianity proposes, and which the millennial order of society promises.

5. Disquisitions upon the treatment of African slaves, as preparatory to their emancipation, and exaltation from their present degraded condition.

6. General religious news, or regular details of the movements of the religious combinations, acting under the influence of the proselyting spirit of the age.

7. Occasional notices of religious publications, including reviews of new works, bearing upon any of the topics within our precincts.

8. Answers to interesting queries of general utility, and notices of all things of universal interest to all engaged in the proclamation of the *Ancient Gospel*, and a restoration of the *Ancient Order of Things*.

9. Miscellanea, or religious, moral, and literary varieties.

Much of the useful learning which has been sanctified to the elucidation of those interesting and sublime topics of Christian expectation, will, we intend, be gleaned from the Christian labors of those distinguished men of liberal minds who are ranked among the most renowned Fathers of Christian Literature, and much aid is expected from a few of the more enlightened brethren of our own time.

PREFATORY REMARKS.

Time, the great innovator, brings to pass everything. Gradual but unceasing is its march. It never slumbers. It never pauses. It gives maturity to everything.

When we are taught to read the volume of nature, or rather the great library of God, and have made some proficiency in the volume of Revelation, we discover that there is an admirable analogy between the volumes of Creation and Redemption. As is the progress of natural, so has been the progress of supernatural light. First, there are the glimmerings of dawn—then the twilight—then the risen day, and then the radiance of noon. So is not only the faith of the just, which brightens more and more until the perfect day; but also such are the developments of the light of life.

Starlight and moonlight ages are no more. The SUN OF MERCY has arisen. But as in the natural, so in the moral world, there are clouds and obscurations. There are interceptions of the light of the sun. There are eclypses partial and total. In a total eclypse there is the darkness of night. There have been both partial and total eclypses of the Sun of Mercy since his rising. Not only have there been cloudy and dark days, but actual darkness like that of night.

Had not a thick vapor arisen from the unfathomable abyss and hid the Sun of Mercy and of Life from human eyes, neither *the beast* nor the *false prophet* could have been born. Wild beasts go forth in the night, and in darkness commit their depredations. So the apocalyptic "*wild beast*" was the creature of night and of darkness.

Vapors arise from the waters, and from the unfathomable ocean * the densest fogs arise. When we dream of troubles, we wade through deep waters. Hence, the commotions and troubled agitations of communities, are symbolized by the waters of the great abyss. From these commotions, these deep waters arose the symbolic fog, the figurative vapors which overspread the heavens and hid the Sun of Right-

* Called in the King's Translation the BOTTOMLESS PIT; but most improperly. The sea was usually called the unfathomable abyss.

cousness from the eyes of mortals. The volumes of traditions, the cabalistic dogmas, the eastern philosophy, the pagan speculations, combined and modified, intercepted entirely, or totally eclypsed the light of the Moral Sun. Nearly all the earth was overspread in this darkness. The middle of this period has, properly, been called the Dark Ages.

Though the eclypse was total in Rome, it was not so everywhere. But the fairest portions of the Old World shared in it, and it was partial almost everywhere, where it was not total.

Why was this so? is one question; but, *Was it so?* is another. That it was so needs no proof, because all agree in the belief of the fact. We know some reasons, which may yet be offered, why it was so. But now we only appeal to the fact that it was so. This darkness has been only partially dissipated.

The Bible was brought out of prison, and Luther bid it march. He made it speak in German, and thus obtained for it a respectful hearing. It was soon loaded with immense burthens of traditions drawn from the cloisters and the cells where it had so long been incarcerated. It soon became unable to travel with its usual speed, and then stopped the Reformation. They took the points off the arrows of truth, and blunted the sword of the Spirit, so that the enemies of the truth could not be conquered.

About the commencement of the present century, finding that notes and comments, that glosses and traditions were making the word of God of little or no effect—I say, the pious of several of the great phalanxes of the rival *Christian* interests did agree to unmanacle and unfetter the testimony of God, and send it forth without the bolsters and crutches furnished by the schools; and this, with the spirit of inquiry which it created and fostered, has contributed much to break the yoke of clerical oppression, which so long oppressed the people—I say clerical oppression; for this has been and yet is, though much circumscribed, the worst of all sorts of oppression. The understandings, the consciences, the feelings, the bodies and the estates of men have been seized by this relentless tyrant. All who have demanded first fruits and tithes; all who have paralyzed the mind and forced the assent, or secured the homage of the conscience, have not been tyrants. Neither have all they who have rejected and reprobated this system, been humane, courteous, and merciful. There are exceptions even among priests. If the clergy never could reform the system, the system always could reform them. To repudiate the system, is to desecrate the priests, and whosoever has profaned or made common the priests, has been not only unchurched, but unchristianized. Such have been the past fates of those who ventured to depart from the consecrated way. But a new order of things has within the memory of the present

generation begun. Many of the priests have become obedient to the faith, and the natural, political, and religious rights of men have begun to be much better understood. All these auguries are favorable to the hopes of the expectants of the restoration of the ancient order of things. But nothing has so much contributed to the hopes of the intelligent, and nothing can more conduce to the regeneration of the church, than the disentanglement of the Holy Oracles from the intricacies of the variant rules of interpretation which the textuaries have fashioned into a system the most repugnant to all we call reason, common sense, and analogy.

In the happiest state which we can ever expect on earth, we can only, as individuals, enjoy as much of the favor of God as the most intelligent and devout of the first converts; and, as communities, we could enjoy no more Christian peace and joy than some of the first congregations after the first promulgation of the gospel. Greater temporal felicity might be enjoyed, but the spiritual attainments of many of the congregations can not, in the aggregate mass of religious communities, be much, if at all, surpassed.

Place the whole of any community, or even the great mass of any community, under influences similar to those which governed them, and what the most sanguine expect from a Millennium would in social and religious enjoyments be realized. But there is no fixing bounds to the maximum of social and refined bliss which would flow from the very general or universal prevalence and triumphs of evangelical principles. To see a whole nation bowing, with grateful and joyous homage, to the King Eternal, immortal, and invisible, mingling all their affections in their admiration and love of him who had obtained immortality for man, would open a new fountain of enjoyments of which we have not yet tasted. To see even a few scores of intelligent Christians, in whom we confide as fellow-soldiers and fellow-citizens, and joint heirs of the heavenly inheritance, meeting around one and the same Lord's table, and uniting in the praises and adorations of one and the same common Lord and Saviour, imparts to us a joy which we are unable to express. What we should feel, or how we should feel, among myriads of such, is not for us now to conjecture. But of this in its proper place.

All I wish to remark on this occasion is, that the first step towards the introduction of this glorious age is to dissipate the darkness which covers the people and hides from their eyes the Sun, the quickening, renewing, animating Sun of Mercy. We expect no new Sun, no new revelation of the Spirit, no other than the same gospel and the same religion, only that it shall be disinterred from the rubbish of the dark ages, and made to assume its former simplicity, sublimity, and majesty. The demons of party must be dispossessed, and the false

spirits cast out. The human mind must be emancipated from the bondage of error, and information not only augmented, but extended to all the community.

Light is certainly increasing—charity enlarging the circle of its activities—the mountains of discord diminishing, and the deep valleys which separated Christians, are filling up. But much is to be done before all flesh shall enjoy the salvation of God. If all who love the Lord and the salvation of men, would unite their energies and bury the tomahawk of party conflicts, no seer could predict how rapid would be the march and how extensive the triumphs of the gospel.

But the mighty agent, or rather the successful means, of this most desirable revolution, will be the *ancient gospel.* There are many gospels now preached. The gospels of every sect are something different from each other, and something different from the apostolic. There can be, in truth, but *one* gospel; but there may be many new modified and perverted gospels. Some make their own god and worship him; and all who create a new god invent a gospel to suit his character. Surely no man of good common sense can imagine that the god of the Calvinists and the god of the Arminians are the same god. He that fancies that the god of the Trinitarians and the god of the Unitarians are one and the same divinity, can easily believe in transubstantiation.

The wisdom and the power of God, when combined, will be surely adequate to accomplish the most extraordinary promises on record. Now the placing of all nations under the dominion of his Son, under the reign of favor, under the influence of all that is pure, amiable, and heavenly, is promised; and by what means so likely to be accomplished as by that instrument which is emphatically called the wisdom and power of the Almighty? That instrument is the old gospel preached by the Apostles. This is almighty, through God, to the pulling down all the strongholds of infidelity and profanity, to the subversion of Atheism, Deism, and Sectarianism. It proved its power upon the nations once, and it begins to prove its power again. The sword of the Spirit has been muffled with the filthy rags of philosophy and mysticism until it can not cut through the ranks of the aliens. But so soon as this gospel is promulged in its old simplicity and in its native majesty, it will prove itself to be of God, and as adequate as in days of yore. It will pierce the hearts of the King's enemies; and while it slays their enmity, it will reconcile them to the authority and government of the Prince of Peace.

In prosecuting one of the great objects of this paper, and, indeed, the leading object, this point will not be lost sight of. Our modern gospels, like the metaphysics of the schools, have been inoperative, except to alienate men from one another, and to fill some with spiritual

pride, and to abase others under a morose humility. Here we see them exulting in enthusiasm, and there melancholy under a system of doubts. Between these two classes there is the opinionative, the speculative, the cold and stiff formalist—exact in the ceremonies, and precise in all the forms of religion, without the power. Some, from a bolder and more independent mind, and from a happier constitutional temperament, dared to be pious and to aspire after a higher enjoyment of the spirit of religion. But these do not give character to the age.

One of the two great Reformers attacked the *practices*, and the other the *opinions* * of the earlier part of the sixteenth century. The former was by far the most useful and puissant reformer. He gave the deadliest blow to the Beast. The other, intent on making men think right, only made converts from among the converted. This has always been the case. As Luther excelled Calvin, so did Wesley excel the Erskines. They both began upon communities called Protestants, but degenerating Protestants. Wesley directed his energies to the works of men, and the Erskines to their heterodox opinions. Wesley excelled his own more metaphysical brother, Fletcher. Fletcher was as far superior to Wesley as a reasoner and metaphysician, as Calvin was to Luther. But, as a reformer, Wesley was as far superior to Fletcher as Luther was to Calvin. The reason is obvious: the gospel called for a change of conduct—for obedience on new principles. It presented great operative principles, but called for immediate submission to new institutions. Luther's plan was more in unison with this than Calvin's; and Wesley's more than Fletcher's. Hence more visible and more useful in their tendencies. Practical men always have been the most useful; and, therefore, practical principles have been more beneficial to mankind than the most ingenious and refined speculations. Symmes might have amusingly lectured a thousand years upon his visions and his fancies; but Christopher Columbus, in one voyage, added a new world to the old one.

The ancient gospel spoke by facts, and said little about principles of action of any sort. The facts, when realized or believed, carried principles into the heart without naming them; and there was an object presented which soon called them into action. It was the true philosophy, without the name, and made all the philosophy of the world sublimated folly. It was ridiculous to hear Epicureans and Stoics reasoning against Paul. While they were talking about atoms of matter and refined principles, about virtue and vice, Paul took hold of the Resurrection of the Dead, and buried them in their own dreams. He preached Jesus and the Resurrection; he proclaimed

* Each of them attacked both sentiment and practice; but I mean one of them paid chief regard to practice—the other, to correct views.

reformation and forgiveness of sins; and before they awoke out of their reveries, he had Dionysius the Mayor of the City, the Lady Demaris, and other notable characters, immersed into Jesus.

The ancient gospel left no man in a reasoning mode about any principle of action. It left him in no doubt about the qualities or attributes of faith. It called for the obedience of faith; and by giving every man an opportunity of testing and showing his own faith by his works, it made no provision for cases of consciences, nor room for philosophic doubting. But I do not here eulogize it, but only intend to say that it is the only and the all-sufficient means to destroy antichrist, to heal divisions, to unite Christians, to convert the world, and to bless all nations; and viewing it in this light, we shall find much use for it in all that we shall attempt in this work.

In detecting the false gospels, nothing will aid us so much as an examination of their tendencies, and a comparison of their effects with what the Millennium proposes. The gospel of no sect can convert the world. This is with us a very plain proposition; and if so, the sectarian gospels are defective, or redundant, or mixed. To one of these general classes belong most of them.

When opposed by the interested, by those whom the corruptions of Christianity feed with bread and gratify with honor, I will call to mind the history of all the benefactors of men, and draw both comfort and strength from the remembrance that no man ever achieved any great good to mankind who did not wrest it with violence through ranks of opponents—who did not fight for it with courage and perseverance, and who did not, in the conflict, sacrifice either his good name or his life. John, the harbinger of the Messiah, lost his head. The Apostles were slaughtered. The Saviour was crucified. The ancient confessors were slain. The reformers all have been excommunicated. I know that we shall do little good if we are not persecuted. If I am not traduced, slandered, and misrepresented, I shall be a most unworthy advocate of that cause which has always provoked the resentment of those who have fattened upon the ignorance and superstition of the mass, and have been honored by the stupidity and sottishness of those who can not think and will not learn. But we have not a few friends and associates in this cause. There are many with whom it shall be my honor to live and labor, and my happiness to suffer and die.

The ancient gospel has many powerful advocates; and the heralds of a better, of a more blissful order of things, social and religious, are neither few nor feeble. No seven years of the last ten centuries, as the last seven, have been so strongly marked with the criteria of the dawn of that period which has been the theme of many a discourse, and the burthen of many a prayer. EDITOR.

PREFACE.—1831.

The first thought of the Almighty Maker of this stupendous universe, in reference to this system, was the ultimate and ineffable glory and bliss of his rational offspring. When creation is contemplated in accordance with the character of its Great Architect, this idea suggests itself to the mind. The most august palace ever reared by human hands was for the residence of him who designed it. His splendid and happy inhabitation was the first thought in the designer; and, in subordination to this, was the whole scheme originated and conducted. That which was first in the design is, however, always last in the execution. For although the Prince first thought of his magnificent abode in the castle which he erected, it was not till everything pertaining to its perfect completion was accomplished, that he made it the mansion of his glory. The painter's last touch precedes the entrance of the illustrious resident. The first thought is the end, and the first act the beginning of all things.

Before the real temple of Jehovah will be perfected and the city of the Great King ready for his reception, the scaffolding must be consumed. But the Most High God dwells not in temples made by human hands. He builds a temple for himself. And that temple will be the purified and glorified spirits of the saints. They are the materials of God's own house. "I will dwell among them and walk in them," says the Almighty. But all the saints shall be placed as stones in this heavenly temple before its gates are opened, before the New Jerusalem descends from the present heaven, and becomes the new and eternal mansion of Nature's Immortal King. Hence the general conflagration of the scaffolding of the works of nature and of grace is, in the visions of future things, to precede the first note of the eternal song to him who will inhabit thenceforth the new praises of eternity.

The material systems are but the scaffoldings to the different stories of the heavenly temple of many mansions. As respects our race, it is nature first, grace second, and glory third and last of all. When all the lumber of seven thousand years shall have been consumed, and the dome of glory everlasting perfected, the first thought of the Great Contriver shall be intelligibly expressed to the universe of glorified reason. God, *all in all*, is the chorus of the eternal song. The tongues which sing it shall not be eternal mutes. Every opposing mouth shall be stopped, when the great consummation vindicates the plan and progress of the supreme government of all systems. Let us, then, kiss the Son, be silent, and adore.

Man was made in the image of God. His little creations are imitations of the Great Creator. We form designs and attempt their accom-

plishment. Our first thought is the end of our efforts; and if we live to perfect our plans, we do no more than give expression to the first idea. The volume can not be read till the last word is written; but the reading of it is always in the intention of the writer. The effect to be produced is the ultimatum in his intention who writes a book. He thinks that he may write, and writes that it may be read; but the reading is solicited for the end proposed to himself.

When our bodies are immersed in water and our souls into the Holy Spirit, our plans are all religious. If we value intelligence, it is for its purifying tendencies; if we value purity, it is for its blissful termination. Bliss is our goal—intelligence and purity is the race-course.

Human happiness is our end and aim in all our editorial labors. But as in the scheme of Heaven, wickedness must be punished, and the wicked afflicted; so in the most benevolent designs those who oppose the way of righteousness must be chastised, were it only by the exposure of their schemes.

We still flatter ourselves that we shall have less occasion for the invective, and more room for the development of the renovating truth. It is always, however, difficult to remove the rubbish without raising the dust; and the Babel repairers have always obstructed the rebuilding of the Lord's city and his earthly temple.

Kind nature has given, as Anacreon saith, to each animal a defensive weapon, from which it has withholden an offensive one. Timidity is to the sheep what horns are to the goat; the swiftness of foot of the hare is its shield against the teeth of the dog; to the lion she has given teeth and paws; to the ox, horns; to the horse, his hoofs; and *to the wild cat, its musk.* Each, when attacked, relies for protection upon its natural armor of defense. Truth has *argument;* and error, *vituperation* and *anathema* for its defense.

Reason, we repeat, is the strength and dignity of man. He who has to employ another weapon in his own defense, degrades himself as well as his cause. Cannons are the last reason of kings, it is said; but this is an abuse of speech. Brutal force might as justly be called the eloquence of a highwayman. The anathema of a clerical council and the denunciations of a mercenary press are the last reasons of errorists: but these, like cannon balls, are not addressed to the understanding, nor the conscience; but to the animal fears of men.

The press is as venal as the pulpit, when error is to be propagated; and when passion and pride are to be gratified, a falsehood or a malediction is more suitable than the Sermon upon the Mount. Satan's kingdom has been built up by lies, as uniformly as that of the Messiah by truth. In the controversy about the body of Moses, Michael reasoned, but did not slander nor revile: while Satan reviled and did not

reason. Ever since error was believed among men, it has been sustained by the same means by which it was first introduced.

By some strange fatality the opposers of reform have always defeated themselves. It is true they formerly succeeded in keeping a part of their kingdom from an apostasy from error. Those who succeeded in opposing Luther, succeeded in keeping up the superstitions of popery; and the children of them who opposed him are now inheriting their father's errors. In this way their gain was the loss and ruin of their own posterity. What they lost of their kingdom was little in comparison of what they lost in their own persons and families. In every war against the New Testament the loss is loss, the gain is loss, and every victory is a defeat. Thus error always defeats itself.

Men are never more deceived than in their calculations upon success in opposing reformation principles. Even after their battles are wisely planned, their preliminary schemes successful, and victory in sight, the trophies often recede from the eye, and the crown from the touch of the confident aspirant. No doubt that Herod felt himself secured in his throne, and obtained a quietus to his fears after the slaughter of the infants in Bethlehem. But he knew not that the infant whose death alone he meditated was sleeping securely in Egypt.

When the chief priests, at the head of an exasperated populace, sustained by a Roman governor, had crucified the Prince of Life, they rejoiced that victory was won, and their lordship over the people retained in spite of the wonderful revolutionist. But transient was their joy, and short-lived their exultations! The dead Jesus is found instructing his disciples to wage a more successful war against the rulers of the darkness of this world. The Apostles alarm the Sanhedrim by the thousands who heard them gladly, and they began to machinate anew against these propagators of what they called the odious heresy. The ringleaders, Peter and John, are thrust into prison. The heretics secured, the priesthood again exult. Their joy, however, is soon turned into sorrow. To-morrow morning the prisoners are speaking to the people, and the people still hear them gladly. Every scheme to suppress, and every victory which the enemies of the ancient gospel imagined they obtained against it, only furthered its progress and gave it the ascendant over its rival systems. Even the martyrdom of Stephen, the dispersion of the great congregation which was in Jerusalem, and the fierce opposition of Saul of Tarsus, for a time—all conspired to give momentum and celerity to the march of reformation.

Every effort to reform has been opposed by those whose professions ought to have placed them in the van of the preachers of righteousness. But experience has proved that those in power with the people are always afraid of revolution. There were those at home as well as

those abroad who opposed the American Revolution. Often was the contest represented as very doubtful, and sometimes thought to be almost suppressed; but, like a smothered fire, it broke out again with all-conquering power. The enemies of liberty and equal rights in the old country, speaking through their representatives in Parliament, often said, "A few more ships of the line, and a regiment or two more dispatched to the colonies, and the rebels are vanquished." They raised new armaments, and equipped new ships, and sung, "Down with the insurgents!" but all in vain. The rights of man triumphed, and will triumph again!

Luther's Reformation was often represented as expiring in agonies. Still it lived and progressed. The councils of the Pope and his Cardinals were held often and at short intervals. The lesser and the greater excommunications were threatened, and relied upon. But what did they avail? The "*bull*" of excommunication is issued to *gore* Luther and his friends; but what of that? The very instant the councils had done all they could, the cause began to triumph.

Even yet the enemies of reform rely upon such measures; and because some of the reformers have suffered the greater excommunication from the hands of the general union councils *de propaganda fide*, the Luminary of the anti-reformists proclaims the speedy desolations of New Testamentism in Kentucky. A few months are allowed for the funeral obsequies, and the days of mourning for the reformers shall be ended.

But as soon will the *Baptist Chronicle* and its friends prevent the rising of the sun, as suppress the progress of reform in this commonwealth. There is a redeeming principle in this community which no man nor set of men can impede. Since my last visit to this country the conquests of the spirit of inquiry and research, everywhere apparent, and the progress of many great minds in the knowledge of the Christian institution, far surpass anything I had learned from the most flattering communications. The immense congregations which we meet in every town and village, as well as in the country, which no inclemency of weather nor unpleasantness of the roads prevents, with the crowds of inquirers flocking to the hospitable firesides of the friends of reform, constitute one of the signs of the times here, which no perversity of mind can misinterpret.

The chain of Xerxes did as much fetter the sea, as the Franklin Decrees can restrain the inquisitiveness which is everywhere abroad. The minds of the Kentucky reformers have done as much homage to the Frankfort triumvirate as Mount Athos did to that vain and haughty monarch, who presumed to command it into obeisance. Some men are slow to learn, even in the school of experience, or they would

ere now have learned that the human mind can not be restrained by prohibitions, nor made to think per orders of those in power.

PREFACE.—1833.

Time, the material of which life is made, never pauses. In its onward current to the ocean of eternity, it carries with it all the busy tribes of men. Our fathers—where are they? and the Prophets—do they live forever? Lord, teach us to number our days, that we may apply our hearts to wisdom and understanding!

The year *One Thousand Eight Hundred and Thirty-three* has arrived. Almost eighteen full centuries are completed since life and incorruptibility arose from the darkness of the grave, in the person of Messiah, to bless a dying world. The Apostacy is in its dotage, and the Man of Sin tottering on the brink of the grave. The world is in travail; a new age is soon to be born; and the great regeneration is at hand. The parchments, the leagues and covenants that bind the nations in their social and unsocial compacts, are moth-eaten. The foundations of the political mountains and hills are crumbling down to dust; and the imbecilities of all human policies to give to man the knowledge of his rights and the enjoyment of them, are becoming manifest to all. A solemn expectation, an eager longing for some great change, the sure prelude of a mighty system of revolutions, is marked in the pensive countenances of all who think and believe that the Lord Almighty reigns. Expectation is on tiptoe, stretching forward into the mysterious future, ready to hail with acclamation the harbinger of better times. Jew and Gentile now unite in the anxious anticipation of a great deliverer, whose right to rule the nations none dare dispute.

Our little party jealousies and strifes, our ecclesiastical bickerings and feuds, are all arguments of irresistible demonstration that the Christian profession has, in the long, dark night of error, mistook its way, and been jostled off the foundation of God.

The voice of reformation has been lifted up, and the banners of the ancient constitution of Messiah's kingdom have been unfurled. The ancient standard has been dug up out of the ruins of the ages of delinquency; but of the immense multitudes who acknowledge its theoretic excellence and practical utility, how few are inspired with that holy spirit of unconditional submission to the authority of the Prime Ministers of Messiah's realm, which distinguished the soldiers of the cross in the days of uncorrupted Christianity.

A remnant has always been found in times of the greatest delinquency; and in the close of the times of the Gentiles we have reason to rejoice, that there is a goodly number of the Gentiles who rally under the testimony of Jesus, and are zealous for his institutions.

The theory of reformation is, however, far in advance of the practice, *and to this fact special regard will be had in the volume which we have just commenced.* It is no common thing to be, in the constitutional import of the word, a practical Christian, or, rather, a Christian in fact. To admire and commend such a one is easy and pleasing to all; but to exhibit and fill up all the outlines of a child of God, a citizen of heaven, and an heir of immortality, is not the result of a wish or a prayer, but of the untiring efforts of an enlightened understanding, and a pure heart, to be conformed to the whole declared will of our Father who is in heaven. EDITOR.

PREFACE.—1835.

Every day's experience develops more fully the profound depths of the philosophy of the Divine Author of the Christian faith. Wisdom, knowledge, and goodness infinite appear in all his aphorisms. Errors of some sort may be found, have been found, and will be found in some of the maxims and sayings of the wisest of the wise men of all times, either ancient or modern; but no man's age, wisdom, knowledge, or experience has yet found one flaw in the reasonings, one error in the conclusions, one mistake in all the recorded sayings of Jesus the Nazarene. Moreover, it is, to me at least, most clearly evident, that if human life were extended for the term of seven thousand years: and if one man's experience were so enlarged as to engross within it the experience of all the men that have lived or shall live in that long period, he would at the close of his life have as much reason as when he first began to think for himself, to exclaim, O the depths both of the wisdom and knowledge of Jesus Christ! How infinite! How unsearchable!

This fact constitutes no weak argument in proof of his celestial and divine descent. We might stake our hope of eternal life upon the inability of man, philosopher or sage, to detect an error or a falsehood in all that is recorded of him. But it was not for this purpose that we have made this remark; we have been led to it when about to quote a maxim from Jesus as pertinent to the commencement of a new volume. That maxim is, "*Sufficient for every day is its own trouble.*" From which I learn, first, that every day has its *own* trouble; and, in the second place, that its own trouble is *sufficient* for every day. This I did not know some twenty-five years ago.

In the bright sketches of a vivid imagination I foresaw, in the glowing visions of the future, many clear and cloudless days, without a sorrow or a sigh. But I was as one that dreamed. Every day, with all its pleasures and its joys, has had its troubles, too.

Though by kind nature happily inclined ever to contemplate the bright side of the picture, the disappointments of every day have at

length thrown some dark clouds into all my paintings of the remnant of life. There are no more golden days, free from cares and fears, within the horizon of my future anticipations. But the philosophy of Jesus happily interposes in my behalf, and admonishes me not to increase the troubles of to-day with those of to-morrow; but to regard the troubles of the present as *sufficient* without the addition of the anticipated evils of the future. While, then, the maxim of the Great Teacher assures us that every day "has its *own* trouble," it kindly admonishes us to regard its own trouble as *sufficient*.

From the preface to the volume of 1838 we extract this: The theory and practice of Christianity are as distinct as the theory and practice of medicine. Few persons are eminent in both. The busy theorist has not time to practice; and the busy practitioner has not time to theorize. We teach that right thinking must precede right speaking and right acting; but should we stop at the end of right thinking, and be satisfied with ourselves, we should prove ourselves to be wrong thinkers of no ordinary type.

We have had the Gospel and Christianity restored on paper and in speech; we want to see them living, moving, and acting on the stage of time, on a larger scale and with more brilliant light and power than has hitherto appeared.

To *extend* the Christian profession, rather than to *elevate* it, has been too much the spirit of modern enterprise. To extend it is, indeed, most desirable and most consonant to the suggestions of the Christian spirit; but few seem to apprehend that to elevate it is the surer and speedier way to extend it. The boundaries between the church and the world are not sufficiently prominent to strike the attention of the truly inquisitive. The heavenly character of Christ's religion is so deeply veiled under the garb of expedient conformity to worldly maxims and worldly interests, that it is too dimly seen to command the attention of even those who ardently seek for some substantial joys to fill an empty mind.

Our brethren in the cause of reformation are indeed surrounded with some unpropitious circumstances. They began with theory, and their opponents are determined always to keep them in it. The reformer is too often regarded as the assailant, and the objects of his benevolence feel as though they ought to stand upon the defensive. So have we been often regarded. But while we earnestly contend for the faith anciently delivered, we ought to remember that even that faith was delivered for the sake of its living, active, and eternal fruits.

In 1840 he says: "Years roll on: the pulse of time never ceases. the wheels of Nature carry down all the living with a constant and rapid motion. We are born, we live, we die, and are forgotten amidst

the bustle of coming years. We are now, the actors—the *dramatis personae* on the stage of time. Each one plays his part, and retires behind the curtains of death. But the sequel is on another theatre, before other spectators and auditors. The plaudits and the hissings are eternal. We play for crowns and kingdoms—for deathless fame and imperishable treasures. A heaven is lost, or a heaven is won at the close of the last act.

"There are many subordinate parts in the great drama of human existence. There are also very conspicuous and high places—great responsibilities—immense prizes—while every one has his own destiny at stake, and all are to be rewarded according to their works.

"Such reflections crowd upon us on the commencement of a new volume in the progress of a great revolution—a reformation—a change for the better in the ecclesiastic and moral relations and positions of society. We feel our obligations and responsibilities to be very great. The cause on hand is above all causes now before the bar of public opinion. It demands all our powers—it calls for all our resources. The question is variously propounded; but the substance is, *Who shall rule in Zion?*—Jesus or the Pope?—Christ or Antichrist?—the twelve Apostles or twelve hundred Synods and Councils?—the New Testament or a human creed?—the Word of the Lord or the Opinions of men?—Union or Schism?—Catholicity or Sectarianism?—one Lord, one faith, one baptism, or three Lords, three faiths, and three baptisms?"

Preface, 1841: "In the present volume some points claim our special attention: such as, the necessity of a more conciliatory spirit towards the more evangelical professors—the necessity and practicability of the enjoyment of larger measures of spiritual influence—education in all its branches, domestic, scholastic, and ecclesiastic."

In 1843 we find: "There is yet, however, much wanting in very many of our churches to bring them up to their own acknowledgments. We want a thorough church organization, a more efficient ministry, in and out of the church; Elders, Deacons, and Evangelists; and, above all, more spirituality and moral excellence; much less conformity to the world—and a more cordial, devout, and unreserved submission to the Lord, are points in which we are very generally yet wanting; to all of which, especially to the subject of church organization and family education, shall we devote, the Lord being our helper, the pages of the present volume."

In 1844 he says: "Had I the means of accomplishing my desires, I would have a Quarterly Christian Review, of solid and substantial reading, composed of sacred literature, various Biblical criticism, reviews of new publications on Theology, notices of persons and things ecclesiastical."

In 1848 Mr. Campbell says: "Still we would not have our readers nor the public conclude that we do not think that, in several instances and in some points, certain matters have had an exaggerated importance given to them by over-zealous and less informed brethren—that there has been much mismanagement, also some unchristian developments and speculations promulged amongst us, as well as a too dogmatical spirit displayed on the part of certain writers, editors, and preachers. We have, indeed, had as little of these as could have been rationally expected amongst so many disconnected and unassociated editors, writers, preachers, and teachers, coming from parties and schools as numerous and as various as all the parties and schools of Protestant Christendom. Had we not had cohorts of other minds well read and better balanced, zealous, indefatigable, and influential, we must have been greatly disappointed or signally defeated. It is all, indeed, the Lord's doing and marvellous in our eyes."

In 1849 he says: "It was well for the cause that no one presumed to print anything for many years, till its main principles were well matured by a few. During the first ten years, while matters were under investigation and oral discussion, but one single pamphlet appeared on the legal and evangelical dispensations. We did not then grow so rapidly into scribes and editors as we have since done. Some amongst us, converted in their minority, very soon after their majority deem themselves competent to enter upon the responsible duties and calling of editors and teachers of old men and fathers."

BOOK I.

GOD

THE MILLENNIAL HARBINGER ABRIDGED.

BOOK I.

GOD.

EXISTENCE OF GOD.

Dr. Robert Richardson, as "R. R.," writes in the *Millennial Harbinger*, 1836, page 219, *et seq.:*

The existence of a Supreme Being, necessarily presupposed in the consideration of the preservation and government of the world, is so extremely evident, that it can scarcely with propriety be considered a matter to be seriously argued. It is the amiable Fenelon who observes, "that so far from being a thing that wants to be proved, it is almost the only thing of which we are certain." It is indeed a remarkable instance of human weakness and folly, that so obvious a truth should ever have been doubted, and more especially by some persons of erudition and high attainments.

It must be confessed, however, that very few have openly professed Atheism, the far greater number of Freethinkers having attempted to conceal their hatred of religion under the garb of Deism, as being more specious, and therefore less abhorrent to the universal reason of mankind. On this account Deism has been regarded as Atheism under another name, and with great propriety; for as the admitted existence of the sun brings along with it that of light and heat, by which only we are enabled to know that such a thing as the sun exists, so a sincere belief in the existence of God, naturally and necessarily involves an acknowledgment of the truth of revelation, and of his regard for his creatures in the preservation and government of the world, which the Deists have refused to admit. Hence the doctrines of Epicurus, who supposed that the gods spent their time in luxurious ease, and that they did not concern themselves in the affairs of mortals, were regarded even by Plato as amounting to Atheism. And many of the Deists have upon their death-beds either acknowledged the error of their system and the truth of revelation, like Voltaire, or like Hume, who when dying seemed to amuse himself with a game of chess, and have by thus *over-acting* their part, betrayed the secret misgivings and forebodings of conscience.

In later times, infidelity has assumed a different form, and modern philosophists have become so chary of committing themselves, and so exceeding modest, that they will neither affirm nor deny the existence of God; but, affecting to be governed solely by their senses and their experience, confess themselves wholly ignorant of the matter. They absurdly imagine that they are independent of all reasonings and inferences, when they reject faith and testimony, together with the proof of the divine existence drawn from nature, and depend solely upon the knowledge derived through the senses; while at the same time they are unable to attain conclusions even from the impressions made upon their own senses without a process of reasoning from effect to cause, precisely similar to that which they reject in regard to the Divine Being.

But it were vain to argue either with those who imagine the world to have been made and preserved by chance, thus making Chance put an end to Chance and introduce order, design, necessity, and fate; or with those who disbelieve the existence of God without denying it, for none of them will believe any more than they can help on this subject,* or what suits their theory; and their reason consists only in contradicting the universal reason of mankind. For if the proposition that there is a Supreme Intelligent First Cause is not believed by them, though it be sustained by the wonderful marks of design and contrivance in the universe in the nice adaptation of the most delicate machinery to the most important and useful purposes, whether in the human mind with its various co-operating faculties of curiosity, attention, imagination, memory, and judgment; or in the material part of creation with all its infinite variety of skill and purpose; they are wholly without the pale of argument, and beyond the reach of reason.

To the Christian, however, the volume of nature is full of meaning. He perceives the impress of an almighty and beneficent Being in everything around him. To him God is all and in all. His whole employment is to study and to imitate the divine character. In his view, indeed, the universe is but a revelation of the attributes of God, and his studies of nature are an investigation of the power, wisdom, and goodness displayed by the Author. Every new discovery of his perfections fills his bosom with delight, and animates his soul with pure and elevated principles, and he rejoices to know that eternity is a period fitted to the lesson he is to learn—the nature of the Infinite Jehovah.

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*In other matters many of the Sceptics have been the most credulous of mankind. Charles II., on witnessing the credulity of the younger Vossius when on his visit to England, exclaimed, "There is nothing which Vossius refuses to believe except the Bible."

The Christian, therefore, is a constant and an improving pupil. His is not the bigotry which fixes upon a few imperfect dogmas, as containing all that can be known of God; nor is his the enthusiasm which a proud and vain imagination leads beyond the confines of nature, reason, and revelation. For him the darkness of Ignorance is no refuge; but he loves the light of Truth. The investigations of science, and the true knowledge of nature only serve to impress still more deeply his convictions of the power, wisdom, and goodness of Him who "created all things and for whose glory they were and are created." It is indeed always the effect of true science to develop the purpose and skill of the Divine Architect. Thus the reason of the peculiar formation of the human eye was not understood till Newton discovered the nature and laws of light, when it was found that these fixed laws had been understood and acted on by him who made the eye, which is so perfectly accommodated to these laws that the most ingenious artist could not imagine an improvement of it. Nor was it known why the bee should in all countries, and at all times, shape its cells precisely in the same manner, the proportions accurately alike and the size the very same to the fraction of a line; till the most refined mathematical analysis discovered that this form and size were of all others best adapted to the purposes of saving room, and work, and materials. "This discovery," says Brougham, "was only made about a century ago: nay, the instrument that enabled us to find it out—the *fluxional calculus*—was unknown half a century before that application of its powers. And yet the bee had been for thousands of years, in all countries, unerringly working according to this fixed rule, choosing the same exact angle of 120 degrees for the inclination of the sides of its little room, which every one had for ages known to be the best possible angle, but also choosing the same exact angles of 210 and 70 degrees for the parallelograms of the roof, which no one had ever discovered till the eighteenth century, when Maclaurin solved that most curious problem of *maxima et minima*, the means of investigating which had not existed till the century before, when Newton invented the *calculus*, whereby such problems can now be easily worked."

But it is not alone the deep researches of science which confirm the Christian, for the evidences of an intelligent and designing Being are displayed in bold relief to the eyes and understandings of men, even the most illiterate, in the wise and beneficent arrangements upon the face of nature. He marks, therefore, not merely the adaptation of the eye to light, but its adjustment to the conditions and circumstances of different animals, as in the case of the bat and the mole, the eagle and the lynx. He admires the wisdom which has given to those creatures which live in mud, not only a hard and horny eye,

but furnished them instead of eyelids with a little brush to clean the eye; and which, while it has given to man eyelids to moisten and protect the eye, has omitted them entirely, as unnecessary, in fishes whose eyes are washed by the water in which they swim. He contemplates with delight the beautiful proportions of the deer and the swift antelope upon the mountains; and while, on the lake he loves to view

> "The pilot swan majestic wind,
> With all his cygnet fleet behind,
> So softly sail, or swiftly row
> With sable oar and silken prow"—

he considers the design and skill shown in the formation of that "sable oar"—*the web-foot*, which the inventors of steamboat paddles have never yet been able even to imitate.

While the Christian thus regards the proofs of design and contrivance manifested in creation, he reasons that "had he to accomplish such purposes, he should (if possessed of sufficient power and skill) have used some such means," and therefore concludes that these owe their origin to a Being supremely wise and infinitely powerful. "This process of reasoning," says Brougham, "is truly inductive, and is not like, but identical with, that by which we infer the existence of design in others (than ourselves) with whom we have daily intercourse. The kind of evidence is not like, but identical with, that by which we conduct all the investigations of natural and moral science."

Thus the Christian, while he surveys the beauty, order, variety, and immensity of creation—whether, with the scientific Euler, he examine the singular and perfectly organized creatures which sport in a drop of water—whether, with the philosophic Newton, he contemplate those vast heavenly bodies, those worlds innumerable, which move with inimitable order and precision through the regions of space to the remotest boundaries of the universe; or, with the simple rustic, view the changing seasons—the fruits of summer and of autumn—the stern severities of winter, grand and magnificent in its terrors—or the new-born leaves and flowers of spring (equivalent to a new creation), clothing field and forest in a drapery forever charming and forever new—one thought is ever present, one conclusion ever certain, that it is God "that doeth wonders"—whose "name is excellent in all the earth," and whose "glory is above the heavens;" and while with the Psalmist he would exclaim, "O Lord! how manifold are thy works! in wisdom hast thou made them all;" conscious of his own dependent weakness, he humbly "trusts in the God of Jacob for his help, and his hope is in the Lord his God, who made heaven and earth, the sea and all that therein is: who keepeth truth forever."

"But the Lord shall find out them that hate him." "They shall be as chaff before the wind." "Their way shall be dark and slippery." "They shall be taken in their pride and consumed with terror, that they may know that God ruleth even unto the ends of the earth."

THE PROVIDENCE OF GOD.

"*I will say of the* LORD, *he is my refuge and my fortress: my God: in him will I trust.*"—DAVID.

The general idea of Divine Providence may be expressed in the periphrasis—The care of God in the preservation and government of the world. Or, it is the superintendence of the Creator over the affairs of the universe.

The idea of *creation*, then, is by no means included. Creation must necessarily precede, since it gives occasion to, both preservation and government. For if nothing were created, there would be nothing to take care of—nothing to superintend. The creation of the world, then, was just what we are accustomed to style it—an *act of creation*, and not a work of providence.

The notion of *miracle* is also excluded. A miracle consists essentially in a sudden change or suspension of what are termed the known or established laws of nature. We can have no idea of a miracle without including such a change or contravention of the regular course of things. On this account, as we have no information of what was the regular course of things before creation, we can not say, correctly speaking, that even the creation of the world was a miracle. "HE spoke, and it was done—HE commanded, and it stood fast"—but the records of *eternity* are not before us, and we have not the *tongues* nor the *vocabulary* of *angels*. How it may be termed by those glorious inhabitants of heaven who "can not die," who were "with the Lord in the beginning of his way before his works of old—when there were no depths nor fountains abounding with water; before the mountains were settled and before the hills"—we know not. In our language we call it CREATION, and can not consistently with soundness of speech term it miracle. No more can the agency termed Providence, which sustains and regulates the universe, be styled miraculous. For a miracle interrupts that very order which this agency preserves, and which by being thus preserved in unvaried regularity through a long succession of ages, has become known as the order of nature. So long, then, as it is one thing to sustain the order of the universe, and another to interrupt it—one thing to enforce a law, and another to break it; so long will the idea of miracle be different from that of the divine agency in the preservation and government of the world.

These distinctions we conceive to be of the greatest importance, and absolutely essential to the correct understanding of the subject. It is not a question of *power;* it is a question of *definition*—of the use of words. If it were a question of power, we could easily grant that there is a stupendous power displayed in *creating* the world, as in any *miracle;* and it could as easily be shown that it requires as great power to *sustain* as to *create* the universe. The creating of Adam *an adult* displayed as much power as would be exhibited in raising a man from the dead—but not any more than is required to clothe the little germ contained in a grain of corn with a *new body*, twelve or fourteen feet high, with its tassel, its silk, its ears, and its shining leaves. Any one of these is just as *possible* as another, and no one of them is a whit more wonderful than another, if power were the question. But it is simply the application of terms. The first we call creation—the second, a miracle—the third, the providence of God, who gives "to every seed its own body." It is necessary, in order to avoid confusion of ideas, to employ these terms in their legitimate signification.

Further: when we thus distinguish between creation, miracles, and providences, we do not thereby exclude from the latter the idea of divine interference, any more than from the two former. The hand of the Almighty is indeed displayed in all, and in one as much as in another. In the former, indeed, his purposes may be more *suddenly* accomplished, but not more *certainly*, nor in many cases more *unexpectedly* than in the latter. The mode and means of action may be different, but there is an agent in all, and that agent is the same. It is very unreasonable to suppose that every Divine interference must of necessity be miraculous—that a Creator is not required to sustain those very laws whose operation a miracle for a moment interrupts, or that this momentary interruption is a greater interference than was required to sustain for ages these principles in constant action —that a greater degree of power is needed or a different agent to produce cessation or change of action, than to originate and sustain that action—that it requires an agent to produce an effect by other than the ordinary means; and that none is needed to accomplish as great a purpose by the wise control, direction, and employment of influences with which we happen to be more familiar. It is indeed the very idea and definition of Providence, that it is the *Divine agency* exerted in sustaining and governing the universe. It differs from miracle in this, that its designs are brought to pass *by means of the established laws and through the ordinary channels;* while a miracle is the accomplishment of a purpose by other means.

We are indeed fallen upon "evil days and evil times," when infidelity and atheism seem to have taken the place of the opposite extremes,

credulity and idolatry. Formerly every hero and every hearth—every object of beauty and every element of nature had a tutelar deity. But now the chief wisdom is made to consist in a stupid attempt to explain everything by referring and restricting it to what are called natural principles, and a still more absurd halting at what are termed secondary causes; as though the mere knowledge of the mode in which a principle acts could explain the principle itself, or as if the idea of secondary causes did not absolutely involve that of a First Cause. And it is most unfortunate that even those who believe in a Supreme Ruler have partaken more or less of the deleterious influence of this vain philosophy, and that they have permitted the foolish wisdom of this world to substitute any unexplained explanation for the power of God; or any unmeaning or undefinable "Nature" for the Deity himself. Such was not the doctrine nor the language of the ancient Christians. With them it was not the mere operations of Nature—the mere clouds, but "God" who gave them "showers of rain from heaven and fruitful seasons, filling their hearts with food and gladness." It was not to any "electric influence" or any "internal heat" they attributed their enjoyment of life; but it was "in God they lived, were moved, and had their being." Nor was it to any concurrence of "secondary causes" they were wont to refer the judgments they witnessed and the deliverances they experienced. These were with them the "wrath of God," the chastenings of "the Lord"—It was "the Lord" who "stood" with them and "delivered" them—who "supplied all their need," and "of whom, and through whom, and to whom" were "all things"—to whom they gave the glory. By the Providence of God, then, we mean His care and superintendence in preserving and governing the world. By the preservation of the world is implied the upholding the being, the powers, and attributes of all created things; and by its government is signified a controlling and overruling power over everything which is thus upheld.

The subject, therefore, is naturally divided into preservation and government. And as the Divine Being exercises a particular care over certain departments of His universal empire, it will be convenient to make a further division into a general and a special providence, either of which may include preservation as well as government.

How important is it that in returning to the institutions of primitive Christianity, we should return also to that constant dependence upon God for all things, and that deep sense of the unceasing and watchful care and presence of our Heavenly Father, by which the disciples were characterized in the beginning!—Blessed are they who put their trust in Him!—He sustains all things—His dominion is an everlasting dominion, and his kingdom is from generation to generation.

PROOF OF PROVIDENCE.

"Say not unto the angel, There is no providence; lest God should be angry at your voice, and destroy the works of your hands."

The Sadducees, like the Atheists, denied the superintendence of God over the universe. This indeed is implied in what is said of them (Acts xxii. 8), viz., that "they say there is no resurrection, neither *angel* nor spirit." For the exclusion of angel and spirit, necessarily excluded, among the Jews, the idea of providence, which the word ANGEL with them was frequently employed to express. Thus Abraham says, "God shall send his *angel* before thee to take a wife for Isaac"—that is, God shall superintend and direct you in this matter. And Jacob—"The God who fed me all my life long—the *angel* who redeemed me from all evil, bless the lads"—signifying the protecting, preserving, guiding providence of God which he had experienced during his life. Thus also David—"The *angel* of the Lord encampeth about them that fear him;" and again, "He shall give his *angels* charge concerning thee," etc. We may observe here that this last passage is evidently restricted to ordinary preservation and protection by our Lord's answer to Satan, "Thou shalt not TEMPT the Lord thy God"—that is, by rushing into unnecessary hazards. In Isa. xxxvii. 36, also, it is said, "the *angel* of the Lord" smote Sennacherib's army. What this "*angel*" was, we learn from II. Kings. xix. 7—"Behold, I will send a BLAST upon him;" *i. e.*, the *samiel* or *simoon*. Thus too in Ps. lxxviii. 49, the plagues of Pharaoh are called "evil *angels;*" so that it is evident that the Jews were accustomed often to use the term *angel* as expressive of the providential interference of God, and applicable to the natural agency by which he accomplished his purposes. Thus Paul quotes the 104th Psalm—"Who makes winds his *angels* [AGENTS] and flames of fire his ministers;" the emphasis here being evidently upon the word *angel* as distinguished from *Son*. Hence too the parting salutation among the Jews—"The *angel* of God keep you company" (Tobit. v. 10). Hence also the phrases, "The good *angel* will keep him company" (ver. 21); and "Mine *angel* is with you" (Baruch vi. 7).

The Sadducees among the Jews, were, in this respect, like the Epicureans among the Greeks, who, as we formerly mentioned, admitted the existence of a God, but denied a providence, supposing that the Deity delighted in calm and undisturbed repose.

> "*Immortali ævo summa cum pace fruatur.*
> *Semota a nostris rebus, sejunctaque.*"
>
> From earth remote, of endless life possess'd,
> No human cares disturb his peaceful rest.

Thus speaks Lucretius, who has embodied the tenets of their philosophy in his celebrated poem *De rer. nat.*, which, to use the language of Gillies, "is the boldest monument which the world is ever likely to witness, of learning, genius, and impiety."

It would be unnecessary to attempt to disprove the notion that there is no Providence, except by showing it to be congenial with the absurdities of Epicureans, Sadducees, and Atheists, were it not that few properly appreciate the necessary connection which exists between the belief in a Supreme Being, and in his preservation and government of the world. It is certainly unreasonable to suppose that such a Being, who has created the beautiful universe, adorned it with so many glorious objects, and furnished so many sources of happiness, should nevertheless be wholly unconcerned about his creatures, and indifferent to their welfare. But apart from this consideration, it is as great an absurdity to suppose that the world can preserve and govern itself, as that it could make itself. "For it is not with the being and nature of things," as Sherlock well observes, "as it is with the works of art, which, though they can not make themselves, yet, when they are made, can subsist without the artist that made them—the workman does not give being to the materials, but only to the form—but whatever receives its being from another, as all creatures do, has nothing to support its being but the cause that made it;" that is, there is nothing created which has a self-subsisting nature, or a necessary and independent existence. This may be regarded as abstruse reasoning. There is no one, however, who will consider the incessant changes which occur in the universe, the constant activity of animated nature, and the systematic arrangements, operations, and motions of all created things, who can for a moment suppose that these do not require an agent as much as creation—and the same agent, since he only who created, knows how to govern and preserve them. To be sure, we do not comprehend how they are sustained, but neither do we comprehend how they were originally created. And certainly it requires as much power, and is as striking a proof of divine agency, to clothe, in the spring of the year, the naked earth with verdure and the fields with flowers—to unfold the leafy umbrellas of the grove, or bend the boughs of the orchard and present to the hand the golden fruits of autumn, as to create them at the first. No one can show how an oak can be brought out of an acorn without divine agency, any more than how it could be created out of nothing without such agency. The argument therefore drawn from nature, proves as much for a Providence as it does for a Creator; and every consistent Deist must admit the superintendence of God over the universe upon the same principles upon which he infers his existence.

It is not a little strange that any one who believes in revelation should deny the doctrine in question. For the fact that a revelation has been given, apart from anything contained in that revelation, at once refutes the Epicurean hypothesis, and proves that the Divine Being does interest himself in the affairs of men.

When, however, we examine the Scriptures themselves—when we reflect upon the history of the human family, mark the fulfillment of prophecy, and contemplate the judgments, the deliverances, and the innumerable acts of love and condescending mercy experienced by the race of Adam at the hands of the beneficent Creator, no language can be found adequate to express the unmeasured depth of his goodness, and no human power able to enumerate the countless instances of his watchful care and superintendence.

Some arguments, drawn from the Scriptures, we will briefly notice:

1. In the sacred oracles God has delivered to the human family from the beginning great and precious promises—promises which have been accomplished in every age, which are now in the act of accomplishment, or which are yet to be accomplished; and which, involving as they do the fates and fortunes of empires as well as individuals, of cities and the globe itself, necessarily depend entirely upon the divine agency for their fulfillment. Without supposing such an agency in human affairs, such directing, governing, and overruling power over the destinies of the kingdoms and inhabitants of the earth, and the laws and elements of the material universe, no one can explain the accomplishment of these promises and predictions.

2. It is upon this doctrine, too, that all prayer is founded. It is the belief that God will *hear*—the confident assurance that he will *grant* the just petitions of his people, by which they are emboldened to approach the throne of favor—by which even they are entitled to expect the boon—for he that doubts must not suppose "he will receive anything from the Lord." Without a sincere conviction and lively sense, then, of the divine agency in the preservation and government of the world, prayer, one of the most important and necessary duties and highest privileges of the Christian, becomes nothing but a ceremonious mockery—an absurd theory—and a useless practice.

3. The denial of the doctrine is characteristic of the wicked. Thus David says, "They encourage themselves in an evil matter; they commune of laying snares secretly; they say, Who shall see them?" (Ps. lxiv. 5). "He hath said it in his heart, God hath forgotten, he hideth his face, he will never see it" (Ps. x. 11). "Yet they say, The Lord shall not see, neither shall the God of Jacob regard it" (Ps. xciv. 7). "Is not this great Babylon," said Nebuchadnezzar, "that I have built for the house of the kingdom, by the might of MY power, and for the honor of MY majesty?" But "while the word was yet in the king's

mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken: the kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, *until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.*"

4. The superintending care of God is, on the other hand, the frequent theme of the righteous under former institutions. Thus Job xxi. 4, "Doth he not see my ways and count all my steps?" And David (Ps. xxxiii. 18, 19), "Behold, the eye of the Lord is upon them that fear him—upon them that hope in his mercy; to deliver their soul from death and keep them alive in famine." Again, Ps. xciv. 8, 9, 10, "Understand, ye brutish among the people; and ye fools, when will ye be wise? He that planted the ear, shall he not hear? And he that formed the eye, shall he not see? He that chasteneth the heathen, shall not he correct? And he that teacheth men knowledge, shall not he know? The Lord knoweth the thoughts of man that they are vanity." From this belief Hezekiah prays, "Incline thine ear, O Lord, and see and hear all the words of Sennacherib, which he hath sent to reproach the living God." And Jeremiah exclaims, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps."

5. In the New Testament the same doctrine is expressly taught. Paul declares to the Lycaonians (Acts xiv. 17), "He left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." And again, to the Athenians, "In him we live, are moved, and have our being, as certain of your own poets have said, For we are also his offspring." And finally, he "who spoke as never man spoke," thus in his own beautiful and impressive manner, taught his disciples: "Are not two sparrows sold for a penny? yet neither of them falleth to the ground without the will of your Father. Nay, the very hairs of your head are all numbered" (Matt. x. 29, 30). No language can more emphatically express the notice and superintendence of God. No man can tell the number of the hairs of his own head—but God has numbered them every one!

It would, however, require me to transcribe much of both Old and New Testament, were all the references and allusions to the divine agency in the preservation and government of the world, to be noticed and enumerated. Enough of evidence has been presented from reason and revelation to place the doctrine beyond dispute, and lead every one, we trust, to say with David, "O Lord, thou hast searched me and known me. Thou knowest my down-sitting and up-rising: thou understandest my thoughts afar off. Thou compassest my path and

my lying-down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me—it is too high, I can not attain unto it. Whither shall I go from thy Spirit, or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me, even the night shall be light about me—yea, the darkness hideth not from thee, but the night shineth as the day; the darkness and the light to thee are both alike." To Him, therefore, "through whom and by whom and to whom are all things," be glory and dominion for ever and ever. Amen. R. R., 1836.

PRESERVATION.

O Lord! thou preservest man and beast.—DAVID.

By preservation is meant the constant supply of the necessary wants of all animated creatures, and the sustaining their being and their powers and faculties, together with the natural or fixed order and constitution of the universe. As the main spring of a watch constantly yet silently supplies to the wheels that power which enables them to fulfill the purposes or perform the motions for which they were fitted by art, so it is by the continued agency of the Creator that all things are sustained in their appointed courses, and enabled to accomplish those actions or operations upon which the well-being, and even the existence, of the universe depend. The preservation of the world is to be distinguished from the government of it, as we have already stated; and this distinction, as Sherlock has ably shown, is of much importance. For, as to sustain the natural faculties and powers of all creatures, is merely to continue that constitution or being with which they were at first created, it follows that the sins of wicked men are in no wise chargeable upon God, even though his power preserve the action of the very faculties which they misuse. It becomes the Creator to preserve the natures and faculties of the beings he has formed, and if they misuse these powers he can no more be blamed for this than for creating them at first with such powers. Hence all the objections offered upon the score of God's sustaining wicked men in life and being fall to the ground. The mere preservation of their natural powers does not imply the exertion of any influence, or the suggestion of any motive to induce them to employ those faculties in an unlawful manner, or for a wicked purpose. And it is evident that the withholding any power in every instance in which it was about to be abused, would entirely change the constitution of things—make

men mere puppets, and often frustrate the purposes of God both in delivering the righteous and punishing the wicked in this world. That God does *occasionally* thus withhold his blessings and interfere with men in many ways, is certain. But this we will consider under the head of *government*, as it is quite a different branch of the subject, and entirely distinct from that constant and uninterrupted agency by which the natural constitution of things is sustained and perpetuated.

This agency is not less certain, because it is insensibly and silently exerted. The motions of the earth and of the heavenly bodies are constant, but imperceptible. The grateful dews of heaven descend invisibly, and are perhaps noticed only in the bloom they leave upon the meadows. Thus the invisible agency of the Divine Being is perceived and demonstrated in its effects; as the human spirit, though unseen, is known by the actions which it performs; and the Creator thus sustains the universe, as the human heart supplies life to the frame by its unwearied action by night and by day, when we are awake or asleep, in motion, or at rest, though we may be wholly unconscious and insensible of its beating.

That the power of God is exerted in sustaining and preserving the world equally as in its creation, is expressly asserted by the apostle Peter. "By the word of God," says he, "the heavens were of old, and the earth subsisting from the water and by water, by which the world that then was, being deluged with water, perished. But the present heavens and the earth, by the *same word* are *treasured up*, being *kept* for fire to a day of judgment, and destruction of ungodly men." The same phraseology is here used to express the Divine agency in preserving the world as in creating it. The worlds were made by the "word of God"—they are "treasured up" and "kept" by "the same word."

It is, too, upon the preserving care of God and his goodness in supplying the wants of his creatures that the ancient saints have delighted to dwell. "By terrible things in righteousness," says David, "wilt thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea: which by his strength setteth fast the mountains; being girded with power: which stilleth the noise of the sea, the noise of their waves and the tumult of the people. They also that dwell in the uttermost parts are afraid of thy tokens; thou makest the outgoings of the morning and evening to rejoice. Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly; thou settest the furrows thereof: thou makest it soft with showers; thou blessest the springing thereof; thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness; and

the little hills rejoice on every side. The pastures are clothed with flocks: the valleys also are covered over with corn: they shout for joy, they also sing." And again in the 104th Psalm:—"Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honor and majesty: who coverest thyself with light as with a garment; who stretchest out the heavens like a curtain; who layeth the beams of his chambers in the waters; who maketh the clouds his chariot; who walketh upon the wings of the wind; who maketh his angels spirits; his ministers a flaming fire; who laid the foundations of the earth, that it should not be removed for ever. Thou coveredst it with the deep as with a garment: the waters stood above the mountains. At thy rebuke they fled: at the voice of thy thunder they hasted away. They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them. Thou hast set a bound that they may not pass over, that they turn not again to cover the earth. They give drink to every beast of the field: the wild asses quench their thirst. By them shall the fowls of heaven have their habitation, which sing among the branches. He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works. He causeth the grass to grow for the cattle, the herb for the service of man, that he may bring forth food out of the earth; and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart. The trees of the Lord are full of sap; the cedars of Lebanon which he hath planted; where the birds make their nests: as for the stork, the fir-trees are her house. The high hills are a refuge for the wild goats, and the rocks for the conies. He appointed the moon for seasons: the sun knoweth his going down. Thou makest darkness, and it is night, wherein all the beasts of the forest do creep forth. The young lions roar after their prey, and seek their meat from God. The sun ariseth, they gather themselves together, and lay down in their dens. Man goeth forth unto his work, and to his labor, until the evening. O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches; so is this great and wide sea, wherein are things creeping innumerable, both small and great beasts. There go the ships; there is that leviathan, whom thou hast made to play therein. These wait all upon thee, that thou mayest give them their meat in due season. That thou givest them, they gather: thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created; and thou renewest the face of the earth. The glory of the Lord shall endure forever: the Lord shall rejoice in his works."

The same doctrine, as we have already shown, is taught under the New Institution. How striking and beautiful are the sayings of our Lord in his sermon on the mount! "I charge you, be not anxious about your life, what you shall eat or what you shall drink; nor about your body, what you shall wear. Is not life a greater gift than food, and the body than raiment? Observe the fowls of heaven. They neither sow nor reap. They have no storehouse; but your heavenly Father feeds them. Are you not much more valuable than they? Besides, which of you can by his anxiety prolong his life one hour? And why are you anxious about raiment? Mark the lilies of the field. How do they grow? They toil not: they spin not. Yet I affirm that even Solomon in all his glory was not equally adorned with one of these. If, then, God so array the herbage, which to-day is in the field, and to-morrow will be cast into the oven, will he not much more array you, O you distrustful! Therefore say not anxiously (as the heathens do), What shall we eat; or what shall we drink; or with what shall we be clothed? For your heavenly Father knows that you need all these things. But seek first the kingdom of God and the righteousness required by him; and all these things shall be superadded to you." It was he also who taught his disciples to address to the Father the petition, "Give us this day our daily bread."

It were much to be desired that Christians manifested in our day that confidence in the superintending care of God which so well becomes their profession. It must be very evident to the most casual observer, that in this, as well as in almost everything else, they have sadly apostatized from ancient Christianity. Nothing is more certain indeed than that in this respect they are now far excelled—(I am ashamed to write it)—even by the ignorant Turks! These indeed have a strong dependence upon Providence. We are told that while Burchardt was on the road to Mecca, where provisions are often scarce, he contrived very dexterously to put some bread which had been left into his sleeve. Upon this a Turk said to him, "Now I have discovered you! You are a Christian dog, and because you did not trust Providence for a single day, you have stolen the bread."

There is nothing more conducive to the happiness as well as the safety of the Christian, than to encourage himself in a constant dependence upon God, "who giveth us all things richly to enjoy;" and nothing more honorable to him or consonant with his profession than to abound in thanksgivings to God "at all times for all things." Nor is there on the other hand anything more incompatible or inconsistent with his character than unthankfulness and ingratitude. We can not, however, better close our reflections upon this subject than by the following

"WORD FROM OLD HUMPHREY ON UNREASONABLENESS.

"Surely man is the most unreasonable of all God's creatures. Feed the birds of the air, or the beasts of the field, and they will be satisfied; but the more that is given to man, the more he requires."

"If he have riches, he will hug his bags of gold, and carry out his plans to increase them. If he have estates, he will join house to house, field to field, and vineyard to vineyard: give him a country, or a kingdom, and he will crave for more.

"When we rise in the morning, we expect to pass through the day prosperously. If we lie down to rest at night, we expect to enjoy refreshing slumber. If we propose a journey, we expect to perform it unmolested and uninjured.

"If we pass through one birthday, we expect to arrive at another in good health; to eat and to drink, to ride and to walk, to wake and to sleep, in peace; without considering that these things can not take place unless God, of his infinite mercy, keep us from a thousand temptations, and deliver us from ten thousand dangers.

"So continually are we partaking of God's blessings, that we look on them as things of course; the seed we sow must, in our apprehension, spring up abundantly; our tables must be provided for, and the mercies of yesterday must be supplied to-day, and those of this year continued to us through the next. How seldom do we offer up the prayer, 'Give us this day our daily bread,' with a full consciousness of our entire dependence on our heavenly Father for our earthly supplies; and how frequently do we feel more gratitude to our fellow worms for a passing act of kindness, than to the Lord of life and glory, for his permanent and unmerited mercies. We bow and cringe to a fellow-sinner, to obtain at his hands the empty baubles of an hour; while the love of the Redeemer of the world, the means of favor, and the hope of eternal glory, are sought for with indifference.

"Let us look more on our common mercies as the gifts of God. Let our health and our strength, our days and our nights, our bits and our drops, and our meanest comforts, be regarded as being bestowed by a heavenly benefactor, and bear in mind our own unworthiness, that we may be more reasonable in our desires, and more grateful when they are attained." R. R. 1836.

GOVERNMENT OF GOD.

"*Let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord.*"—JEREMIAH.

Government implies overruling power, authority, or dominion exercised by any one, either in person or by delegation. The idea,

then, of the divine government of the universe is, that God exerts such an overruling power in directing and controlling the order, motions, powers, and actions of all created things or beings. It does not consist in a mere permitting certain events to happen, or a mere general superintendence over the regular operations and laws of the universe; but in an active and overruling influence or agency, employed in the accomplishment of certain important purposes, which purposes constitute the proper ends of government. These are mainly the disappointing of the designs of the wicked and the protection of the innocent—the distribution of punishments to the wicked, and rewards to the righteous.

Such are the objects of all government, and hence the ultimate relation of all government is to intelligent beings, and though all things are governed whether animate or inanimate, mind or matter, it is upon the higher orders of creation which are possessed of understanding and accountability that all the purposes of government terminate, as it is for them indeed that inferior things exist. Thus the earth which we inhabit is for the abode of man. "The heaven, even the heavens," says David, "are the Lord's; but the earth hath he given to the children of men." And while the elements, and that inferior constitution of things which exist for man, are controlled, they are rather the instruments than the proper subjects of the divine government.

Government differs from preservation in this, that while the latter merely sustains the established order or existence of things, the former directs and employs what is thus sustained for the accomplishment of the purposes specified. Thus while Paul declared to the Athenians that "God gave to all life and breath and all things," he also affirmed that "he was LORD of heaven and earth." The acts of preservation, too, are constantly required—but this is not the case with many of the acts which belong to government. Thus under human government we enjoy, for a long time, peace and protection, without any visible action on the part of the government, and we remain as it were ignorant of the existence of any law until that law is broken. A man may be a thief or a murderer in his heart, but it is only when he commits evil or attempts to do so, that government makes itself visible in prevention or punishment. So with the divine government; and whenever the actions of any one are likely to affect any other person, then it is that the providence of God is concerned, either to permit, prevent, punish, or reward such actions. There are, however, some other special acts, as changing laws, fulfilling treaties, covenants, etc., arising from the various internal or external relations of society, in which the agency of government, whether it be human or divine, may be displayed.

That the absolute control of all the various departments of creation is in the hands of God, is clearly taught in the Scriptures. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" "The Lord reigneth," says David, "let the earth rejoice." "All power in heaven and in earth is given unto me," said Jesus, the "King whom God hath set upon Zion's holy hill," upon whose "shoulders" now rests the "government," and whose "reign" shall continue until all his enemies are subdued. For it is to him that the reins of universal empire are now committed, and to him that "angels and authorities and powers are made subject." Seated at the right hand of God, his foes shall be made his footstool; and though the "kings of the earth set themselves and the rulers take counsel together against the Lord and against his Anointed, he that sitteth in the heavens shall laugh, the Lord shall have them in derision—for to the Son hath he given the heathen for his inheritance and the uttermost parts of the earth for his possession. He shall break them with a rod of iron, he shall dash them in pieces like a potter's vessel." "The Father loveth the Son," said Jesus, "and hath given all things into his hands"—"Blessed, therefore, are they who put their trust in him," and who "honor the Son even as they honor the Father." "For the Lord," says David, "is the salvation of the righteous, and he is their strength in time of trouble."

We will now briefly consider the means by which the purposes of the divine government are accomplished as it regards the human family.

1. By the agency of the ELEMENTS, or by what are called natural phenomena. Thus in displaying his goodness and long-suffering, "he sends rain upon the just and unjust," and gives to men "showers of rain from heaven and fruitful seasons, filling their hearts with food and gladness." Or, in order to punish and reform the disobedient, he deprives them of these blessings, as he declares in Amos iv. 6, "And I also have given you cleanness of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, saith the Lord. And also I have withholden the rain from you, when there were yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one place was rained upon, and the place whereupon it rained not withered. So two or three cities wandered into one city, to drink water; but they were not satisfied: yet have ye not returned unto me, saith the Lord. I have smitten you with blasting and mildew: when your gardens, and your vineyards, and your fig-trees, and your olive-trees increased, the palmer-worm devoured them; yet have ye not returned unto me, saith the Lord." By the controlling of natural influences Jeremiah distin-

guishes God from the idols of the heathen. He asks, "Are there any among the vanities of the Gentiles that can cause rain? Or can the heavens give showers? Art not thou he, O Lord our God?" The Lord himself inquires of Job, "Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee? Canst thou send lightnings that they may go and say unto thee, Here we are?" "Whatsoever the Lord pleased," says David, "that did he in heaven and on earth, in the seas and all deep places. He causeth the vapors to ascend from the ends of the earth: he maketh lightnings for the rain: he bringeth the wind out of his treasuries" (Ps. cxxxv.). And in Ps. cxlviii. he represents the "stormy wind" as "fulfilling his word." Paul in Hebrews, quoting Ps. civ., says, He "maketh winds his angels and flaming fire his ministers." It was accordingly by a strong east wind that God brought the locusts from the deserts upon the land of Egypt—and by a west wind that he cast them into the Red Sea. It was by lightnings and fire and hail that he destroyed the crops of the Egyptians and "all that was in the field." "He destroyed their vines with hail," says the Psalmist, "and their sycamore trees with great hailstones. He gave up their cattle also to the hail, and their flocks to hot thunderbolts"—and thus "cast upon them the fierceness of his anger" by "sending," as he says, "evil ANGELS among them." Again, it was by "the wind" that he "brought quails from the sea" for the children of Israel. (Num. xi. 31.) "He caused," says David, "an east wind to blow in from heaven; and by his power he brought in the south wind: he rained flesh also upon them as dust, and feathered fowl like as the sand of the sea; and he let it fall in the midst of their camp, round about their habitations" (Ps. lxxviii.). It was also by "a strong east wind" that he caused the waters of the Red Sea to "go back all night, and made the sea dry land" for the Israelites to pass over. In this occurrence, however, there was also a *miraculous* agency, for the waters "stood like a wall upon their right hand and upon their left." And here we may observe, that in bringing about certain events both a providential and miraculous agency are employed. As far as natural causes or ordinary agencies can be useful, they are employed, and miracles (which we have said involve an interruption of established laws) are then, if necessary, superadded. For instance, when "certain Chaldeans" accused the three Hebrew captives, because they would not worship the image of Nebuchadnezzar and they were thrown into the fiery furnace, it was miraculous power which prevented the flames from hurting them; but in the destruction of their enemies, who were slain by the flame of the fire while executing the king's urgent command, we perceive no miracle, but the providence of God. Again, it was through a miracle that Daniel escaped in the lions' den; but the lions acted in accordance with their nature, when

they tore in pieces the enemies of Daniel, who, by means of the divine or providential agency, were thrown within their power.

We can easily see, then, how the Divine Being can often accomplish the important purposes of government by means of natural agents. He thus punishes his enemies and delivers his people, and by means of pestilence and famine, by earthquakes, and the direction and control of ordinary and established influences, he can not only circumvent and frustrate the designs of the wicked, but bring down upon their own heads the evil which they designed for others. He thus changes the purposes of kings, and defeats their armies, as when he brought the simoon upon the army of Sennacherib and destroyed in one night 185,000 men, causing him to return with shame into his own land, because he defied the Lord and sought to take Jerusalem. Queen Elizabeth was so much impressed with a sense of divine agency in the dispersion of that immense armament, the Spanish Armada, and its destruction by storms and tempests, so that they could not even effect a landing in England, that she had a medal struck upon the occasion, representing a fleet beaten by a tempest and the ships dashing upon each other, with the motto AFFLAVIT DEUS ET DISSIPANTUR: "*He blew with his wind and they were scattered.*"

2. By means of the animal and insect tribes. Thus flies, frogs, and locusts became the instruments of punishment to the Egyptians, and flying serpents to the Israelites in the wilderness. Thus a lion met the disobedient man of God who prophesied against the altar at Bethel and slew him, but was not permitted to devour the body nor tear the ass upon which he rode. Bears also came out of the wood and destroyed the children who mocked Elisha; and worms devoured Herod, when, after his speech, the people cried, "It is the voice of a god and not of a man!" and he did not give God the glory.

3. By a concurrence of circumstances. It is well known how great an influence the peculiar circumstances which surround men have upon them, and how the most important events are brought about by circumstances often of the most trivial character. Thus Joseph's dreams excited the hatred of his brethren—his father sent him down to them in Dothan—they conspired to kill him—but it happened as it were accidentally that certain Ishmaelites passed by on their way to Egypt, and they sold him to them—they took him to Egypt—he was there tempted and imprisoned, but afterwards liberated when recalled to the memory of the chief butler by the apparently trifling circumstance of Pharaoh's dream—and finally exalted to great power in Egypt. Thus, by a singular train of circumstances, not only his dreams were verified, and his brethren brought to bow before him, but the preservation of Egypt and the prophecy of God to Abraham that Israel should sojourn in a strange land four hundred years were

accomplished. Yet all these important ends were ordered and brought about by the Divine Being. "As for you," said Joseph to his brethren, "ye thought evil against me, but God meant it unto good." That is to say, "you intended evil, but God disappointed your designs, and brought the most happy consequences out of your evil action."

Sometimes, indeed, God hinders the actions of the wicked, but at other times he permits these to take place, and then counteracts their designs and brings upon themselves the evil which they designed for the righteous. Thus Haman was, by a peculiar train of circumstances, emboldened to erect a gallows for Mordecai. On the other hand, Ahasuerus was prepared, by reading during a sleepless night in the chronicles of the kings of Persia respecting the meritorious conduct of Mordecai, to meet Haman in the morning with the question, "What shall be done to the man whom the king delights to honor?" And after he had replied under the impression that he himself was meant, he was compelled to do these very honors to Mordecai, and was finally hung upon the gallows he had himself erected. Thus "the wicked are snared in the work of their own hands" (Ps. ix.).

We have a remarkable instance of the fulfillment of prophecy by a train of apparently accidental circumstances in the case of Ahab. "In the place," said the prophet, "where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine." Accordingly when Ahab went up to fight against Ramoth-Gilead, it being foretold that he would perish there, he disguised himself. But "a certain man" we are told "drew a bow *at a venture*, and smote the king between the joints of his harness." Being then taken out of the ranks and supported in his chariot until evening, when he died, the blood ran out of the wound into the chariot. Now, that chariot and his bloody armor were washed subsequently in the pool of Samaria, and there dogs licked up his blood according to the word of the Lord!

Thus it is that the most accidental circumstances are directed and overruled by the Divine Being, and by means of a thousand unforeseen and casual occurrences he can frustrate the best laid schemes of wicked men, and bestow upon others the most unexpected favors and deliverances.

4. By the agency of men. Good men, although they have sometimes been made to execute divine judgments, are more frequently made instruments to effect the kind and benevolent purposes of Heaven. They are taught to be "a peculiar people, zealous of good works," and are induced to engage in many undertakings which result in the most beneficial consequences to society. By them it is that the knowledge of the true God is spread abroad through all lands, and the gospel of salvation presented to those who are dead in trespasses and sins. And it is with them indeed often a subject of wonder and

admiration how unexpectedly, and by what simple circumstances, they have been rendered the ministers of the most signal benefits to the poor and needy—to the despairing sinner—to the oppressed—to the orphan and the widow. Thus God has raised up in every age of the world, from among his people, the benefactors of mankind. Noah preserved the whole human race, and became the heir and founder of a new world—In Abraham and in his seed all the nations of the earth are blessed—And by means of Luther, the dark ages of bigotry and superstition have given place to the light of divine truth, and the improvements of science and civilization.

Wicked men, on the other hand, are usually the instruments of vengeance. It is their delight to do evil; and though God never prompts them to evil, yet when they have determined upon any bad action, it concerns him either to hinder it, or direct where the stroke shall fall, and perhaps cause it, as we have already remarked, to descend upon the wicked person himself. In this way one wicked person is permitted to punish another, and sometimes even to inflict chastisement upon children of God who are disobedient. Hence the wicked are fitly called the sword of God. Thus David prays, "Deliver my soul from the wicked *which is thy sword.*" They are also compared to "a razor." "In that same day," says Isaiah, "shall the Lord shave with *a razor that is hired*, namely, by them beyond the river, by the king of Assyria, the head and the hair of the feet, and it shall also consume the beard." It is, however, to ravenous birds and beasts of prey that they are most frequently likened. "Remember this," says the Lord in Jeremiah, "and show yourselves men: bring it again to mind, O ye transgressors. Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me; declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: calling a *ravenous bird* from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." "Behold," says Jeremiah, speaking of Edom, "he shall come up *like a lion* from the swelling of Jordan against the habitation of the strong." And Ezekiel says of Pharaoh, "Thou art like *a young lion* of the nations, and thou art as *a whale* in the seas. Thus saith the Lord, The sword ot the king of Babylon shall come upon thee—and by the swords of the mighty will I cause thy multitude to fall." Again in Isaiah: "Therefore is the anger of the Lord kindled against his people. And he will lift up an ensign to the nations from far, and will *hiss* unto them from the end of the earth: and behold they shall come with speed swiftly—their roaring shall be like a *lion*, they shall roar like *young lions;* yea, they shall roar, and lay hold of the prey, and shall

carry it away safe, and none shall deliver it." It is worthy of remark also that dragons, eagles, lions, and various savage beasts, form the symbols by which ambitious and wicked kings and rulers are commonly represented in the prophecies. And in that remarkable and affecting Psalm, the 22d, where the sufferings of Christ are spoken of as being caused by the wicked, the latter are represented under the same striking figure: "Be not far from me, for trouble is near; for there is none to help. Many bulls have compassed me: strong *bulls* of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and a roaring *lion*. I am poured out like water, and all my bones are out of joint: my heart is like wax: it is melted in the midst of my bowels. My strength is dried up like a potsherd. and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For *dogs* have compassed me; the assembly of the wicked have inclosed me: they pierced my hands and my feet."

Now it is very evident that the Divine Being can and does accomplish many of the important objects of government by means of wicked men—and this, not by making them wicked, or suggesting to them wicked designs, but simply by bringing those who are appointed to suffer within their power, and permitting the wicked to follow their own natural inclinations; just as a criminal would be subjected to the rage of a wild beast. Hence the apostle says in reference to our Saviour: "Him, being given up by the declared counsel and foreknowledge of God, you have apprehended, and by the hands of sinners have crucified and slain." The "GIVING" or "DELIVERING UP" was *God's doing*—but the TAKING, CRUCIFYING, and SLAYING was the work of *sinners*, acting according to their own evil disposition. Yet in murdering the Prince of Life, they accomplished the purposes of God, else he would not have given his Son into their hands. This, however, does not at all affect them as it regards the question of their own guiltiness or accountability. It is the delight of the ungodly to do evil—to kill and to destroy, and it is an important part of the divine government to protect the righteous from their machinations, so that they are never permitted to hurt them, except for some special reason. Hence when Pilate said to Jesus, "Do you not know that I have power to crucify you, and power to release you?" he replied, "You could have no power over me, unless it were given you from above." The wicked, then, are kept as it were caged or chained, and are not permitted to do or attempt evil to others except when God pleases, nor any more evil than he pleases, or than is necessary for their own punishment, or that of other wicked men, or the chastisement of his own people, or finally for the manifestation of the long-suffering and justice of the divine character. Thus God, to inflict a certain degree of punishment upon Ahaz, said he would bring upon him the king of Assyria. But

when the king of Assyria came, he in his pride and ambition blasphemed the Lord and wished to take and destroy Jerusalem altogether. "O Assyrian," says God, "the rod of mine anger, and the staff in their hand is mine indignation. I will send him against a hypocritical nation, and against the people of my wrath will I give a charge to take the spoil. However, he meaneth not so, neither doth his heart think so: but it is in his heart to destroy and cut off nations not a few. Wherefore it shall come to pass, that when the Lord hath performed his whole work on Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria and the glory of his high looks. Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood. Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire."

5. By the ministry of ANGELS. Angelic beings have often been employed to carry into effect the divine counsels. Indeed, it is not improbable that many of the phenomena of the material universe which we are wont to attribute to visible or ordinary causes, are really occasioned by their agency. When David, for instance, committed sin in numbering Israel, and the Lord gave him the choice of three evils—seven years' famine, to be defeated during three months by his enemies, or three days' *pestilence*, he chose the latter: and the Lord sent a *pestilence*, and there died 70,000 men. Yet we are told that this was done by an *angel*, and that the Lord then said to "the angel that destroyed, It is enough, stay now thine hand. And the angel of the Lord stood by the threshing floor of Ornan the Jebusite. And David lifted up his eyes, and saw the angel of the Lord stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem." It is said also that it was the "angel of the Lord" who smote Herod. The Scriptures indeed abound with illustrations of this. And that the peculiar class of beings denominated *angels*, are made instruments of the divine government, can not be doubted. They have indeed in numberless instances been employed to perform miracles. Thus, an angel is said to have preserved Daniel from the lions, and to have revealed to him visions of the future. An angel delivered a message to Zacharias, and caused him to be dumb in consequence of his unbelief. Yet we are expressly informed that they are "ministering spirits sent forth to minister to the heirs of salvation;" and we know not in how many various ways they may, without contravening any of the ordinary or established laws of the universe, defend and protect the just, disappoint the designs of the wicked, and

give such a direction to the course of things as to accomplish the most important results.

Upon these delicate themes and things invisible we presume not to speculate, nor to say by how many unknown and secret agencies the Divine Being preserves and governs the world. It is sufficient to know that God may and has accomplished his designs by the means which we have specified, and to be assured that the "eyes of the Lord are over the righteous, and his ears open to their supplication;" that "the steps of a good man are ordered by the Lord, and he delighteth in his way; and though he fall, he shall not be utterly cast down, for the Lord upholdeth him with his hand:" that "although the wicked plotteth against the just, and gnasheth upon him with his teeth, the Lord shall laugh at him; for he seeth that his day is coming:" and that "the Lord shall deliver the righteous: he shall deliver them from the wicked, and save them because they trust in him—because they have made the Most High their refuge; he shall cover them with his feathers, and under his wings they shall trust: his truth shall be their shield and buckler."

GENERAL AND SPECIAL PROVIDENCE.

"*The Lord is good: a strong hold in the day of trouble; and he knoweth them that trust in him.*"—NAHUM.

"The *general* providence of God" is a phrase employed by many to denote the agency which we have considered under the head of Preservation. *Special* providences, on the other hand, have usually been confounded with the interpositions of the Divine Being in the *government* of the world. It is easily perceived, however, that there are no just grounds for such a distinction between government and preservation, or for such an application of the terms general and special, since the agency employed in the preservation of men may be as special as acts of government.

Nor is it to be supposed that a general superintendence over the world consists in a mere supervision of universal laws or principles, while special providences are the particular instances in which these laws are administered and applied; for we can have no idea of the Divine agency in the affairs of men except as it is exerted in individual cases; nor can we at all regard the control of laws and principles as an end or a peculiar department of the Divine government, when it is only the means by which ulterior purposes are accomplished in relation to intelligent and accountable beings who are the only legitimate subjects of that control or interference which is termed providential.

The truth is, that as generals are made up of particulars, we can not conceive of a general providence without involving the idea of a

special one; nor can we imagine how the Divine Being can govern the whole human family without governing every particular individual who composes it. If, therefore, there be room for the distinction now under consideration, it is to be found in the peculiar *character* of the agency employed, or the *degree* in which it is exercised, rather than in the fact of such exercise itself.

In this view of the matter the distinction spoken of becomes a very just and important one. For nothing is more certain than that while the Creator governs and sustains all men, he pays more particular regard to a certain portion of the human family, which thus becomes the object of his peculiar care. This particular portion is composed of *those who put their trust in him.* And that God does so distinguish them is plainly asserted by the sacred writers. Paul declares that He "is the Saviour of all men, ESPECIALLY of *those who believe:*"—thus employing the very term by which the distinction is characterized.

We can as easily conceive this to be the case, as that God can be omnipresent—that he can "fill heaven and earth," and yet be more immediately and in a special and peculiar sense present in heaven, which is represented as his "dwelling-place," and as the "throne of his glory;" or that a monarch can superintend and administer the affairs of a vast empire, and pay respect to the interests of the whole community, while at the same time he views with peculiar complacency his immediate followers and dependents, and treats with special favor and affection the members of his own family.

This special regard must be considered as extending itself to every thing which can in any degree affect the character or happiness of those who are the subjects of it, whether it be to the bestowment of favors or the infliction of merited punishment, which may be in different cases or at different periods equally proofs of peculiar kindness. Hence while it is declared by Paul to the Hebrews that "the Lord is a rewarder of them who diligently seek him," he reminds them of the exhortation "which," says he, "reasons with you as with children—'My son, do not think lightly of the Lord's chastisement, neither faint when you are rebuked by him: for whom the Lord loves he chastises, and scourges every son whom he receives,'" and proceeds to argue that if they were without that necessary chastisement, of which all sons are partakers, it would be a proof of neglect and would imply that they were regarded as bastards or aliens, and undeserving of the care exercised over the proper members of the family.

Such, then, is the special care bestowed by the Divine Being upon the "household of faith." He is their "Father in heaven" and they are his "children." He views with peculiar interest their condition and their conduct—"His eyes are over the righteous and his ears are

open to their supplication." He shall "hide them in the secret of his presence from the pride of man: he shall keep them secretly in a pavilion from the strife of tongues." For the Lord "loveth the righteous" and "taketh pleasure in his people—he will beautify the meek with salvation" and "fulfill the desire of them that fear him." Again, he is the "king" that reigns "in Sion" and "Israel is his dominion." He "shows his word unto Jacob, his statutes and his judgments unto Israel. He has not dealt so with any nation; and as for his judgments, they have not known them." Or, he is the "Shepherd of Israel" and "leads Joseph like a flock"—he leads him to the lofty "rock" for shelter; he feeds him in the "green pastures" and makes him to drink of the "river" of his pleasures.

When indeed we wish to form a proper idea of the special care which God has over his people, we have but to contemplate his former dealings with the literal Israel, and remember who are "Israel" now. As he admitted his ancient people to peculiar privileges; as he delivered them from their enemies, and made them the instrument both of vengeance and of salvation, while he failed not to punish their transgressions and to reward their obedience; so is he now the Father and the God—the King, the Shepherd, and the Saviour of his people; and "his face" is still "against them that do evil;"—he will yet "destroy the wicked" and "cut off the remembrance of them from the earth;" and when they "draw out the sword, and bend their bow to cast down the poor and needy, and slay such as be of upright conversation, their sword shall enter into their own heart and their bows shall be broken."

In all ages have the righteous been the subjects of God's special providence, and a more particular regard has been paid to them both in their preservation and government than to any other portion of the human family. It may be well to observe, too, that on account of the relation which subsists between God and his people, an interference on their behalf is suspended upon certain conditions which have no place where the world at large is concerned. They are the children of God, and as such are expected to ask for what they need. This is not the case with unbelievers, who will not, of course, call upon one of whom they have not heard or in whom they have not believed. To the latter, therefore, the bounties of heaven are dispensed, and all necessary aid administered in the general care which God has over all his creatures; while the latter are admitted to the high privilege of making their requests known to God, and of receiving from him greater and more precious favors. Thus he causes his sun to rise upon the evil, sends rain upon the unjust, and permits the wicked to enjoy unasked prosperity, that his goodness may lead them to reformation. But it is the righteous who are to pray for "daily bread," and daily preservation, who find it a "good thing to

give thanks unto the Lord—to speak of his loving-kindness in the morning and of his faithfulness every night;" and who can experience deliverance from the Lord "because they trust in him." The enjoyment of the wicked arises from the long-suffering of God; but if the righteous "have not," it is only because they "ask not," or because they ask for improper things or purposes.

Prayer, therefore, is of the greatest importance to the children of God Their petitions should be as frequent as their wants; and their thanksgivings, as their blessings. Yet from their comparative ignorance of their true interests and circumstances, it is very certain that they often not only fail to ask when they ought, but desire things which would be injurious to themselves or imcompatible with the happiness of others. It is in these instances that the Divine Being, like a kind parent, may bestow necessary blessings unrequired, and withhold those things which, however ardently desired, would be fatal to the possessor. Nevertheless it is highly requisite that Christians, since they know the will of God, should ask those things which are "according to his will." It is only by so doing, in an humble reliance upon the Divine promise, that they can have the assurance of being heard; and such are the only petitions which are just or proper, as the will of God is the only rule of rectitude, and there can be no higher or better wish than this, that "the will of God should be done on earth as it is in heaven."

We have not space at present to enter as fully upon the subject of prayer in connection with special providences, as its importance deserves. It may be further observed, however, in relation to the objections of those who doubt the efficacy of prayer, that in order to form just views respecting it, it is necessary that several essential matters be attended to. It must be remembered that not only suitable requests are to be made, but that these are to be made in a proper manner—with earnestness, sincerity, and perseverance. Proper requests are sometimes presented in such an indifferent and careless way as plainly to show that the petitioner cares little about the things for which he prays, and consequently does not deserve them. At other times prayers are offered up, with the most earnest and ardent zeal, for things which are nowhere promised, and which, requiring miraculous or supernatural power for their accomplishment, are wholly inconsistent with the present economy of Heaven. Again, as it is impossible for men to know with accuracy what things they really need, or the proper times at which they should be granted, or even the channels through which they should be conveyed, so it would be plainly presumptuous in them to prescribe definitely in any of these matters to an Omniscient and Omnipotent Being. Christians undoubtedly are entitled to plead the promises of God; but there are no

express promises or special revelations to any particular individual, as many have absurdly supposed while under the influence of self-love or the visions of a heated imagination; and men often err in expecting the fulfillment of promises which have been already fully accomplished, and have no relation whatever to them, or even to the age in which we live. There are certain general promises upon which Christians may securely depend; such as that "God will never leave them nor forsake them"—and that "all things shall work together for good to them who love God;" and they manifest a much greater degree of confidence in the Divine Being, when, depending upon his regard and love for them, and sensible that he is best acquainted with their circumstances and their wants, they make their desires known to him, putting themselves at the same time absolutely in his hands—with a full persuasion that he will grant the wishes they have expressed, or what shall be better for them.

Sceptics and unbelievers have nothing to do with prayer either in theory or practice. "God hears not sinners; but if any man be a worshipper of God and doeth his will, him he hears." Sceptics profanely regard prayer as an experimenting upon the Divine promises, or a putting the Lord God to the proof; and their ignorance and folly will perhaps be apparent to themselves only when they experience the Divine faithfulness in the accomplishment of the solemn declaration that "indignation and wrath, tribulation and anguish shall be to every soul of man that doeth evil." It is the people of God who are admitted to communion with him, and who have been in all ages, as we have already remarked, the object of his peculiar care, and for whose sake he has so often specially interfered in the affairs of men.

When, indeed, we reflect upon the history of the human family, we can not fail to be struck with the important influence which the righteous have exerted over the condition and destiny of mankind. Noah became the means of preserving the whole race of Adam from extinction; and the existence of ten just persons in the city of Sodom would, through the intercession of Abraham, have saved it from destruction. For Israel's sake God smote the Egyptians, and expelled the inhabitants of Canaan; it was to punish his people for their apostacy that he delivered them into the hands of the king of Babylon, and to release them from captivity that he raised up Cyrus, and opened before him the two-leaved gates of that illustrious city. In short, they are represented as the "salt of the earth," and the "light of the world"—as those upon whose account long-suffering is exercised towards the guilty, and who are made the instruments of dispensing the knowledge of God and of spiritual things to the sons of men. Hence it becomes their duty to pray and make intercession for all men—for kings and rulers, and not only to pray but to labor for

the conversion of the world—"for this is good and acceptable in the sight of God our Saviour." And it is most important that they should remember the high responsibilities which rest upon them, and that God has been pleased to suspend his favors towards men in a good degree upon the obedience and the prayers of his own people, as in Babylon the Jews were commanded to "seek the peace of the city" and "pray unto the Lord for it."

How glorious then is Zion! "God is known in her palaces for a refuge." The "daughters of Judah" rejoice "because of his judgments," for he "preserveth the souls of his saints and delivereth them out of the hand of the wicked—the Lord God is a sun and a shield: the Lord will give grace and glory: and no good thing will he withhold from them that walk uprightly."

How precious in the sight of God are them who love him and have laid hold of his covenant! "Fear not," says the prophet, "for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thy husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment: but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but thy kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.

"O thou afflicted, tossed with tempest, and not comforted! behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee. Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake. Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

CONCLUSION.

Having in the foregoing essays (however imperfectly) defined the leading terms and sketched the main thoughts embraced by the subject of Divine Providence, I deem it expedient to close the examination of it for the present with the termination of the current volume of this work. Aware, however, of the various difficulties and objections which prevail in the minds of men with regard to the superintendence of God over the universe, I will in the meantime cheerfully receive such exceptions or questions as may be presented in relation thereto, and pay to them the attention which their importance may require.

As for you, oh! beloved and faithful, who have made a covenant with God, it is your happy privilege to repose upon his mercy and his truth, and to cast your "anxious cares" upon him, under the confident assurance that he "cares for you." It is your delight to contemplate the doings of the Most High, and to know that, in the language of the poet,

"'Tis God alone with unimpassion'd sight,
Surveys the nice barrier of wrong and right;
And while, subservient, as his will ordains,
Obedient Nature yields the present means;
While neither force nor passions guide his views,
E'en Evil works the purpose he pursues!
That bitter spring, the source of human pain,
Heal'd by his touch, does mineral health contain;
And dark affliction at his potent rod,
Withdraws its cloud, and brightens into good."

It is yours to learn in the sanctuary the end of the wicked; to comprehend why the long-suffering of God permits them often to flourish like a tree which groweth in its own soil; and to be assured that

"If while on earth triumphant vice prevails,
Celestial Justice balances her scales:
With eye unbiass'd all the scene surveys,
With hand impartial ev'ry crime she weighs;
Oft close pursuing at his trembling heels,
The man of blood her awful presence feels;
Oft by her arm, amidst the blaze of state,
The regal tyrant, with success elate,
Is forc'd to leap the precipice of fate!
Or, if the villain pass unpunish'd here,
'Tis but to make the future stroke severe;
For soon or late eternal Justice pays
Mankind the just desert of all their ways."

How important, then, that all your conduct should be regulated by these convictions! How necessary that the Divine will and approba-

tion should be consulted in all your affairs and undertakings! And how conducive to your spiritual and eternal interest that you should ever realize the presence and unceasing care of your Heavenly Benefactor!

Of God's government, Mr. Campbell wrote in 1833, page 206:

Next to *preservation*, as that signifies God's upholding all things in being, and preserving and actuating their natural powers, we must consider God's government of the world. For God is the supreme and sovereign Lord of the world, *who doeth whatsoever pleaseth him both in heaven and in earth;* and therefore the absolute government of all things must be in his hands, or else something might be done which he would not have done.

This all men grant in general words, who own a Providence; but when they come to particulars, there are so many excepted cases, which they will hardly allow God to have anything to do in, that they seem to mean little more by God's government than a general inspection of human affairs, his looking on to see the world govern itself; for three parts of four of all that is done in the world they resolve into bare permission as distinguished from an ordering and disposing providence; and then it can signify no more than that God does not hinder it. And if this be all, God governs the world in such cases no more than men do. The only difference is, that God can hinder when he does not; but men do not hinder because they can not; but still not to hinder does not signify to govern.

But rightly to understand this matter, the best way is to consider how the Scripture represents it; and because there are great varieties of acts in the government of the world of a very different consideration, I shall distinctly inquire into God's government of causes, and his government of events.

1. God's government of causes. And we must consider three sorts of causes, and what the Scripture attributes to God with respect to each. 1st. Natural causes. 2d. Accidental causes, or what we call chance, and accident, and fortune. 3d. Moral causes and free agents, or the government of mankind.

1st. Natural causes, or God's government of the natural world, of the heavens, and earth, and seas, and air, and all things in them which move and act by a necessity of nature, not by chance. Now the Scripture does not only attribute to God all the virtues and powers of nature which belong to creation, and to a preserving Providence, but the direction and government of all their natural influences to do what God has a mind should be done. God does in some measure govern the moral by the natural world. He rewards or punishes men by a wholesome or pestilential air, by fruitful or barren seasons. He hinders or promotes their designs by winds and weather, by a forward

or a backward spring, and makes nature give laws to men, and sets bounds to their passions and intrigues; to overthrow the most powerful fleets and armies; to defeat the wisest counsels, and to arbitrate the differences of princes, and the fate of men and kingdoms. And if God govern men by nature, he must govern nature too; for necessary causes can not be fitted to the government of free agents without the direction and management of Divine Providence, which guides, exerts, or suspends the influences of nature with as great freedom as men act. Men do not always deserve well or ill; and if the kind of malign influences of nature must be tempered to men's deserts, to punish them when they do ill, and to reward them when they do well, natural causes, which of themselves act necessarily without wisdom or counsel, must be guided by a wise hand.

Thus reason tells us it must be if God govern the world, and God challenges to himself this absolute and sovereign empire over nature. God has bestowed different virtues and powers on natural causes, and in ordinary cases makes use of the powers of nature, and neither acts without them nor against the laws of nature, which makes some unthinking men resolve all into nature without a God or a Providence. Because, excepting the case of miracles, which they are not willing to believe, they see everything else done by the powers of nature. And if it were not so, God had made a world and made nature to no purpose, to do everything himself by an immediate power, without making use of the powers of nature. But the ordinary government of nature does not signify to act without it or to overrule its powers, but to steer and guide its motions to serve the wise ends of his providence in the government of mankind.

For as God does not usually act without nature, nor against its laws, so neither does nature act by steady and uniform motions without the direction of God. But while everything in the material world acts necessarily and exerts its natural powers, God can temper, suspend, direct its influence, without reversing the laws of nature. As, for instance, fire and water, wind and rain, thunder and lightning, have their natural virtues and powers, and natural causes, and God produces such effects as they are made to produce by their natural powers. He warms us with fire—invigorates the earth by the benign influence of the sun and moon, and other stars and planets; refreshes and moistens it with springs and fountains and rain from heaven—fans the air with winds, and purges it with thunders and lightnings, and the like. But then when and where the rains shall fall and the winds shall blow, in what measure and proportion, times and seasons natural causes shall give or withhold their influences, this God keeps in his own power, and can govern without altering the standing laws of nature; and this is his government of natural causes in order to

reward or punish men as they shall deserve. Thus God reasons with Job concerning his power and providence (Job xxxviii. 31, 32, etc.), "*Canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season, or canst thou guide Arcturus with his sons? Knowest thou the ordinances of heaven, or canst thou set the dominion thereof in the earth? Canst thou lift up thy voice to the clouds that abundance of waters may cover thee? Canst thou send lightnings that they may go and say unto thee, Here we are?*" This is above human power, but belongs to the government and providence of God. "Fire and hail, snow and vapor, and stormy winds fulfill his word" (Ps. cxlviii. 8). Sometimes God restrains the influences of nature, "shuts up heaven that it shall not rain" (II. Chron. vii. 13). And at other times he "calls to the clouds that abundance of water may cover the earth. He gives the former and the latter rain in its season, and preserveth to us the appointed weeks of harvest" (Jer. v. 24), as he promised to Israel (Deut. xi. 14, 15), "I will give you the rain of your land in due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine and thy oil; and I will send grass in thy fields for thy cattle, that thou mayest eat and be full." He prescribes in what proportions it shall rain (Joel ii. 23, 24), "Be glad, ye children of Zion, and rejoice in the Lord your God; for he hath given you the former rain moderately, and he will cause to come down for you the former rain and the latter rain in the first month." Nay, God appoints on what place it shall rain (Ezek. xxxiv. 26), "And I will make thee and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing." Amos iv. 7, 8: "And also I have withholden the rain from you when there were yet three months to the harvest. And I caused it to rain upon one city, and caused it not to rain upon another city. One piece was rained upon, and the piece whereupon it rained not withered; so two or three cities wandered to one city to drink water, but they were not satisfied."

It is impossible to give any tolerable account of such texts as these, without confessing that God keeps the direction and government of all natural causes in his own hands. For particular effects, and all the changes of nature can never be attributed to God, unless the divine wisdom and counsel determine natural causes to the producing such particular effects. Great part of the happiness or miseries of this life is owing to the good or bad influences of natural causes. That if God take care of mankind he must govern nature; and when he promises health and plenty, or threatens pestilence and famine, how can he make good either if he have not reserved to himself a sovereign power over nature?

The sum is this, that all natural causes are under the immediate and absolute government of Providence—that God keeps the springs of nature in his own hands, and turns them as he pleases. For mere matter, though it be endowed with all the natural virtues and powers which necessarily produce their natural effects; yet it having no wisdom and counsel of its own, can not serve the ends of a free agent without being guided by a wise hand. And we see in a thousand instances what an empire human art has over nature—not by changing the nature of things, which human art can never do; but by such skillful application of causes as will produce such effects as unguided, and, if I may so speak, untaught, nature could never have produced. And if God have subjected nature to human art, surely he has not exempted it from his own guidance and power.

This shows how necessary it is that God, by an immediate providence, should govern nature. For natural causes are excellent instruments; but to make them useful they must be directed by a skillful hand. And those various changes which are in nature; especially in this sublunary world (which we are most acquainted with), without any certain and periodical returns, prove that it is not all mechanism; for mechanical motions are fixed and certain, and either always the same or regular and uniform in their changes.

It is of great use to us to understand this, which teaches us what we may expect from God, and what we must attribute to him in the government of nature. We must not expect in ordinary cases that God should reverse the laws of nature for us; that if we leap into the fire it shall not burn us; or into the water, it shall not drown us. And by the same reason the providence of God is not concerned to preserve us when we destroy ourselves by intemperance and lust; for God does not work miracles to deliver men from the evil effects of their own wickedness and folly. But all the kind influences of heaven which supply our wants, and fill our hearts with food and gladness, are owing to that good providence which commands nature to yield her increase; and those disorders of nature which afflict the world with famines, and pestilence, and earthquakes, are the effects of God's anger and displeasure, and are ordered by him for the punishment of a wicked world. We must all believe this, or confess that we mock God when we bless him for a healthful air and fruitful season or deprecate his anger when we see the visible tokens of his vengeance in the disorders of nature. For did not God immediately interpose in the government of nature, there would be no reason to beg his favor, or to deprecate his anger upon these accounts.

2d. Let us consider God's government of accidental causes, or what we call chance and accident, which has a large empire over human affairs. Not that chance and accident can do anything, properly speak-

ing (for whatever is done has some proper and natural cause which does it); but what we call accidental causes, is rather such an accidental concurrence of different causes, as produces unexpected and undesigned effects: as when one man, by accident, loses a purse of gold, and another man, walking the fields, without any such expectation, by as great an accident, finds it. And how much of the good or evil that happens to us in this world, is owing to such undesigned, surprising, accidental events, every man must know who has made any observations on his own or other men's lives and fortunes. The wise man observed this long since (Eccles. ix. 11), "I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong; neither yet bread to the wise; nor yet riches to men of understanding; nor yet favor to men of skill: but time and chance happeneth to them all." Some unusual and casual events change the fortunes of men, and disappoint the most proper and natural means of success. What should conquer in a race but swiftness; or win the battle but strength? What should supply men's wants and increase riches, but wisdom and understanding in human affairs? What more likely way to gain the favor of princes and people, than a dexterous and skillful application and address? And yet the preacher observed in his days, and the observation holds good still, that it is not always thus: *time and chance*, some favorable junctures, and unseen accidents, are more powerful than all human strength, or art, or skill.

Now what an ill state were mankind in, did not a wise and merciful hand govern what we call chance and fortune? How can God govern the world, or dispose of men's lives and fortunes, without governing chance, all unseen, unknown and surprising events, which disappoint the counsels of the wise, and in a moment unavoidably change the whole scene of human affairs? Upon what little unexpected things do the fortunes of men, of families, of whole kingdoms turn! And unless these little unexpected things are governed by God, some of the greatest changes in the world are exempted from his care and providence.

This is reason enough to believe, that if God governs the world, he governs chance and fortune; that the most unexpected events, how casual soever they appear to us, are foreseen and ordered by God.

Such events as these are the properest objects of God's care and government, because they are very great instruments of Providence. Many times the great things are done by them, and they are the most visible demonstration of a superior wisdom and power which governs the world. But these means God disappoints the wisdom of the wise, and defeats the power of the mighty; "frustrateth the tokens of the liar, and maketh diviners mad; turneth wise men backward, and maketh their knowledge foolish" (Isa. xliv. 25). Did strength and

wisdom always prevail, as in a great measure they would were it not for such unseen disappointments; mankind would take less notice of Providence, and would have less reason to do it, since they would be the more absolute masters of their own fortunes. A powerful combination of sinners, managed by some crafty politicians, would govern the world; but the uncertain turnings and changes of fortune keep mankind in awe, make the most prosperous and powerful sinners fear an unseen vengeance, and give security to good men against unseen evils, which can not befall them without the order and appointment of God.

That there are a great many accidental and casual events, which happen to us all, and which are of great consequence to the happiness or miseries of our lives, all men see and feel. That we can not defend ourselves from such unseen events, which we know nothing of till we feel them, is as manifest as that there are such events; and what so properly belongs to the divine care, as that which we ourselves can take no care of? The heathens made fortune a goddess, and attributed the government of all things to her *tuche kuberna panta;* whereby they only signified the government of Providence in all casual and fortuitous events; and if Providence govern anything, it must govern chance, which governs almost all things else, and which none but God can govern. As far as human prudence and foresight reach, God expects we should take care of ourselves; and if we will not, he suffers us to reap the fruits of our own folly; but when we can not take care of ourselves, we have reason to expect and hope that God will take care of us. In other cases human prudence and industry must concur with the divine providence in matters of chance and accident, providence must act alone and do all itself, for we know nothing of it; so that all the arguments for providence do most strongly conclude for God's government of all casual events.

And the Scripture does as expressly attribute all such events to God, as any other acts of providence and government. In the law of Moses, when a man killed his neighbor by accident, God is said to deliver him into his hands. Ex. xxi. 12, 13: "He that smiteth a man so that he die, shall be surely put to death. And if a man lie not in wait, but God deliver him into his hands, then I will appoint thee a place whither he shall flee:" where "God's delivering him into his hands" is opposed to him "that smiteth a man so that he die," and "to him that comes presumptuously upon his neighbor to slay him" (15th verse), and therefore signifies one who kills his neighbor by mere accident, as it is explained in Deut. xix. 4, 5, "And this is the case of the slayer that shall flee thither" (*i. e.*, to the city of refuge): "whoso killeth his neighbor ignorantly, whom he hated not in time past—as when a man goeth into the wood with his neighbor to hew

wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbor that he die—he shall flee unto one of these cities, and live." What can be more accidental than this? And yet we are assured that this is appointed by the divine providence; that God delivers the man who is killed into the hands of him that killed him.

Is anything more casual than a lot? And yet Solomon tells us, "The lot is cast into the lap, but the whole disposing thereof is of the Lord" (Prov. xvi. 33); which is not confined to the case of lots, but to signify to us that nothing is so casual and uncertain, as to be exempted from the disposal of Providence. For what seems accidental to us, is not chance, but providence—is ordered and appointed by God to bring to pass what his own wisdom and counsel has decreed; as is very evident from some remarkable instances of providence which are recorded in Scripture.

By how many seeming accidents and casual events was Joseph advanced to Pharaoh's throne? His dreams, whereby God foretold his advancement, made his brethren envious at him, and watch some convenient opportunity to get rid of him, and so confute his dreams. Jacob sends Joseph to visit his brethren in the fields, where they were keeping their sheep. This gave them an opportunity to execute their revenge, and at first they intended to murder him; but the Ishmaelites, accidentally passing by, they sold Joseph to them, and they carried him into Egypt and sold him to Potiphar. Potiphar's wife tempts him to uncleanness, and being denied by Joseph, she accuses him to his lord, who casts him into the king's prison. Whilst he was there, the king's butler and baker were cast into the same prison, and dreamed their several dreams, which Joseph expounded to them, and the event verified his interpretation. The butler, who was restored to his office, forgot Joseph till two years after, when Pharaoh dreamed a dream which none of the wise men could interpret; and then Joseph was sent for, and advanced to the highest place of dignity and power next to Pharaoh. The years of famine brought Joseph's brethren into Egypt to buy corn, where they bowed before him, according to his dream. This occasioned the removal of Jacob and his whole family into Egypt, where Joseph placed them in the land of Goshen, by which means God fulfilled what he had told Abraham: "Know of a surety, that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years" (Gen. xv. 13). How casual does all this appear to us! But no man will think that prophecies are fulfilled by chance; and therefore we must confess, that what seems chance to us, was appointed by God.

Another writer (Sherlock) teaches as follows:

"Let us, then, now more particularly consider how God governs mankind, so as to make them the instruments and ministers of his providence in the world. The methods of the divine wisdom are infinite and unsearchable, and we must not expect fully to comprehend all the secrets and mysteries of God's government; but something we may know of this, enough to teach us to reverence God, and to trust in him, and to vindicate his providence from the cavils of ignorance and infidelity, which is as much as is useful for us to know. And I shall reduce what I have to say to two general heads:—1. The government of men's minds, of their wills, their passions, and counsels. 2. The government of their actions.

1. God's government of the minds of men, their wills, and passions, and counsels; for these are the great springs of action, and as free a principle as the mind of man is, it is not ungovernable: it may be governed, and that without an omnipotent power, against its own bias, and without changing its inclinations; and what may be done, certainly God can do; and when it is necessary to the ends of Providence, we may conclude he will do it. Let a man be ever so much bent upon any project, yet hope or fear, some present great advantage or great inconvenience, the powerful intercession of friends, a sudden change of circumstances, the improbability of success, the irreparable mischief of a defeat, and a thousand other considerations, will divert him from it; and how easy it is for God to imprint such thoughts upon men's minds with an irresistible vigor and brightness, that it shall be no more in their power to do what they had a mind to, than to resist all the charms of riches and honors, than to leap into the fire, and to choose misery and ruin!

That thus it is, the Scripture assures us (Prov. xxi. 1), "The king's heart is in the hand of the Lord; as the rivers of water, he turneth it whithersoever he will." And if the king's heart be in the hand of the Lord, we can not doubt but he hath all other men's hearts in his hand also, and can turn and change them as he pleases. Thus the wise man tells us, "A man's heart deviseth his ways but the Lord directeth his steps" (Prov. xvi. 9). Men consult and advise what to do, but, after all, God steers and directs them which way he pleases, for though "there are many devices in a man's heart, nevertheless the counsel of the Lord that shall stand" (Prov. xix. 21), which made the wise man conclude, "Man's goings are of the Lord: how then shall a man understand his own ways?" (Prov. xx. 24). That is, God has such an absolute government of the hearts and actions of men, when his providence is concerned in the event, that no man can certainly know what he himself shall choose and do: for God can, in an instant, alter his mind, and make him steer a very different course from what he intended. As the prophet Jeremiah assures us, "I know that

the way of man is not in himself; it is not in man that walketh to direct his steps" (Jer. x. 23). And Solomon tells us something more strange than this: "The preparation of the heart in man, and the answer of the tongue, is of the Lord" (Prov. xvi. 1), or, as the Hebrew seems to signify, *the preparation of the heart is from man;* a man premeditates and resolves what he will say; but notwithstanding that, *the answer of the tongue is of the Lord.* When he comes to speak, he shall say nothing but what God pleases. Which sayings must not be expounded to a universal sense, that it is always thus; but that thus it is whenever God sees fit to interpose, which he does as often as he has any wise end to serve by it.

Thus we are told, that "when a man's ways please the Lord, he maketh even his enemies to be at peace with him" (Prov. xvi. 7). And it is a very remarkable promise that God makes to the children of Israel, that when all their males should come three times every year to worship God at Jerusalem, by which means their country was left without defense, exposed to the rapine of their enemies who dwelt round about them, that "no man should desire their land, when they go up to appear before the Lord" (Ex. xxxiv. 24). We have many examples of this in Scripture, and some of those many ways whereby God does it. When Abraham sojourned in Gerar, he said of Sarah his wife, that she was his sister, and Abimelech, the king of Gerar, sent and took her; but God reproved Abimelech in a dream, and tells him that he had withheld him from sinning, and not suffered him to touch her. (Gen. xx. 1, etc.) Thus when Jacob fled from Laban with his wives and children, and Laban pursued him, God appeared to Laban in a dream, and commanded him that he should not speak to Jacob either good or hurt. (Gen. xxxi. 24.) Such appearances were very common in that age, though they seem very extraordinary to us; but God does the same thing still by strong and lively impressions upon our minds—by suggesting and fixing such thoughts in us, as excite or calm our passions, as encourage us to bold and great attempts, or check us in our career by frightful imaginations and unaccountable fears and terrors, or by such other arguments as are apt to change our purposes and counsels.

Sometimes God does this by concurrence of external causes, which at other times would not have been effectual, but shall certainly have their effect when God enforces the impression.

Thus God in a moment turned the heart of Esau when he came out in a great rage against his brother Jacob. It was an old hatred he had conceived against him for the loss of his birthright and of his blessing. And he had for many years confirmed himself in a resolution to cut him off the first opportunity he had to do it. And could it be expected that the present which Jacob sent him, which he could

have taken if he had pleased without receiving it as a gift, and that the submission of Jacob when he was in his power, should all on a sudden make him forget all that was past and the very business he came for, and turn his bloody designs into the kindest embraces? No! this was God's work, the effect of that blessing which the angel gave to Jacob after a whole night's wrestling with him in Penuel. (Gen. xxxii. 33.) And when God pleases, the weakest means shall change the most sullen and obstinate resolutions.

Of the same nature of this is the story of David and Abigail. Nabal had highly provoked David by the churlish answer which he sent him, and David was resolved to take a very severe revenge on Nabal and his house. But God sent Abigail to pacify him, who, by her presence, and dutiful and submissive behavior and wise counsels, diverted him from those bloody resolutions he had taken, as David himself acknowledges: "Blessed be the Lord God of Israel, who sent thee this day to meet me, and blessed be thy advice, and blessed be thou who hast kept me this day from coming to shed blood, and from avenging myself with my own hand" (I. Sam. xxv. 32, 33).

Saul pursued David in the wilderness to take away his life, and God delivered him twice into David's hands; and the kindness David showed him in not killing him when he was in his power, did at last turn the heart of Saul, that he pursued him no more. (I. Sam. xvi. and xxvii.)

Thus God confounded the good counsel of Ahithophel by the advice of Hashai, which Absalom chose to follow. And the text tells us this was from God, who had purposed to defeat the good counsel of Ahithophel, to the intent that he might bring evil upon Absalom. (II. Sam. xvii. 14.) Such an absolute empire has God over the minds of men, that he can turn them as he pleases, can lead them into new thoughts and counsels with as great ease as the waters of a river may be drawn into a new channel prepared for them.

2. When God does not think fit to change and alter men's wills and passions, he can govern their actions and serve the ends of his providence by them. When God suffers them to pursue their own counsels and to do what they themselves like best—he does that by their hands which they little expected or intended. The same action may serve very different ends; and therefore God and men have very different intentions in it. And what is ill done by men, and for a very ill end, may be ordered by God for wise and good purposes; nay, the ill ends which men designed may be disappointed, and the good which God intended by it have its effect. And this is as absolute a government over men's actions as the ends of providence require, when whatever men do, if they intend one thing and God another, "*the counsel of God shall stand*," and what they intended shall have no effect any

further than as it is subservient to the divine counsels, as to give some plain examples of it:—

Joseph's brethren being offended at his dreams and at the peculiar kindness which their father Jacob showed him, resolved to get rid of him; but God intended to send him into Egypt, to advance him to Pharaoh's throne, and to transplant Jacob and his family thither. And therefore God would not suffer them to slay him as they first intended; but he suffered them to sell him to the Ishmaelites, who carried him into Egypt, which disappointed what they aimed at in it, never to see or hear more of him, but accomplished the decrees and counsels of God.

Another example we have in the king of Assyria, who came against Jerusalem with a powerful army with an intention to destroy it; but God intended no more than to correct them for their sins. This God suffered him to do, but he could do no more. "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation: I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge to take the spoil and to take the prey, and to tread them down like the mire in the street." Thus far God gave him a commission; that is, thus far God intended to suffer his rage and pride to proceed. But this was the least of his intention: "Howbeit, he thinketh not so, but it is in his heart to destroy and cut off nations not a few." But in this God disappointed him: "Wherefore, it shall come to pass, that when the Lord hath performed his whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his proud looks" (Isa. x. 5, 6, 7, 12).

A great many examples might be given of this nature, but these are sufficient to show what different intentions God and men have in the same actions, and how easily God can defeat what men intend, and accomplish by them his own wise counsels which they never thought of. When God has no particular ends of providence to serve by the lusts and passions and evil designs of men, he commonly disappoints them; that when "they intend evil, and imagine a mischievous device, they are not able to perform it" (Ps. xxi. 11). Or he turns the evil upon their own heads: "The heathen are sunk down in the pit that they made; in the net which they hid, is their own feet taken. The Lord is known by the judgment which he executeth. The wicked is snared in the work of his own hands" (Ps. ix. 15, 16). Or he doubly disappoints their malice, not only by defeating the evil they intended, but by turning it to the great advantage of those it was intended against; which was visible in the case of Haman, whose malice against Mordecai and all the Jews for his sake, did not only prove his own ruin, but the great advancement of Mordecai, and the glory and triumph of the Jewish nation.

3. Let us now consider what difference there is between God's absolute government of all events, and necessity and fate; for many men are very apt to confound these two. If no good or evil befall any man, but what God orders and appoints for them, this they think sounds like fate and destiny—that every man's fortune is written upon his forehead—and that it is impossible for any man, by all his care, and industry, and prudence, to make his condition better than what God has decreed it to be in the irreversible rolls of fate. And yet an unrelenting, immutable fate is so irreconcilable with the liberty of human actions, with the nature of good and evil, of rewards and punishments, that if we admit of it, there is an end of all religion, of all virtuous endeavors, of all great and generous attempts: it is to no purpose to pray to God, or to trust in him, or to resist temptation, or to be diligent in our business, or prudent and circumspect in our actions; for what will be, will be: or if any means be to be used, that is no matter of our choice or care; but we shall do it as necessarily and mechanically as a watch moves and points to the hour of the day; for fate has, by the same necessity, determined the means and the end, and we can do no more nor less than fate has determined.

I shall now trouble you with an account of the various opinions of the ancient philosophers about fate, none of whom ever dreamed of such a terrible fate as some Christians have fancied, which reaches not only to this world, but to all eternity. What I have already discoursed is sufficient to vindicate the doctrine of Providence from the least imputation of necessity and fate.

For, 1st. Though God overrules the actions of men, to do what he himself thinks fit to be done, yet he lays no necessity upon human actions: men will and choose freely, pursue their own interests and inclinations, just as they would do if there were no Providence to govern them; and while men act freely, it is certain there can be no absolute fate. God, indeed, as you have already heard, sometimes hinders them from executing their wicked purposes, and permits them to do no more hurt than what he can direct to wise ends; but no man is wicked, or does wickedly, by necessity and fate. Though he may be restrained from doing so much wickedness as he would, yet all the wickedness he commits is his own free choice, even when it serves such ends as he never thought of; and therefore he is, and acts like a free agent, notwithstanding the government of Providence.

2d. Though God determines all events, all the good and evil that shall happen to men or nations, yet it is no more and no other than what they themselves have deserved; and therefore they are under no other fate than what they themselves bring upon themselves by the good or bad use of their own liberty; that is, they are under no

other fate than to be rewarded when they do well, and to be punished when they do ill: but this is the justice of Providence, not the necessity of fate. Those who do ill, and deserve ill, and suffer ill, might have done well, and have made themselves the favorites of Providence, and therefore are under no greater necessity of suffering ill, than they were of doing ill. The reason why God keeps all events in his own hands, is not because he has absolutely determined the fates of all men, but that he may govern the world wisely and justly, and reward and punish men according to their deserts, as far as the reasons of Providence require in this world. Now, while the liberty of human actions is secured, and the events of Providence are not the execution of fatal, absolute, and unconditional decrees, but acts of government in the wise administration of justice, and dispensing rewards and punishments—how absolute soever God's government be of all events, it is not necessity and fate, but a wise, and just, and absolute government. This, indeed, is what some of the wisest heathens called fate, and all that they meant by the name of fate, that God had fixed it by an irreversible decree, that good men should be rewarded and the wicked punished; and thus far we must all allow fate; and Providence is only the minister and executioner of these fatal decrees; and to that end God keeps the government of all events in his own hands. Now whether we say that God determines what good or evil shall befall men at the very time when they deserve it, or that foreseeing what good or evil they will do, and what they will deserve, did beforehand determine what good or evil should befall them—this makes no alteration at all in the state of the question; for if all the good or evil that befalls men, have respect to their deserts, this is not fate, but a just and righteous judgment.

In a word, God's government of all events is indeed so absolute and uncontrollable, that no good or evil can befall any man, but what God pleases, what he orders and appoints for him; and this is necessary to the good government of the world and the care of all his creatures. But then God orders no good or evil to befall any men, but what they deserve, and what the wise ends of his Providence require; and this is not fate, but a wise and just government of the world.

3rd. That the exercise of a particular Providence consists in the government of all events.

I have often wondered at those philosophers who acknowledged a Providence, but would not acknowledge God's particular care of all his creatures. Some confined his Providence to the heavens, but would not extend it to this lower world; and yet this world needs a Providence as much, and a great deal more, as being a scene of change and corruption, of furious lusts and passions, which need the restraints

and government of Providence: no creatures need God's care more than the inhabitants of this earth; and if he take care of any of his creatures, one would think he should take most care of them who need it most.

Others, who would allow that the Providence of God reached this lower world, yet confined God's care to the several kinds and species, but would not extend it to every individual; as if God took care of logical terms, of genus and species, but took no care of his own creatures, which are all individuals; or as if God could take care of all his creatures, without taking care of any particular creature; *i. e.*, that he could take care of all his creatures, without taking care of any one of them.

Thus they would allow God to take care of the great affairs of kingdoms and commonwealths, but to have no regard to particular men or families, unless they made a great figure in the world; as if kingdoms and commonwealths were not made up of particular men and particular families; or that God could take care of the whole, without taking care of every part; or as if there were any other reason for taking care of the whole, but to take care of those particulars who make the whole. To talk of a general Providence, without God's care and government of every particular creature, is manifestly unreasonable and absurd; for whatever reasons oblige us to own a Providence, oblige us to own a particular Providence.

If creation be a reason why God should preserve and take care of what he has made, this is a reason why he should take care of every creature, because there is no creature but what he made; and if the whole world consist of particulars, it must be taken care of in the care of particulars; for if all particulars perish, as they may do if no care be taken to preserve them, the whole must perish.

And there is the same reason for the government of mankind; for the whole is governed in the government of the parts; and mankind can not be well governed, without the wise government of every particular man.

I am sure that the objections against a particular Providence are very foolish. Some think it too much trouble to God to take care of every particular; as if it were more trouble to him to take care of them, than it was to make them; or as if God had made more creatures than he could take care of; as if an infinite mind and omnipotent power were as much disturbed and tried with various and perpetual cares, as we are. Others think it below the greatness and majesty of God, to take cognizance of every mean and contemptible creature, or of every private man; as if it were more below God to take care of such creatures, than it is to make them; as if numbers made creatures considerable to God; that though one man is below God's

care, yet a kingdom is worthy of his care and notice; when the whole world to God is but "as the drop of the bucket, and the small dust of the balance."

Now it is certain there can be no particular Providence, without God's government of all events; for if any good or evil happen to any man without God's order and appointment, that is not Providence, whatever other name you will give it; so that if God does take a particular care of all his creatures, this is a demonstration that he has the absolute government of all events; for without it he can not take care of them: and if God have the government of all events, as the Scriptures assures us he has, this confirms us in the belief of a particular Providence; for if all the good or evil that happens to every particular man, be appointed by God, that is proof enough that God takes care of every particular man. God's government of all particular events, and his care of all individuals, include each other in their very natures. The care of particular creatures consists in the government of all particular events; and the government of all events is the exercise of a particular Providence, as our Saviour represents it (Matt. x. 29, 30, 31), "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore; ye are of more value than many sparrows." Where God's particular Providence over all his creatures is expressed by his particular care of all events, which extends even to the life of a sparrow, and to the hairs of our heads.

Thus much is certain, that without this belief, that God takes a particular care of all his creatures in the government of all events that can happen to them, there is no reason or pretense for most of the particular duties of religious worship. For most of the acts of worship consider God not merely as a universal cause (could we form any notion of a general Providence without any care of particular creatures or particular events?). but as our particular patron, protector and preserver.

To fear God, and to stand in awe of his justice; to trust and depend on him in all conditions; to submit patiently to his will under all afflictions; to pray to him for the supply of our wants, for the relief of our sufferings, for protection and defense; to love and praise him for the blessings we enjoy, for peace and plenty and health, for friends and benefactors, and all prosperous successes: I say, these are not the acts of reasonable men, unless we believe that God has the supreme disposal of all events, and takes a particular care of us. For if any good or evil can befall us without God's particular order and appointment, we have no reason to trust in God, who does not always take care of us; we have no reason to bear our sufferings patiently at

God's hands, and in submission to his will; for we know not whether our sufferings be God's will or not: we have no reason to love and praise God for every blessing and deliverance we receive, because we know not whether it came from God; and it is to no purpose to pray to God for particular blessings, if he does not concern himself in particular events. But if we believe that God takes a particular care of us all, and that no good or evil happens to us but as he pleases, all these acts of religious worship are both reasonable, necessary and just."

In 1855, page 601, Mr. Campbell teaches of

PROVIDENCE, GENERAL AND SPECIAL.

Providence occurs but once in the Christian Scriptures. The Greek representative of it is *pronoia*, and found in the Greek Testament but twice (Acts xxiv. 2). In this occurrence it is represented by *providence*, in the common version. In Rom. iii. 14, it is represented by *provision;* literally it means *foresight*. The verb *pronoco* is found three times, always represented by *provide*, and *providing*. In theological use, it indicates guardianship, guidance, direction, protection. In our English dictionaries it is defined—"The act of providing, or preparing for *future* use or application" (Webster).

Deists, Theists, and speculative Christians, designate what they call God, or "the Deity," by the term *Providence*. By the good old orthodox Presbyterians this was repudiated as irreverent and un-Christian.

That God *provides* for all his creatures, is just as true as that he created them. This providence is as general as all creation. Though five sparrows were sold in old Jerusalem for two farthings, yet not one of them was forgotten or unprovided for by their Creator. He feeds young lions and tigers, ravens and doves; the animalcule, invisible to the human eye, though so small that millions of them are found in a cubic foot, and some affirm in a cubic inch!

But that God's providence is as general or as broad as creation, no one, of any information or discrimination, can either doubt or deny.

Thirty millions of suns, and one hundred millions of satellites, or worlds moving round them, each of which is as large as our earth in a general average, having as many *genera* and *species* of animated beings on them as our planet has; covered with hair or feathers, as a portion of our tenantry are, and yet so cared for, and provided for by Him, that not one hair or feather can fall from any one of them unheeded or unobserved by him. Such are our conceptions of the sublime, the awful, the incomprehensible grandeur and majesty of Him that fills immensity, that inhabits eternity, and who can bestow as much attention to any one animated atom as though it were the

solitary tenant of the entire universe. His creation and providence are necessarily, eternally, and immutably co-extensive. He opens his rich and liberal hand, and from his inexhausted and inexhaustible treasuries, supplies most abundantly the wants of every living thing. And so happy were they all, that before sin was conceived in heaven or in earth "the morning stars," in one grand concert, "sang together, and all the sons of God shouted for joy."

They who admit a general providence, and, at the same time, deny a special providence, are feeble and perverted reasoners and thinkers. A general, or universal supervision or providence, necessarily implies a special or particular providence. The executor of a will, or the superintendent of an estate, who selected out of either a certain part only as worthy of his attention, and who executed or superintended that alone, would be judged and treated as a defaulter. And shall we impute to the Lord and Proprietor of heaven and earth that which we could condemn and reprobate in a steward, or in a superintendent of an earthly estate! But all such reasonings from the analogies of earth and time to Him that is from everlasting to everlasting, and as present everywhere and anywhere, are necessarily frail and imperfect. "Do not I fill heaven and earth?" says He "who inhabits eternity." "What house can you build for me, and where is the place of my rest? Has not my hand made all these things?"

But says the great Teacher himself—"Are not five sparrows sold for two farthings, yet not one of them is forgotten before God!"* This, methinks, should suffice.

But still we do not comprehend, nor even apprehend, the claims of one of these objects upon the attention and care of the great Proprietor and Protector of a single sparrow. How many objects in this one object of his care and protection, must be cared for, provided for, and protected by this great Proprietor and Preserver of the sparrow! How many organs has it? As many as a mammoth! Yes! as many organs as a mammoth.

In order to a full appreciation of this most pregnant theme, so fraught with instruction to mankind, we shall notice, somewhat in detail, the history of the incidents of this distinguished patriarch, and the apparent contingencies on which their fortunes turned.

Joseph, the son of the beloved Rachel, for whom his father Jacob served Laban, his mother's father, full fourteen years, through paternal partiality, indiscreetly shown, became an object of envy and hatred on the part of his brethren, afterwards known as eleven of the twelve distinguished patriarchs, second in rank only to Abraham, Isaac and Jacob.

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* Luke xii. 6.

This partiality consummated its weakness in a coat of variegated colors, bestowed on Joseph. Joseph himself, gifted with prophetic dreams touching his own destiny and that of his brethren indiscreetly told them to his brethren. These dreams intensified their envy into actual hatred, to such a degree that when, on a mission from his father to inquire after their welfare, he appeared in the plains of Dothan, his brethren, with the single exception of Reuben, conspired to take his life. Meantime a caravan of Ishmaelites appeared in sight, and Judah proposed to take him out of the pit and sell him as a slave to these merchants.

Ten of the brethren conspiring to sell him, demanded from them only two shekels apiece—in all, twenty shekels, equal to about fifteen dollars. Thus he was carried into an Egyptian market, and sold to Potiphar, a captain in Pharaoh's service—an eunuch of much authority in Egypt, who, like many eunuchs in that day, had a wife. Joseph, by his great moral worth, soon rose in the confidence of his master; but being assailed by the allurements of his unsatisfied wife, through his faithfulness to his master and his God, he escaped from her importunities and blandishments; which so exacerbated her temper that she machinated his ruin, and had well-nigh consummated it, having him confined in prison. But the Lord sustained him.

He formed an intimate and a happy acquaintance with the chief baker and the chief butler in Pharaoh's household, who providentially had each a portentous dream. In the fullness of their hearts, and with great esteem for Joseph, they told him their dreams. He had the gift of understanding and interpreting symbols, and most satisfactorily and truthfully interpreted their dreams, as the sequel proved.

In process of time, on Pharaoh's birthday feast, the chief butler was restored to his former station and service at the banquet, while his companion lost his life, as Joseph had foretold.

BOOK II.

JESUS CHRIST.

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The whole tone of the *Harbinger*, the undertone and the overtone, is that of devotion to Jesus Christ. He is the sun out of which all Christian light comes; he is the light, the life; he is the full glory of the New Testament dispensation. There is no symmetrical formal treatment of the character of the Christ or of the especial work of Christ in the *Harbinger*, but the *Harbinger* is saturated with the Christ Spirit. "For forty years," Mr. Campbell says in 1852, "we have preached Jesus Christ, the only Lord, our Saviour and our King." In 1862 there is an article as follows on the

THE DIVINITY OF CHRIST.

Come now, all ye that tell us in your wisdom of the mere natural humanity of Jesus, and help us to find out how it is that he is only a natural development of the human. Select your best and wisest character; take the range, if you will, of all the great philosophers and saints, and choose out one that is most competent; or if, perchance, some one of you may imagine that he is himself about on a level with Jesus, (as we hear that some of you do,) let him come forward in this trial and say, "Follow me! Be worthy of me! I am the Light of the world! Ye are from beneath, I am from above! Behold, a greater than Solomon is here!" Take on all these transcendent assumptions, and see how soon your glory will be sifted out of you by the detective gaze and darkened by the contempt of mankind! Why not? Is not the challenge fair? Do you not tell us that you can say as divine things as he? Is it not in you, too, of course, to do what is human? Are you not in the front rank of human development? Do you not rejoice in the power to rectify many mistakes and errors in the words of Jesus? Give us, then, this one experiment, and see if it does not prove to you a truth that is of some consequence; viz.: that you are a man, and that Jesus Christ is more?

THE CHARACTER OF JESUS.

The whole human family is sick. From the days of our progenitors down to the present time, all have been the subjects of an awful malady. The blighting hand of a disease far more destructive than pestilence has been laid heavily upon young and old, rich and poor, king and subject. All have suffered from its terrible ravages. It has drenched this beautiful world in blood, and made it one vast burying-ground. It has changed Eden-happiness into burning tears, bitter

lamentations, and insufferable agonies. Sin is in our midst, rioting in the destruction of body, soul and spirit. We speak not of the reason why God has permitted it to be introduced into our world, or allowed suffering and death to follow in its footsteps. We have to do with facts, not with things fictitious. Speculations may be beautiful and pleasing, but are of no real value. After all our rounds in idealism, we must come back to the point of departure, take our stand on terra firma, and grapple with the difficulties, dangers and sufferings that environ us.

It can not be questioned that sin has taken a deep hold on our race, in consequence of which all are sick and need a physician. Man needs a physician, not only because he is diseased of sin, but because he is unable, in the absence of assistance, to relieve himself. Though the loftiest being in the rank of created intelligences, he is far too weak and short-sighted to devise a plan which will effectually destroy sin, remove its consequences, and restore him to his lost possessions—his original greatness. No, man can not do this. His past acts are a sad verification of the truth of this remark. Can then a physician be found altogether competent to heal all who will abide his instructions? Such a physician came into our world eighteen hundred years ago. He came from heaven in order to heal the sick, and to take such as would hear his voice and submit to his will to a land where there is no more sickness, no more death.

Let us look at a few of the leading features in this great and good physician's character. We trust he may appear to those who need his aid, the chiefest among ten thousand, and the one altogether lovely:

1. *His Wisdom.*—All that God knew in the past, Jesus knew; all that God knows in the present, he knows; all events, great and small, that shall transpire in coming ages, are known to him as well as to the Father. He knows man infinitely better than he knows himself. Man's greatness, weakness, powers of mind, capacities of soul—his glory, his shame, his nothingness, are open to him. He walked with man the tedious round of life—is well acquainted with his character in all its shades and attenuations—is wise enough to instruct the wisest, and lowly enough to reach the humblest. His sermon on the mount has been admired by infidel and Christian. The learned and great have contemplated with astonishment its unfathomable depths of wisdom and knowledge, while the meek and lowly have found consolation from its pure and holy teachings. No sham, no deception in this sermon. It will bear the severest scrutiny. Infidels say that Jesus was merely a great philosopher—the wisest and best that has ever lived. On this supposition, how shall we account for the wonderful display of wisdom in this inimitable sermon? Did he obtain it from Moses and the prophets, the bards and holy seers of Israel?

It can not be proved that he did. At least the premises for the conclusions to which he arrived, have never yet been brought forward from Old Testament Scriptures. It is presumable they never will be, inasmuch as they would long since have been offered to the world, had they been found there. But it may be said that he obtained his wisdom from the Gentile world. Satisfactory proof that he did, has never yet been produced. His name was never enrolled in a Gentile school. He never sat at the feet of any philosopher, great or small. He was never found in the Academy, the Lyceum, or the Porch. His feet never trod on Grecian, Roman, or Persian soil. He never engaged in metaphysical disquisitions, or in dark, bewildering argumentation, which so much delighted Socrates, Plato, Aristotle, and the wise men of the East. His wisdom is far above all human wisdom. Nothing in story or in song is comparable to it. It uproots and grinds into powder the wise sayings, the proud maxims, the most profound systems of ethics, ever given to the world by the so-called moral philosophers. Surely the wisdom of Jesus could not have sprung from the wisdom of this world. Like his kingdom, it is not of this world. Whence, then, came the wisdom and knowledge of Jesus? He was not educated as a philosopher, but was born and reared in poverty. He borrowed not from Jew or Greek. Whence, then, came his wisdom and knowledge? Whence that power which enabled him to speak as never man spoke; that enabled him to give lessons of wisdom such as had never been given; that enabled him to present views in regard to the government of body, soul and spirit, such as had never been heard; that enabled him to instruct mankind, as having a complete knowledge of the diverse and increasing wants of all, in every condition, in every circumstance, in prosperity and adversity, in affluence and poverty, on land, on sea, in all kingdoms, in all lands, and through all time? We are forced to the conclusion that the immense and unfailing treasures of wisdom and knowledge possessed by Jesus Christ, came from above—are of heaven and not of men—and that the exhibitions of his powers and capacities are worthy his divine origin.

2. *His Goodness.*—We have no desire to pronounce a eulogy on the character of Jesus Christ. The poor commendations of the great and learned, have added nothing to its excellency. For centuries it has been before the world, and is at this moment as stainless, pure and irreproachable, as it was in the beginning. In his ministrations, Jesus was surrounded by the bitterest enemies—by Pharisees, Sadducees, Essenes and Herodians—by all the malignant sects and parties of Judea—and still no blot was ever fixed upon his character. His words and deeds were closely scanned by his enemies; but nothing could be detected unworthy his position, or the glorious work in which he was engaged. The simplicity, beauty, purity, truthfulness and power

displayed in all his utterances, in all his actions, struck with wonder and astonishment those who thronged his presence, and induced multitudes to acknowledge him as their Lord and Master.

When John was in prison, he sent to Jesus to know if he was the One that should come, or should another be expected. "Jesus, answering, said to those who came, Go your way and tell John what things you have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached; and blessed is he whosoever shall not be offended in me." Jesus desired John to know that he was engaged in doing good—what was the character of his work—and therefore instructed the disciples of John to tell what they saw and heard. Doing good was his constant employment. Whether in Jerusalem, in Nazareth, in Bethany; whether along the winding streams, the fruitful vales, or on the palm-covered hills of Judea, Jesus is seen, he will ever be found engaged in the same blessed, godlike work—doing good to all around him. He came to seek and save the lost; he sought them everywhere, with a deeper solicitude than ever parent sought an erring child. Whenever and wherever found, he administered to their wants, taught them the way to God, instructed them how to meet the difficulties of a rough world, and how to bear the many disappointments and misfortunes to which flesh is heir. In healing the sick, cleansing the leper, dispossessing the demoniac of the evil spirit, giving sight to the blind, hearing to the deaf, life to the dead; on the Mount of Olives, at the well with the Samaritan woman, at the grave of Lazarus weeping with Mary and Martha, walking on the stormy Sea of Galilee, uttering his sad prophetic lamentation over Jerusalem, in the garden of Gethsemane, praying to his Father, at the Bar of Pilate and Herod, going to Calvary, or expiring in awful agonies on its summit; his majesty, his goodness, his condescending love and tender compassion to the children of men, shine forth with celestial glory. How kind, how generous, how magnanimous he was; how pure his words, how elevated his thoughts, how godlike his deeds. How simple in his greatness, how truly great in his simplicity! Hard must be the heart and cold the feelings of him who can contemplate the sayings and doings of Jesus without emotion. Unnumbered are the evidences in favor of the goodness and condescending love of the Lord Jesus Christ. When man had revolted from the government of God, had wandered from the path of truth and righteousness, had become bewildered in the thick darkness of a world that knew not God, Jesus, leaving the communion of his Father, of angels, of seraph and cherub, came into our world in order to redeem the human family from the thralldom of sin. Heaven was interested in his advent on earth. An angel, to Judah's shepherds, keeping watch over their

flocks by night, proclaimed: "Behold, I bring you glad tidings of great joy, which shall be to all people;" and "suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, peace on earth, and good will towards men." Blissful tidings, joyous announcement, prophetic of the regeneration of the world. Great is the work of salvation, great the work of our redemption; the blessings to be enjoyed transcendently great.

3. *His Power.*—A physician may possess wisdom, goodness, and condescension, and still not have sufficient power to accomplish the intended good. Has Jesus the necessary power? If the New Testament be a truthful record, he possesses power over all spirits—celestial, terrestrial and infernal; over all things in heaven, on earth, and under the earth. As vast as is the universe, so far does his power extend. In contemplating his power, we will glance at a few, and only a few, of the characteristic features of his miracles.

These features distinguish the miracles of Jesus from all the pretended miracles of Mormonism, Mohammedanism, or Romanism. The miracles of Jesus Christ were wrought publicly, not secretly. They were wrought in the presence of friends and enemies, so that any fraud, trick, or conjuring, would have been instantly detected. Foes were ever nigh that slumbered not, nor neglected the slightest opportunity to entrap him. Yet he constantly mingled with the people, and by his stupendous works established his claims to the Messiahship. He spoke with authority, and acted with authority, and hence he spoke as never man spoke, and acted as never man acted. Without pomp and parade, without long and labored effort, or the tediousness of well-guarded preparatory steps, he performed all his miracles, beginning in Cana of Galilee, and ending on the shores of the Sea of Tiberias, after his resurrection. Let the places where and the circumstances under which the miracles of Jesus were performed, be compared to the places where and the circumstances under which the pseudo-miracles of Mormonism, Mohammedanism and Roman Catholicism have been got up, and offered to the world. The contrast will be striking, the inquiry will prove beneficial, and if faith in Jesus be weak, it will be strengthened.

But the miracles of Jesus were wrought instantly. Days, weeks, and months were not required for their performance. In the name of his Father he spoke the word, and the lame walked, the diseased were healed, and the dead raised to life. Not so with those whose object is to deceive. They demanded more time in order to succeed.

Also, the miracles of Jesus were performed for the purpose of doing good. They were all benevolent in design and character. Not one that has an evil tendency. This cannot be affirmed of the frauds and deceptions of Roman Catholicism, Mormonism, Mohammedanism,

and Paganism. These all have a far different object in view—a far different character—and subserve a far different end. No selfishness can be found in anything Jesus said or did. His character, as well as his words and deeds, is free from all accusation. He did not do good that he might gather up gold or silver. Though rich, for our sakes he became poor. He astonished all who came into his presence by his wonderful words and deeds, and yet he asked no reward—only required faith in him and obedience to his commands, in order to the present and ultimate well-being of mankind. He was "great in goodness and good in greatness." In him, for the first and last time on earth, was perfect goodness, wedded to perfect greatness. His life was, and is, and will forever remain, the brightest display of all those virtues and graces that can adorn the life, dignify the character, and ennoble the soul of fallen humanity. That Jesus is all-powerful to save, is manifest from his resurrection. He spoke to his disciples of his death, burial and resurrection. When he was crucified and buried, however, all their fond hopes seemed dispelled forever. They went to their former vocations. But early on the morning of the first day of the week, Mary Magdalene and Mary the mother of James, and other women, came to the sepulcher with sweet spices, to anoint the body of Jesus. They found not their Lord there. An angel had descended from heaven, rolled back the stone from the mouth of the sepulcher, and sat upon it. His countenance was like lightning, and his raiment white as snow. He said to the women, Fear not; you seek Jesus who was crucified; he is not here, but is risen; come, see the place where the Lord lay. No, he was not there. His grave was tenantless. His enemies said that his body was stolen while the guard was asleep; his disciples declared that he had risen from the dead. Infidelity has ever been puzzled to account for the fact that the body of Jesus was missing on the morning of the third day. However

> "Deep scienc'd in the mazy lore
> Of mad philosophy,"

infidelity, like Belshazzar on the fatal festive night, is here weighed in the balance and found wanting. Jesus was the first being that ever rose from the grave. All the sons and daughters of Adam no more disturb its dread silence. Alexander, Cæsar and Napoleon,

> "Who warred with a world which conquered them only,
> When the meteor of conquest allured them too far."

sleep the sleep of death, and will awake not until the morning of the resurrection. The dead, small and great, will break not their slumbers until the voice of the Archangel call them forth to judgment. But Jesus, on the morning of the third day, threw aside the habiliments of death, and walked forth in the majesty of his strength, mightier than all the proud heroes, statesmen and philosophers of earth.

4. *Why are not all healed?*—If Jesus possesses all wisdom, power, goodness, condescension and love, why are not the sin-sick healed of all their terrible maladies? The medicine may not be good, the prescription may be imperfect, the medicine may not be taken, or if taken, the prescription may not be followed. Such suggestion *might*, by *some*, be offered. But the medicine is good—is just such as humanity needs. All agree in exalting it. Even infidelity is constrained to acknowledge its many virtues. The fault can not be in the medicine. Wherever and whenever taken, it has proved effective in restoring and preserving health. Its wonderfully happy effects upon body, soul and spirit, may be seen by looking over those lands where it has been most severely tested. It is the only panacea known beneath the skies for the sins of our ruined race. It is the only infallible remedy which has been found, or which will ever be found, for the awful maladies that are preying upon the vitals of the miserable inhabitants of earth.

But the prescription—is it perfect or imperfect? No valid objection can be offered against it. It is simple and plain—easily understood—adapted to the highest and lowest capacity—to all in every age, clime and country; so that those who are spiritually sick, may easily ascertain how they may be restored to health.

Since, then, the medicine is good, and the prescription faultless, and the physician the chiefest among ten thousand and altogether acceptable, man's perverseness and obstinacy may account for the fact that all are not restored to the enjoyment of spiritual health. Often the prescription for receiving the medicine is wholly neglected, and hence the consequences are fatal; often the prescription is observed but in part, and death is the inevitable result. Those who are self-willed—of a perverse disposition—calling in the aid of human physicians—taking human drugs and potions and nostrums, must perish. For them there is no salvation. And this to a very great extent is the case in this day. The heaven-commissioned physician and the heaven-prepared medicine are not unfrequently spurned and rejected Thousands are thus acting. Such conduct is insulting to the Most High God, and ruinous to the soul. Hence, many in the Christian world are sick and dying. They have followed and are now following human devices. They have been deceived, and are now being deceived, by the spiritual quackery of the day. But in taking this medicine, all human devices, preparations or prescriptions must be studiously avoided. The wisdom of God far transcends the wisdom of man; and the directions given by Christ—our perfect physician—are far superior in excellence to all the concentrated wisdom of the wise, past and present. They are perfect, and can not with impunity be set aside, supplanted, or improved. Just as they are, must they

remain—without addition or subtraction. They point out the only means by which dying humanity can possibly live. In this age of moral and spiritual degeneracy, they can not be too highly valued, or too closely followed.

Suppose a person to be sick. His system, from the crown of his head to the sole of his foot, is racked by a dreadful disease. Unless relieved, he must very soon enter the chambers of death. A physician is called for. One possessing all wisdom, power, goodness and love is procured. He informs the suffering victim that he has an infallible remedy—a specific for his disease; that it has never failed to restore the sick and the dying when properly administered—that it has been tested by millions in the past eighteen hundred years, and in every instance has proved effective—that unless he take this antidote he must inevitably die. But suppose the patient, addressing the physician, should remark, I acknowledge I am in a deplorable condition—am perhaps dying; I acknowledge that you are the only physician and possess the only antidote that can possibly cure me; still I desire to wait a little while, until I feel better, then I will take your medicine; or, I desire to wait until I feel like taking it; or, I can only take a part of it; or, I must take it in my own way; or, I think it unnecessary to be so particular as you prescribe; true you say I must be particular, and I know I must die unless you relieve me; but I must wait a little longer. What would be thought of the sanity of such a person, or of the wisdom of such suggestions? And how many thousands there are in this day who would condemn the unwise conduct of this suffering victim, and are acting with far greater folly. They are spiritually sick and dying, but before receiving that which alone can do them good, they desire to feel better; very desirous are they to be saved, but are unwilling to be guided by Him who holds in his hands life and death. They stop to talk about things essential and not essential, what they like and dislike, or what does or does not appear right and proper according to their preconceived notions of propriety, not consulting, as they ought to, the infallible directions of the great and good Physician. Or if they are constrained to consult these, they must, as a matter of course, first inquire of Dr. Luther, or Dr. Calvin, or Dr. Wesley, before they can possibly ascertain the right method of taking the heaven-prepared antidote; thus virtually saying that God, who has spoken to the human family, has not made his word plain enough—that man's word must be consulted before God's word can be understood or obeyed. May God speed the day when all human creeds, confessions and formulas shall be repudiated, when all shall come to the Scriptures, without prejudice; believing all, doing all, confiding in all promises, and enjoying all rewards recorded in the Living Oracles of the Living God. W. C. R.

THE CLAIMS OF THE MESSIAH.

In 1863 Mr. Campbell writes:

Our kinsman Redeemer is now the absolute Monarch of the whole creation of God. All the angels, principalities and powers of the universe are at his command. What an honor to humanity!

Unitarianism is but another name for deism or theism. It is not Christianity. It is not the gospel of the grace of God.

Divinity, absolute Divinity, in all its grandeur, dwelt in him, and shall forever dwell in him. "All things were created by him and for him." And he was before any creature—the eternal Alpha and Omega, the Beginning and the End, the First and the Last.

Why should any man of good understanding make an effort to undeify the second Adam—the Lord from heaven, and the Lord of heaven! Did he not say, "I and my Father are one" (John x. 30)? His contemporaries called this blasphemy, and took up stones to stone him. This was the second effort made to murder him. With the Jews, this was blasphemy of the first degree. He was not, however, disposed to take it back, or explain it away. He condescended to reason with them. He argued the case: "If I do not the work of my Father, believe me not. But if I do the works of my Father, believe not me, but believe the works: that you may know and believe that the Father is in me and I in him. Hence many there believed on him" (John x. 41).

I should cheerfully maintain his claims in New England, or in Old England, against any man of character or reputation who assumes Unitarianism, Arianism, or Socinianism, with either tongue or pen. I write not this boastingly, but with an ardent and philanthropic desire, believing, as I do, that there is not another name given under these heavens by or through which any human being can be saved. My motto is, "He that believes the gospel shall be saved, and he that believeth not shall be condemned," and consequently exiled forever from the presence of the Lord and from the glory of his power.

CHRIST THE WAY.

The Apostles stood around the Lord on the eve of the last Passover, and hanging with melancholy pleasure upon his words—his parting words—he spoke of his departure, which was then at hand, and their hearts were sad; for years they had been his companions, while traversing the land of Judea, enduring the storm and contempt of those he came to save; they had listened to his pure teachings; they had seen the miracles of mercy he had performed; they were near him at the gates of Nain, when he gave such glad tidings to the widow, who mourned the loss of her only earthly stay; they stood by the tomb of Lazarus, when he called him from the embrace of

death; they had shared in his privations and sorrows, and now, when he was about to leave them to struggle against the world alone, deep sorrow was depicted in every countenance, and sadness brooded over every heart. He knew well the grief that caused them to bow their heads in silence; he saw the tears with which the pain of parting had suffused their eyes; his heart was stirred with sympathy, and the words of consolation, "Let not your hearts be troubled," flowed from his hallowed lips.

He bade them believe—to exercise that noble principle of faith, by which, though absent, they might still be united. In the simplest style he informed them of the cause of his departure; and consoled them by presenting to their minds the glories of that bright abode which he was about to prepare for their reception, where they should dwell forever at his own right hand. But there was one amid that tearful band, to whom these words seemed dark and mysterious; his mind was not sufficiently enlightened concerning the things of heaven —he saw not clearly, as he desired, the path to the home of the blessed, and, in the solicitude of his heart, he makes the anxious inquiry: "How shall we know the way?"

The Saviour reproves not the doubter; but kindly turns to resolve the doubts of this weak disciple, whose love was strong, though his faith was weak, and to point out the way to life eternal. He points him not to the old path, marked out by Moses and the Prophets, in which all God's ancient people trod; but, fixing his gaze upon Thomas, he exclaims, "I am the Way."

He does not represent himself as the great author of that system, which, if believed and obeyed, will result in the salvation of those who place themselves under its influence; or as the author of that new and living way which he came to open up for our lost race; but calling on those around to behold in him the full and perfect embodiment of the new dispensation, he declares, in the loftiest style of metaphor, "I am the Way." Since the day that man was exiled from Paradise, and the presence of his Maker, he has been continually striving to return, and recover his lost dignity; but his moral vision has been so beclouded by the effects of the fall, that all his attempts to find his way back to God have been almost fruitless—the true path has been lost, and, like the bewildered traveler, whom nightfall has overtaken in the midst of a dense forest, he groped his way through the gloom, uncertain whither his wandering footsteps led. True, he was permitted to worship at a distance, through the instrumentality of sacrifice; but when this method of approach was contrasted with his former intimacy, in the days of his innocence, when he stood face to face with God, the way seemed dark and mysterious, and he longed

for a closer approach, for a nearer view of that pure and holy Being, from whom he had everlastingly departed.

This feeling was universally entertained, and all the rites of pagan worship have sprung from this irrepressible desire to find the way to God, which nothing has been able to extinguish in the heart of our erring, fallen, yet not wholly degenerate race. Man has ever felt that there is some object in the universe to whom worship is due, that there is a happier clime than the earth on which he dwells, and that every victim he has slain, and every prayer he has offered, has proved his belief in a great overruling Being, and his yearning desire for happiness, when all earthly scenes shall forever have closed.

Philosophers have arisen, who have looked upon and pitied the condition of their kind; they have reasoned profoundly, concerning the great Author of all things, and the nature of the worship that should be paid him, until dazzled by the splendor of the theories they have framed, and looking upon themselves as little less than divinities, have cried out to their fellows, "This is the way, walk ye in it.' But the light of unassisted reason was too feeble to point out the path for the lost man's return and the theories of the wise men of this world only lead to bewilder and dazzle, but to blind; hence, all such striving after God has only resulted in the most debasing rites, and grovelling superstitions.

The night of moral gloom was fast closing over the world; the Jews had nullified the law which God had given them, by their traditions, which had usurped its place; the pagan nations were plunging into still deeper ignorance, and grosser superstition, and the world seemed to be abandoned to utter helplessness, when the Saviour came to visit, and bless us with the soul-cheering intelligence, "I am the Way."

The declaration of the Messiah has gone forth to all lands; much of the darkness which brooded over the minds of our race has been dissipated; the way to heaven has been made abundantly plain, and men of every condition and every clime, are called upon to turn their feet thitherward. But men, in their perversity, have sought out other paths for their feet, and thousands have been seduced into these forbidden ways under the delusion, that they led to the Celestial City, and often the error has not been discovered until it was too late to retrace their steps.

Christ is the only true way—all others are the paths of error, and will result in the misery of those whose unwary feet walk therein; though they are pleasant to the eye, and seem like the way of life, they will lead at last to the chambers of death. Flowers may bloom along these paths, and luxuriant foliage shade the thoughtless wanderers from the noonday heat; yet, though cool fountains murmur,

and the bright bowers invite to repose, they are but the wiles of the evil one to lure to destruction; for though these paths seem so inviting, they lead to a fearful precipice, down whose rugged steeps, all the lovers of the pleasant paths of sin, will be plunged to hopeless ruin. Listen not, then, to the syren voice of earthly pleasure, when she bids you turn your feet into her flower-strewn paths; but seek the narrow way of virtue which the Saviour points out, for though the way seem rugged, and beset with numberless difficulties, they will only prove your courage, and will soon be surmounted; the journey, though toilsome, will soon be ended, and your weary feet will stand in the City of God.

Christ is the only way to happiness and life—and to walk in that way is simply to imitate his example, and keep all his commandments, for thus only can we trace his footsteps still. Let us, then, pursue with ardor and delight, our upward, our heavenly way—and as Christ, our leader, is himself the Way, let us ever continue to walk in him.

THE SECOND COMING OF CHRIST.

The second coming of Christ and the Millennium fill large space in the *Harbingers*. The teachings of Wm. Miller, fixing the date of His coming in August, 1843, attracted great attention. It is given very full treatment in the *Harbingers*. We give the following, as indicating the line of treatment:

Mr. Campbell says, *Millennial Harbinger*, 1832, page 438:

The following twelve reasons why the prophecies relating to the second coming of Christ should be literally interpreted are worthy of candid consideration. They are published by Mr. Nesbit, London, 1831:

All the promises do travail and are burthened with a glorious day of grace. The nations of this world are all to become the kingdoms of our King—they are all to submit to his government, and to feel the benign and blissful influences of his sceptre. This is the expectation of almost all the saints now living, as it was the expectation and the prayer of all those who have fallen asleep. The present essay proposes not to enter closely nor minutely into the development of the promises nor the prophecies relating to what is usually called "the Millennium." This we propose to do with great deliberation and with much detail. But we must approach it cautiously and gradually. We wish to discriminate and to draw the line accurately between what is certain and what is conjectural upon this subject.

I. Every part of the Jewish Tabernacle was typical of things to be established in and for the church *in this earth*. Its sacrifices were types of Christ's perfect sacrifice; its priesthood a shadow of his priestly office; the tabernacle itself a complex volume of hierogly-

phies; the Holy of Holies a type of heaven itself. Now as every other part of the tabernacle was typical of what was to be accomplished in this earth, it is to be inferred that the Spirit of God, in directing the erection of a typical heaven upon earth in the midst of the camp of Israel, in which the glory of the Lord was visibly present, did thereby clearly signify to the church that there is a period in the dispensation of the fullness of times, when heaven itself, or the glorious manifestation of Jehovah, *shall come down to this earth* by the personal presence in it of the Lord Messiah. Were this not to be accomplished, then the highest and noblest part of the sacred structure of this tabernacle shall be without an antitype on this earth, or without anything correlative to its deep spiritual signification. Nay, were this not to be accomplished, the church in the Levitical dispensation, which had the visible presence of the Lord in the pillar of the cloud by day, and of fire by night, has a higher glory than the church in the dispensation of Messiah; for as this church was not properly constituted till the day of Pentecost, when the Apostles were endued with power from on high, and as before that day the Bridegroom had been taken from his infant church, it follows, from the views of those who advocate a spiritual advent, that there is no period when the church upon earth is to have his presence, and therefore the Levitical church in the wilderness had a higher glory than the church of Messiah is to have, according to this hypothesis, even in the Millennium. But this is utterly incredible, and expressly contradicted, both by the deep signification of the Holy of Holies, or typical heaven reared up in the camp of Israel, and by many plain prophetic annunciations. (Num. xxii. 21, 22; Zech. ii. 10, 12; Ezek. xliii. 7; Isa. xxiv. 23; Zeph. iii. 15, 17.)

II. Jesus is entered into heaven in the character of our High Priest. All the morning of the great day of atonement, the Jewish High Priest was employed in offering sacrifices, first for himself, and then for the people. He then entered into the Holy of Holies with the blood of the victims, having first taken a censer of coals from the brazen altar, and strewed incense on it, that he might go within the vail amidst the cloud of smoke which this sweet perfume emitted. During the time of his disappearance, the people mourned, and were humbled on account of their sins. But as soon as he had sprinkled the blood, and offered the incense, *he put on his gorgeous robes, and coming forth to bless the people*, turned their sorrow into joy. In all this he typified the true High Priest, who is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, and that with his own blood, and the incense of his own intercession, there to appear in the presence of God for us. During his personal absence, his church on earth is in a depressed and suf-

fering condition. It is a time of humiliation and conflict, warfare and reproach, under which they are upheld, and comforted, by the indwelling of the Holy Ghost. But as the great High Priest of his church, the Saviour has another office to perform, which is, *to come forth and bless them*, to complete their redemption in body as well as in soul, and to bring their days of mourning to an end; this he will do, when in the true gorgeous robes of his priesthood he shall appear in his glory. "For as he was once offered to bear the sins of many, so to them that look for him, he will appear the second time without sin unto salvation."

III. In typical illustration it is an invariable rule that the *type* is always inferior in worth, and in the scale of creation, to the *antitype*. Thus Moses, Joshua, David, Solomon, etc., show how the less is always the type of the greater. Even the sun, moon, and stars are inferior in the scale of creation to the sovereignties which they represent. Now it is strongly insisted on by those who are opposed to a *literal* interpretation, that the decisive passage (Dan. vii. 13, 14) is simply a *figure*, denoting the conversion of the world by the spread of the Gospel. "I saw in the night visions, (says Daniel,) and behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed." It is clear that there can be no dispute concerning the time of his Advent, as to whether or no it precedes the Millennium. The only question is, whether it be a spiritual or a personal coming? Now throughout the Scriptures, Christ is the *great antitype;* yet if this be not taken in its plain literal sense, Christ would appear merely as a type of the progress of his own Gospel in the heart of man, and therefore a type signifying something infinitely inferior in dignity to that which was pointed out by the morning and evening lamb of the daily sacrifice.

IV. In the Scriptures the reigning of the saints with Christ, is not referred to merely as a state of future prosperity which the church in the latter days was to expect, but as the comfort and encouragement of the people of Christ in *every age;* as something in which they were *personally interested*, and as intimately connected with the resurrection from the dead. The truth is, this is the glory to which the *suffering* church (a character which exclusively belongs to it under the dispensation previous to the Millennium) is elected, being predestinated not only to be partakers of Christ's mercies, but to be partakers of the throne of his glory. The converted nation of the Jews, and the remaining inhabitants of the world, will enjoy a state

of eminent blessedness; but it will fall far short of that glorious height of dignity to which the once suffering church will be elevated. As kings and priests, it is implied that there are others over whom they are to reign, and for whom they are to interpose.

V. All the prophecies which relate to the sufferings and humiliation of the Saviour, were fulfilled *literally*. Why, then, should not those prophecies which relate to his exaltation and reign upon earth, be in like manner literally accomplished? If we are at liberty to spiritualize all those prophetic declarations which foretell Christ's reign in glory, how can we blame the Jews for adopting a similar mode of interpreting other predictions not more clear and less numerous? The very fact of such prophecies, as, A virgin shall bring forth a son, etc., being ever fulfilled, renders their accomplishment a more glorious display of that divine attribute, which Jehovah claims as peculiarly his own, and in proof of which he even appeals to prophecy. The legitimate conclusion from the literal fulfillment of prophecy in times past surely is, that predictions concerning the future will have a similar accomplishment. That as in Calvary Christ really made his soul an offering for sin, so will he really reign in Mount Zion and before his ancients gloriously. (Isa. liii. 10; xxiv. 23.)

VI. To those who oppose the literal interpretation of the passages in Scripture which refer to the approaching Advent of our Lord, it must appear singular, that there is not in the Gospels or Epistles the slightest reference to such a period of peace and purity, as the Old Testament prophecies everywhere represent, as still to be enjoyed *on earth*. Yet in the New Testament, so interwoven are the intimations of the coming of our Lord, and resurrection of the saints, with all reference to the Millennium, that if these events are placed *after* that happy time, *then* undeniably there is not the most distant allusion to it. If Paul refers to the Millennium when the sons of Abraham shall be grafted into their own olive tree, it is, when the Deliverer shall come out of Zion. (Rom. xi. 26.) If Peter alludes to it, as the times of restitution, it is, when the Lord shall *send* Jesus Christ. (Acts iii. 20.) If the same Apostle refers to the Millennium, when the promise of God, uttered by the prophet Isaiah, should be fulfilled, of new heavens and a new earth, when Jerusalem shall be created a joy, and her people a rejoicing, (Isa. lxv. 17, 18,) still with these new heavens and new earth our views are again directed to the coming of the day of God, which day of the Lord will come as a thief in the night. (II. Pet. iii. 8-13.)

VII. On the supposition that Christ was not to return till after the Millennium, it would appear surprising that he should not have included that long term of holiness and happiness among the signs which shall precede his coming. (Matt. xxiv.) After the world has

for thousands of years been torn by dissension, and been the scene of every wickedness, such a lengthened period of universal purity and peace must have proved a very notable sign. But the words "*immediately after the tribulation of those days*," (Matt. xxiv. 29, 30,) prove that the coming of the Saviour shall precede the commencement of the Millennium, and therefore its existence could not have been given as a sign of his approach.

VIII. When the disciples asked, (Acts i. 6,) "Lord, wilt thou at this time restore again the kingdom to Israel? (and this question was put after their understandings had been opened, that they might understand the Scriptures, Luke xxiv. 45) our Saviour did not reprove them for cherishing expectations inconsistent with his design, as he did on occasions when this was really the case; but on the contrary gave them every reason to believe that their hopes were well founded. This also proves that at the period of his ascension, the Apostles did expect that he should personally restore the kingdom to Israel.

IX. The Jewish church, overlooking the series of predictions which related to Christ's humiliation, and fixing their attention only on those which foretold his exaltation, expected with perfect unanimity from Dan. vii. 14, and other prophetic passages, that the Messiah would come as a glorious king to reign in the midst of them; ignorant that he must first suffer many things. The ancient Christian church did in like manner understand the passages of the Old Testament, now adduced by those who advocate a literal translation, as signifying the real, personal, and glorious advent of the Messiah. This strong fact is proved by the writings of St. Barnabas, Justin Martyr, Irenæus, Cyril of Jerusalem, Tertullian, etc.

It has been justly remarked by an anonymous writer on another subject, that "those who lived nearest to the Apostles, must have best known the minds of the Apostles. If then a Romanist and Protestant differ as to the meaning of a text which is the basis of any particular doctrine, let the point in dispute, whenever it is practicable, be referred to the decision of the primitive church."

X. In the New Testament there are three noun substantives used to signify the advent. *Apokalupsis*, revelation; *Epiphaneia*, appearance; *Parousia*, coming, or presence. The first occurs I. Cor. i. 7; II. Thess. i. 7; I. Pet. i. 7. The second occurs II. Tim. i. 10, in relation to our Lord's first coming in the flesh, and in relation to his second coming in the following texts: I. Tim. vi. 14; II. Tim. iv. 1-8; Tit. ii. 13. The third, *Parousia*, occurs four times in Matt. xxiv.; I. Cor. xv. 23; I. Thess. ii. 19; iii. 13; iv. 15; v. 23. It is used for the coming or presence of St. Paul with the churches, II. Cor. x. 10; Phil. i. 26; ii. 2. For the coming of Antichrist, II. Thess. ii. 9; the coming of Stephanus, I. Cor. xvi. 17; the coming of Titus, II. Cor. vii. 7. A

review of these passages will satisfactorily prove that these words are used to signify the second personal coming of our Lord; nor does it appear that any of these words is ever used to denote the spiritual or figurative appearance of any person. It is remarkable, too, that the word *Epiphancia* was particularly employed by the Greeks to denote the appearance of their gods with circumstances of outward splendor. Now the coming of our Lord to destroy the man of sin previous to the Millennium, in II. Thess. ii. 8, is expressed by the union of two of the above nouns, *te epiphancia tes parousias autou*, by the bright shining of his coming: and if neither of these nouns can singly denote a spiritual advent, much less can they when conjoined; and if each of them, when employed separately means a personal manifestation and presence, much more must they when united. Since, therefore, the glorious coming of Christ takes place at the destruction of Antichrist, and since this destruction occurs by the unanimous consent of the church of God in all ages before the Millennium, it follows that Christ comes in glory to judge the world before that period.

XI. When the Lord and his Apostles would inculcate the necessity of watchfulness upon those who profess to acknowledge him as their Master, the language is remarkable. They do not address them in such words as these, "Watch, for death is hastening;" "Be ready, for shortly you must leave this earth"—but thus do they warn them: "Watch, therefore, for ye know not the hour your *Lord doth come.*' "Be ye also ready, for in such an hour as ye think not, the *Son of Man cometh.*" In fact, death is a subject to which the Lord and his Apostles but seldom refer, and which they do not bring forward as an incentive to watchfulness and preparation. *The coming of the Lord*, the second and glorious *appearing* of the divine Saviour, this 't is which they urge upon us, and by the consideration of which, in connection with the events which are then to take place, they endeavor to overcome the inherent slothfulness of our nature, and stir us up to activity in the work of God, and to watchfulness over our hearts and spirits. For thus doth the Lord himself caution us: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and so *that day* come upon you unawares; for as a snare shall it come upon all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man" (Luke xxi. 35-37).

XII. The first event which distinguishes the advent of our Lord (Matt. xxv. 31), is, that he shall then *sit on the throne of his glory*. If it is not *till the advent* that he shall thus sit on the throne of his

glory, it necessarily follows, that he is not *now sitting on that throne.* Accordingly, he himself assures us (Rev. iii. 21), that the throne where he now sits, is that of his Father (in heaven); and his words necessarily imply, that his session on his own throne is yet a future event. If we further inquire what is the identical throne on which Messiah, the Son of Man, shall sit? we find an answer in the well-known prophecy of Isa. ix. 7: "He shall sit upon the throne of David, and upon his kingdom, to order it, and establish it." Confirmatory of which, are also the words of Gabriel to his virgin mother (Luke i. 32): "The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever." Unless, then, we identify the throne of David with that of the Eternal Father, which would be blasphemy, we must acknowledge that the session of Messiah on his own throne, is a distinct event, and belonging to another period.

The judgment in Matt. xxv. 31, commences, therefore, when the Son of Man sits upon the throne of his father David. Now, is any light thrown upon the chronology of this stupendous event by other passages of Scripture? In Matt. xix. 28, will be found the following remarkable words, spoken by our Lord to his Apostles: "Verily, I say unto you, that ye which have followed me in the regeneration, *when the Son of Man shall sit on the throne of his glory,* ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." In the parallel text of Luke xxii. 28, 30, there is to be found the additional circumstance that it is in the kingdom of our Lord that this promise is to be fulfilled: "Ye are they which have continued with me in my temptations, and I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table, in my kingdom, and sit on thrones, judging the twelve tribes of Israel." Now, the precise time when this kingdom of the Son of Man shall be established, is manifest from Dan. vii. 13, 14, wherein the prophet sees the Messiah brought near to the Ancient of Days, and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him. And that this event coincides with the beginning of the Millennium is generally acknowledged as a main and leading principle of prophetic chronology, even by the opponents of literal interpretation. We read of no other kingdom given to the Son of Man than the one mentioned in this passage of Daniel, and the corresponding texts of the Apocalypse; and at the close of the dispensation of the kingdom, we learn that he delivers it up to the Father, that God may be all in all. (I. Cor. xv. 24.)

The following is condensed from twenty-seven essays under the above title, published in 1841 to 1843, during the excitement produced by Wm. Miller preaching that Christ would come in August, 1843:

Of all future events, that of *the coming of the Lord* in power and glory, is the most soul-subduing, enrapturing, and transcendant. In one sentence, it is "*the blessed hope.*" The church has been praying for it, and the whole creation groaning and travailing in pain for it for almost two thousand years. "Behold, he cometh in the clouds of heaven, and every eye shall see him. They also that pierced him, and all kindreds of the earth shall wail because of him." Then will "heaven's eternal arches ring" with shoutings of glory, and honor, and blessing, and praise, while his enemies will be confounded with terror and clothed with shame.

But when shall this most joyful hope be consummated in vision! When shall the Lord come! Whether shall it be before the triumphs of Christianity over Paganism, Mahometanism, Papalism, and Atheism, usually called the Millennium, or after this moral victory? This is the great question now in debate. My method of deciding it embraces in its philosophy as a primary evidence the events that are clearly and incontrovertibly declared to be concomitant with, or attendant upon his coming. These decided, and the question is, in my opinion, settled on the clearest and safest foundation. To discover and substantiate these, is the burthen of the present essay. Of necessity, therefore, this essay must consist mainly of testimony from which we may argue again.

The points to which I solicit attention are four:—

1st. The *probability* of the personal return of the Lord to this earth.

2d. The *certainty* of it.

3d. The *manner* of it.

4th. The *events* then to be expected.

The probability of his return is argued from two facts:—1st. *It is the place of his nativity.* "And thou Bethlehem of Judah art not the least of the cantons of Israel; for out of thee shall he come—or *in thee shall he be born*, who shall become Governor of my people Israel.' "The *Word* that was in the beginning with God, that was God," "by whom all things were made," became human flesh in the city of David, and was born of a daughter of Eve, in Asia, 1,836 years ago. It is human to love the place of one's nativity. And especially is it pleasant for one who has been raised to great honor and authority, and who has been long unknown to the place where he first saw the light of heaven, to revisit the scenes of his childhood, and re-survey the humble horizon which once bounded his views of the universe, and in which he first learned to know himself. No wonder, then, should our Lord delight to stand at "the latter day upon this earth," not far from the Mount of Olives, whence to heaven his earthly friends and relatives saw him triumphantly ascend.

But there is a second fact that adds much to the probability of his return: *He has much property in this earth.* All things in it, on it, and connected with it, are his. "The earth is the Lord's and the fullness thereof"—"All things were made *by* him and *for* him, and he is *before all things;*" and by him all things are preserved, for he upholds all things by his all-powerful word. "The Lord has created all things for himself"—"For thy pleasure they are and were created." Where the treasure is the heart is. Where one has much property he has much thought and much attachment. Our Lord has much property here. The earth, the sea, the air—the kingdoms, animal, vegetable, mineral, are his. The Devil will not for ever usurp the territory of Christ's present kingdom; nor retain the field, the theatre of war, on which he and our Messiah in single combat fought the first battle, when first Satan felt the sharp two-edged sword that proceeded out of his mouth. He will take the field and drive the usurper down to eternal ruin. The earth is, moreover, dear to the Lord; because the ashes of all his saints, a few only excepted, are in it. Abraham, Isaac, Jacob, Joseph, David, etc. have their sepulchres with us to this day. From such considerations and facts we infer the probability of his return. But to the second point, the *certainty* of his return:—

1st. The types under the law indicate his return. The Jewish High Priest entered the most holy place once a year. He presented his sacrifice there before Him that dwells between the cherubim. Meantime, the people anxiously expected his return after he had for them made an offering and prepared a place. He ultimately returned to the door of the tabernacle and blessed them that looked for his return. So says Paul; Christ was once offered to bear the sin of many, and to them that look for him (as the Jews looked for the return of the High Priest) shall he appear the second time, without a sin-offering, to salvation, having made his offering within the vail.

2d. He promised to return. Matt. xvi. 27, "The Son of Man shall come in the glory of his Father with his angels, and then he shall reward every man according to his works." So also speaks the parable of the Sheep and the Goats (Matt. xxv. 31); so also the parable of the Nobleman going into a far country to receive a kingdom and return (Luke xix. 11-23). And, without a figure, in his valedictory he says, "I go to prepare a place for you, and will come again and receive you to myself, that where I am there you may be also" (John xiv. 3). This is excelled only by Acts i. 11, "Men of Galilee, why stand you gazing up to heaven? This same Jesus who is taken up from you into heaven, shall come in like manner as you have seen him go into heaven." The certainty of his return being now as definite and plain as our language can make it, we shall now hear something of

3d. The *manner* of his returning. In one word, we are informed, (Luke ix. 26,) that he will come in his own glory, his Father's glory, and in that of the holy angels. Well did Paul say, "Looking for that blessed hope, the *glorious* appearing of the great God, and our Saviour Jesus Christ." In awful majesty God as lawgiver descended on Mount Sinai. (Ex. xix.) "On the morning of the third day there were thunders and lightnings and a thick cloud upon the mount, and the voice of a trumpet exceeding loud, so that all the people that was in the camp trembled." "And all the people saw the thunders and lightnings, and the noise of the trumpet, and the mountain smoking, and the fire blazing up into the midst of heaven; and they removed and stood afar off." Such was the glory of the Lawgiver. But when he appears as a Judge, "a fiery stream issues and goes before him, thousand thousands of angels minister to him, ten thousand times ten thousand stand before him, and the books are opened. Earth and heaven shall flee away, and there is found no place for them. Our God shall come, and shall no more be silent, but speak out. A fire shall go before him, and it shall be very tempestuous round about him. He shall summon earth and heaven. The Lord shall descend with a shout, the voice of the archangel, and with the trump of God. His voice shall be heard by every ear, dead and alive, in the whole universe—all that are in their graves shall hear it and come forth." But we hasten to the four great events attendant on his coming:—

1 He will raise *all* the saints.

Some Millennarians say only *some* of the saints, and quote Daniel and John in proof of it. Daniel, alluding, as they think, to the second or premillennial coming of the Lord, says, "And many of them that sleep in the dust of the earth shall awake—some to everlasting life, and some to everlasting shame and contempt." And John says, 'I saw the souls of them that were beheaded for the testimony of Jesus and for the word of God, and who had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they *lived* and *reigned* with Christ a thousand years. The rest of the dead lived not again till the thousand years were finished. This is the first resurrection." From these two Prophets some infer that there will be only a portion of the saints, as described by John, who shall share in the first resurrection, and that the remainder will sleep a thousand years to the second resurrection. In opposition to this view we assert that *all* the saints will be raised whenever the Lord appears in person. Some of our proof will be found in the following Scriptures: I. Thess. iv. 16, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall

rise first"—not a part of the dead, but the *dead in Christ*, shall rise first. We are here definitely assured that when the Lord himself (or in person) descends, *the dead in Christ* shall rise. The import of the term *first*, in its proper place, shall appear. A second proof we have from the same source. I. Cor. xv. 23, "All shall be made alive—they that are Christ's, at his coming." Not some of them, but "*they that are Christ's*," shall be made alive—not before nor after, but *at* his coming. This does not look like a part, a thousand years before another part. A third proof we have in the 52d verse of the same chapter: "In a moment, in the twinkling of an eye, at the last trump the dead [saints] shall be raised incorruptible." If these, which are but a sample, will not demonstrate that all the saints shall be raised not before, nor after, but *at the coming* of the Lord, a thousand repetitions of them in various forms would not. But in the second place,

The living saints shall be changed immediately upon the raising of the dead saints.

Our proofs are found in the passages already quoted: I. Thess. iv. 15, "We which are alive and remain unto the coming of the Lord, shall not anticipate them that are asleep. The dead in Christ shall rise *first:* then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air." From this statement we learn that the dead in Christ shall rise at the sound of the trumpet; and while it yet sounds, the living saints shall be changed in a twinkling, and shall with them ascend to meet the Lord.

From the 15th of Corinthians we learn this mystery: "We shall not all sleep, but *we shall all be changed* in a moment—the dead shall be raised, and the living shall be changed." Again, to the Philippians he says, "Our citizenship is in heaven, whence also we look for the Saviour the Lord Jesus, who shall change our humble body into a form like to his own glorious body, according to the working by which he is able to subdue all things to himself." The transformation of the living saints is, then, as evident and certain as the resurrection of the dead, at the coming of the Lord.

A third event that shall accompany the coming of the Lord, will be, *the judgment and final separation of the righteous and the wicked.*

Hitherto we have spoken only of the *resurrection* and *transformation* of the saints at the coming of the Lord. But we might have also connected with these two grand events the resurrection of all the wicked. Our Lord himself is first witness here. He says (John v. 39), "Marvel not at this—for the *hour* cometh in the which *all* that are in their graves shall come forth: they that have done good, to the resurrection of life; and they that have done evil, to the resurrection of condemnation." Then cometh the general judgment; for this is

connected with the second coming (Matt. xvi. 27), "For the Son of Man shall come in the glory of his Father, with his holy angels, and *then* he shall reward *every man* according to his actions." The rewarding of all mankind is here connected with the coming of the Lord in glory. Again (Matt. xxv. 31), "When the Son of Man shall come in the glory of his Father, with all his holy angels with him, then shall he sit on the throne of his glory; and before him shall be gathered *all nations*, and he shall separate them as a shepherd separateth the sheep from the goats," etc. Rev. xxi. 12, "Behold, I come quickly and my reward is with me, to give to *every man* as his works shall be." Indeed, the general and final judgment of the human race is almost universally spoken of in conjunction with the coming of the Lord in person. There yet remains a fourth grand event:—

The structure of the material universe shall be changed, and new heavens and a new earth created.

In the 102d Psalm we have this promise, "The heavens shall perish—they all shall wax old as doth a garment, and as a vesture *thou shalt change them.*" Therefore, according to the promise, we look for new heavens and a new earth: for, says Peter, quoting from an old Prophet, "The heavens and the earth that are now are reserved unto fire, against the day of judgment and destruction of ungodly men." In the day of the Lord "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up." But He that sits upon the throne says, "Behold I create all things new" (Rev. xxi. 5); and accordingly John saw new heavens and a new earth. And from that point in the heavens where the saints of the Lord assembled around their Master during the general conflagration, John saw the New Jerusalem, the holy city coming down from God out of heaven, prepared as a bride for her husband, to locate in the new earth, the everlasting home of man; for the tabernacle of God is to be there forever.

On this point I do not now amplify. My object is simply to produce Scriptural evidence that when the Lord appears a second time these *four* events will certainly follow in quick succession:—1st. All the dead saints shall be raised. 2d. All the living saints shall be changed. 3d. All nations shall be judged and a final separation between the good and the bad shall take place. 4th. New heavens and a new earth shall be created, and the earth shall then be the dwelling place of Jehovah, the centre of the universe, the throne of the Eternal, and all things shall be subdued to him. These points being established, not by reason or argument, but by clear and unequivocal testimony, we shall in the sequel argue from them as

established points. Meanwhile, we offer the following question to the consideration of our brethren:—If our Lord personally appear before the Millennium, what will the Millennium be, and where shall it be found? And if, according to Mr. Miller and some others, more imaginative than learned in prophecy, this event shall be within a few years; how shall all the promises and prophecies concerning Jew and Gentile be fulfilled? Do they all simply mean the resurrection and the glorification of the saints at the coming of the Lord!! A hint is enough at present. We have many such to offer in their proper season.

A. C.

If the coming of the Lord be soon—within the present century, for example—then there will be no Millennium or triumph of Christianity over its various rivals now in the field. They will rather have triumphed over it. However much real Christians desire the return of their Master, there are few of them, I think, who would not desire his gospel to have a freer circulation and a more triumphant career in the world than it has ever yet had, before the last act of the drama of human existence on this present earth is finished. In this case, too, "the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven," has not been given according to promise, to the people of the Most High, and very many such promises have failed. This we can not yet believe. There are some, indeed, who look for the almost immediate return of the Messiah, and yet calculate on the conversion of the Jews and of many Gentile nations; but they will have them converted by *sight* rather than by *faith;* and upon that principle all the world will be converted to the belief that Jesus is the Christ when they see him coming from heaven in power and great glory. But such a conversion will not be to salvation, but to condemnation. They shall see him, and wail at his coming.

But still the question returns, *Will the Lord come before or after the Millennium?* It is decided that if he come so soon as 1843, 1847, or 1866, there can be no thousand years' triumph of Christianity, because the events that are to follow in instant succession upon his coming preclude the possibility of any further conflict between truth and error; nay, preclude the increase of the human family, and forever separate the righteous and the wicked. The structure of the earth is changed—new heavens and earth occupy its place—and instead of being with the Lord a thousand years on this earth, his people will be with him in a new earth to all eternity! This, then, is a summary way of settling the whole controversy about the literal or figurative return of the Lord before the Millennium.

We shall then proceed to the consideration of the second point, viz. —*What are the events which are to precede the coming of the Lord?*

In general terms we answer, The fulfillment of all his promises concerning the destinies of his friends and enemies on this earth; or, to speak our views in the words of an Apostle, "Him the heavens shall retain until the times of the accomplishment of all the things which God has spoken by the mouth of all his holy Prophets from the beginning of time."

Of these the following are chief specifications:—

1. The downfall of Judaism.
2. The downfall of Papalism.
3. The downfall of Mahometanism.
4. The downfall of Paganism.
5. The triumph of Christianity.

But before we speak particularly of these, we are, from the force of circumstances, constrained to examine a very notable passage in the Apocalypse, which will be urged by some against our views already expressed on the resurrection which is to accompany the appearance of the great God and our Saviour Jesus Christ. (Rev. xx. 1-10.) This is the Millennium—the mysterious and wonderful passage on which there have been written a thousand volumes printed, and ten thousand sermons delivered. In ten verses we have one thousand years six times mentioned under some new circumstance:—

1st. Satan is bound for a thousand years.

2d. He deceives not the nations for a thousand years.

3d. The martyrs and confessors live and reign with Christ a thousand years.

4th. The rest of the dead revived not for a thousand years.

5th. They shall be priests of God and Christ, and shall reign with him a thousand years.

6th. At the end of a thousand years Satan shall be loosed, and the work of deception shall again commence.

Although we have this Millennium, or one thousand years, six times named in four periods, we have it only in three distinct connections: 1st. The destruction of Satanic influence for a thousand years. 2d. The living and reigning with Christ on this earth of certain saints, confessors, and martyrs, for one thousand years. 3d. The permission of Satan to revisit the earth after the thousand years are accomplished.

This Millennium, it is worthy of remark, is to be preceded and succeeded by a resurrection. The first resurrection precedes and the second resurrection succeeds it. It is, then, an interval of a thousand years between two resurrections. Now that the resurrection before, and the resurrection after, this thousand years, are both figurative resurrections, and in various points to be contrasted with the literal

and true resurrection, is a proposition which we think can be fully sustained. This we undertake, however, at this time because of a somewhat popular misapplication of the whole passage in its principal bearings upon that resurrection, true and proper, which is to follow upon the second coming of our Lord. But we shall make the contrast of the premillennial resurrection with the resurrection, accompanying the second advent, the subject of a special essay. A. C.

That we may be understood in this antithesis, or contrast between the literal and the figurative resurrection, we shall call the former *the resurrection of the body*, and the latter *the premillennial resurrection.*

1st. Before we advance into this subject, while in the portico we shall define a literal and a figurative resurrection. We have the literal and the figurative in things natural, moral, and religious. There are two births, circumcisions, baptisms, marriages, deaths, burials; and why should there not be two resurrections?

Nicodemus was a great literalist when he asked, How can a grown man be born again? As great literalists, perhaps, may they be found who take "*the first resurrection*" mentioned in the 20th of the apocalyptic visions, to be a literal one. But it is yet too soon to decide. We first examine, then decide.

We have a minute account of a figurative resurrection of the house of Israel by the Prophet Ezekiel. The Lord "opened the graves" and raised from the valley of "dry bones" a living and puissant army. That was a figurative resurrection. In baptism we are both buried and raised with Christ—planted in the similitude of his death, to be raised in the similitude of his resurrection.

The restoration of Israel in Rom. xi. is by Paul called "life from the dead." "Since you have been raised with Christ, ascend in your affections," is a part of the beautiful imagery of Paul to the Colossians. If there were two Elijahs, one literal and one figurative, we need not wonder that there should be two resurrections—a figurative and a literal one. Now in the book of types and symbols the presumption is in favor of a metaphorical resurrection, unless something be connected with it that precludes the possibility or probability of such an appropriation.

When any cause is almost or altogether dead, whether it be good or bad, should it suddenly and unexpectedly revive, we would with Paul think of "life from the dead," or with John call it a resurrection. Nay, it may yet appear that John has a first and a second figurative resurrection—one before and one after his thousand years; for if after a long prostrate, dispirited, and ineffectual profession of the faith, a great and unprecedented revival should take place, and a

Prophet should call it a resurrection, might he not, at the end of that great revival or resurrection of the good spirits of the olden time, when an opposite class began to rise into power, think of another resurrection, which in contrast he would naturally call a second resurrection? This John virtually does by calling one of them a first resurrection; and by afterwards speaking of the "REST OF THE DEAD" living again. Whether I have got the true secret of interpreting the 20th of the Apocalypse, the following antithesis may in part demonstrate. We shall only add that while a literal resurrection has respect to the body dead and buried, a figurative resurrection in the Christian religion will indicate not *bodies*, but *souls* quickened, animated, and elevated by the Spirit of God. And that as in the same treatise John speaks of the death, and of "the spirit of life" reanimating and elevating to heaven the two witnesses, the presumption is that he is as figurative in the 20th as he was in the 14th chapter of his scenetic and symbolic representations.

1st. *The resurrection of the body is only a resurrection of the body; whereas the premillennial resurrection is a resurrection of souls, and not of bodies.* "I saw the *souls* of the beheaded," says John, "and they lived and reigned with Christ a thousand years. This is the first resurrection." Now of the body Paul says, "It is sown a natural body and raised a spiritual body—it is sown a corruptible body and raised an incorruptible." The premillennial resurrection is a raising of souls, while the resurrection which immediately follows the appearance of the Lord, is a raising of bodies.

2d. *The resurrection of the body is general—the premillennial is special.*

"All that are in the graves shall hear his voice, and shall come forth." "There shall be a resurrection of the just and the unjust." These, with other passages of the same significance, apply to the resurrection of the dead, as all admit. But in the account of the premillennial resurrection only some will participate in it: for, says John, "I saw the souls of them beheaded for the testimony of Jesus and for the word of God, and whosoever had not worshipped the beast nor his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years."

3d. *The resurrection of the body will be accompanied with the transformation of all the living saints—the premillennial will not.*

No one pretends that all the living saints will be changed when the first resurrection (as it is called) transpires; and no one can deny that Paul says both the living saints shall be changed and the dead raised, and both ascend together to meet the Lord in the air.

4th. *The participants of the resurrection of the saints will live and reign forever; while the participants of the premillennial resurrection are only to live and reign one thousand years.*

I need not prove that the phrase, "we shall be ever with the Lord," applies to the subjects of the "*resurrection of the just*," nor need I prove that the limitation of the life and triumphs of the saints to one thousand years, precludes the idea of its being an eternal life and endless reign. If I promise a person a lease of an estate for ten or twenty years, it is by common consent understood that those years expired, his lease and occupancy terminated with that period. Now as it is said they lived and reigned with Christ a thousand years, it must be understood that that being transpired, the life and reign with Christ are necessarily completed.

5th. *The resurrection of the body, its transformation and that of the earth, are almost coincident events; while the premillennial resurrection is neither accompanied nor succeeded with any such transformations; nay, it is to be succeeded by another resurrection of the souls of the wicked, called "the rest of the dead."*

"*The rest of the dead* lived not again till the thousand years were expired." Now as the phrase, "they lived a thousand years," intimates that in that sense and state they lived no more than a thousand years; so the phrase, "the rest of the dead lived not again till the thousand years were expired," intimates that as soon as the thousand years were expired they lived again. And, no doubt, this their life was like that of their predecessors—their spirits lived after the thousand years, as the spirits of the just lived during the thousand years. It was a resurrection of wicked souls, as the first resurrection was of souls beheaded for Jesus.

The loosing of Satan and this resurrection are contemporaneous events—as the binding of Satan and the first resurrection of the souls of the witnesses, are contemporaneous events. And the peculiarity of this second figurative resurrection is, that it is not at the ultimate and final close of time, but at the end of the thousand years. The spirits that disturbed the just before the first resurrection now appear in the field again, and encamp against the saints. And this, too, before the final consummation. For after this second spiritual resurrection the souls under Satan, "who live and reign with him," go out to deceive the nations—to gather Gog and Magog to battle against the saints—a host as numerous as the sand of the sea.

6th. *The resurrection of the dead immediately precedes the destruction of the last enemy; but the premillennial resurrection leaves not only Satan, but death in the field, to gain new triumphs, more than one thousand years after its consummation.*

So far from Death, the last enemy, being destroyed before the Millennium—so far from Satan being forever crushed by the first resurrection, it is intimated that he will be loosed, and that he will deceive the nations and raise a war against the saints even after the thousand years shall have been fulfilled. Can any one reconcile this with Paul's affirmation while expatiating on the resurrection of the dead? "Death, the last enemy, shall be destroyed." "Death is swallowed up for ever." "Grave, where now thy victory!"

7th. *It was before shown that the final conflagration and the new creation of a heaven and an earth more congenial with the new bodies of the saints, will immediately accompany the resurrection of the body; while the premillennial resurrection indicates a residence on the present earth for a thousand years after it is burned up!*

These seven specifications of antitheses between the literal and figurative resurrections may suffice for the present. There are other points that have occurred to us besides these; but these, we presume incontrovertibly show that the Lord can not possibly come in person before the Millennium; and that with me, at present, is all that I wish to establish. The events that do accompany, and those that must, according to the very plainest oracles, precede his personal return, are such as forbid any one well read, or profoundly attentive to the subject, to believe or teach the personal coming of the Lord, or a literal resurrection of any portion of the saints, before the Millennium.

This subject is daily assuming more interest. That the coming of the Lord is near, comparatively very near, is now a popular doctrine. Protestants are generally, if not universally, in expectation of it. Hence "the many running to and fro;" the spirit of inquiry now kindling into a fervor, and the thousand heralds of the anticipation at home and abroad, calling upon the people to prepare for the sublime scene. All concur, whatever their theory of his coming, in the opinion that it is to be an awfully grand and glorious event. To Christ's party, a day of gladness—a joyful and triumphant time; to the opposing party, a day of terror and alarm—a day of darkness, an era of vengeance and destruction.

We are glad to see that our brethren are becoming less imaginative and more rational on the subject.

There is still, however, among some of us too much emphasis placed on the importance of the restoration of the unconverted Jews to their own land. Some seem to regard a restoration of Israel according to the flesh, to the land of Judea, not merely as a consummation most devoutly to be wished, but as the consummation of the predictions of the Prophets. It becomes us not to question, at this time,

the return of the Jews to Palestine. Such an event is, to a certain extent, probable. But were it to take place to-morrow, it would not fulfill the prophecies of the restoration of Israel.

The 11th to the Romans opens brighter scenes to our vision. A thorough conversion and restoration of Israel to the rank of being once more the people of God in common with the Gentiles—a restoration of them to "their own olive tree," to a covenant relation to God, in virtue of the Messiah's triumph, is the burthen of the prophecy.

That the return of Israel to Canaan is not a matter in which the Christian Church is much interested, and more than the Jews themselves, we infer from the following consideration and facts:

1. The return or restoration of Israel to Canaan, is neither promised nor intimated in any form in the whole New Testament.

2. Unless their ancient temple and religion should be restored, and the ancient wall of partition between the Jews and the Gentiles were to be rebuilt, we can discover no great blessing that it could be to the present Jews to take possession of the desolations of many generations, the ruined and dilapidated cities, and the poor impoverished valleys and rocky eminences of Judea.

3. Again, if returned to their own land in the style of some of the interpreters, they must have a government and national privileges of their own—a new monarchy or theocracy, or the Lord Messiah in person. David was to be their king politically, when a restored people. Are we Gentiles prepared for this? Have we not proved already that he will never revisit the earth till the last day of all time! And were he to come in person as the son of David to reign in Jerusalem over the Jews, would we think the Gentiles were at all blessed by such an event? Would we then be "*all one* in Christ Jesus," as Paul has taught us?

4. But, in the fourth place, we are taught to expect their conversion to the Lord to occur rather in their dispersion, than when seated in their own land; for it is through the mercy of the Gentiles that they are hereafter to obtain mercy; for, says Paul in this chapter, "as you in time past have not believed, yet now have obtained mercy through their unbelief, even so have these also now not obtained mercy, that *through your mercy* they also may obtain mercy." Does not this indicate that the Jews are to be converted through the interposition of the Gentiles? Again, says Paul, "I would not have you ignorant of this mystery, that blindness in part has happened to Israel till the fulness of the Gentiles be come in; and so all Israel shall be saved;" for "out of Zion shall come the Deliverer, and shall turn away ungodliness from Jacob."

This fully intimates their conversion. It is still more clear in the original than in the common version.

This is again farther intimated in another promise still more plain, because spoken in the New Testament. Jesus says by Luke, "The Jews shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be fulfilled." Were this the city merely, and not the people, that are trodden down, it would be difficult to reconcile it with the facts of history ancient and modern. But that the people, the commonwealth of Israel, has been so trodden down, all the world knows and attests. But the close of this period shall come: for blindness in part has happened to Israel (only) until the fulness of the Gentiles be come in; and then "all Israel shall be saved."

Mr. Ward and his brethren regard the Millennium of the Apocalypse as a *comet* in the prophetic heavens. His words are—

2. THE MILLENNIUM OF THE APOCALYPSE. (*A Comet.*)

This is revealed in Rev. xx., and from the first notice of it by Justin Martyr, has been a stumbling-block to the curious, a sort of absurd quantity to the prophetic mathematicians; an enigma of mystery, glorious, like Melchisedec among kings, and divine like Elijah among prophets; but abstruse as the lineage of that king, and unapproachable as the chariot of fire which carried that prophet into heaven. I have no solution of it quite satisfactory to my own mind, but I have learned to regard it as a comet in the heavenly system, forming and performing a true and important part in the economy of revelation; comet-like, of an orbit so eccentric, and a revolution so diverse among the great doctrines of the heavenly kingdom that no man has yet been able to measure its pathway, to determine its specific gravity, or to calculate its period: and seen in one view, its train on a time sweeps with terrific grandeur over a quarter of the skies, filling all hearts with dismay and alarm, and seen at another time, it dashes in among the moons of a planet, as if it would brush them all away, but absolutely passes off, and leaves them unharmed, unmoved, unshaken, itself pursuing its inscrutable way among the starry host of heaven, without any deviation or perceptible change.

Before Justin Martyr we have Barnabas, Clement, Ignatius, Polycarp, and Hermas, whose writings record their hope of the coming and kingdom of Christ, as preached in the Evangelists; and I submit to every devout mind, how little we ought to be affected by any new view of divine truth, which first appears in the church after the middle of the second century; it seems to be safer to expound the Millennium by the kingdom of heaven, as the apostles and primitive Christians did, than to open a new doctrine out of Rev. xx., which some in the third and fourth centuries attempted to do.

This "*comet* Millennium," so little understood, it will be noted, is the only Millennium of which the whole Bible speaks. This is the Millennium discarded, as I conceive, by this new school, to find room for an "*eternal*" Millennium.

The difficulty seems to be not about a personal glorious return of the Lord—not about the creation of a new earth and heaven; but whether we shall have a verification of the 20th of the Apocalyse in this world at all, or whether it be a prophecy including an eternal rest. Either myself or the Millennarians seem essentially to have mistaken the subject of the Millennium. Is not the Millennium one distinct promise? Is it not a new testament—an apocalyptic intimation? We have but one Millennium in the Divine Volume, and is not that but once spoken of by inspiration? We have no "*comet*" Millennium, solar, lunar, or sidereal. We have but one Millennium—one thousand years literal or figurative, which is to be temporal, and not eternal.

The hope of all true Christians is the glorious appearance of the great God and of our Saviour Jesus Christ. The whole church, anticipating his coming, not for a sin-offering, but for the redemption of his people, exclaim with one voice, "Come, Lord Jesus, come quickly!" "We believe that when he shall appear we also shall appear with him in glory—we shall be like him—we shall see him as he is."

Every century since he left the earth has expected him. The many allusions to this most glorious of all events found in the apostolic writings, have kept this hope alive in every age; and from the figurative and literal descriptions of it in time, place, and circumstance, many misapprehensions and mistakes have been diffused through society, occasionally to the mortification of the more enlightened of the community of the faith, and sometimes to the general discredit of the profession.

There is still a prevailing idea that the inculcation and persuasion of his immediate return would greatly tend to the conversion of sinners and to the sanctification of the faithful. To me, I confess, there has never appeared much reason for this conclusion, nor much in the history of humanity to warrant such an expectation. All admit that the ultimate coming of the Lord in any given time can not be made more certain than the death of any individual in a given time; nay, that no reasonings on prophecy can make it so certain to any man at the age of thirty that the Lord will appear in person within forty years, as that he will go to the Lord in that period of time. In one word, my death is always much more probable in any fixed period than that the Lord will come during my life. Now whether I go to the Lord or the Lord comes to me within *forty-three* or *forty-seven*, is certainly equal, so far as my personal salvation is concerned; and the former event being more probable or certain than the latter, will, of course, be a better argument in favor of personal holiness or Christian perfection, than any motives which could be deduced from the second advent.

I confess, then, that I have never felt the force of reason in any argument drawn from the second advent as near at hand, come from what source it might. Indeed I am much more certain that our individual death is sometimes called the coming of the Lord, than I am of the truth or reasonableness of any of the Millennarian theories now being preached all over the land. I hear them all with candor, as I have impartially submitted them to my readers. Still my candor must not be construed into acquiescence with any of them.

"My Lord delays his coming," says an unfaithful servant in a parable, and straightway assaults his fellows for the promotion of his own interest or honor. This text and parable are now held out *in terrorem* over the heads of those who dissent from the propagators of some of those now current theories of the immediate return. They write and talk as though that text was written for the special benefit of the year 1842—as though it had no practical utility in the age when it was first promulged. It is regarded as a sign of an unfaithful servant should anyone just now say that the Messiah in his second advent need not be expected for some years.

True, indeed, there are some advantages to be derived from the settlement of the question concerning the Messiah's return—advantages to all parties—to the Millennarians and to the Millennists. Were we assured, or were it more probable than the contrary opinion, that he would return immediately, we should neither build, nor plant, nor make any provisions beyond the time anticipated. We would do as Noah did when warned of God of things not seen as yet. If we would not build an ark, we would lay aside all business and every pursuit prospective of a time beyond the period of the contemplated return. If we would not, Thessalonian like, forbear working altogether, we would extend our efforts only commensurate with the supposed interval. On the other hand, should we conclude that generations are yet to intervene, and nations yet enveloped in the gloom of Paganism to be converted to Christ, before he appear to raise the dead and wind up the drama of human doings on the old theatre, we should institute an inquiry into the ways and means by which to extend Truth's dominions and the Gospel's conquests over its innumerable rivals in the human heart. The practical tendencies of the true systems of prophetic interpretation are as dissimilar as the views of the respective parties now in the field. On this account, then, we suppose it important, if practicable, to come to some certainty as to the time when the pulse of Nature will make a full and perfect pause, obedient to the sovereign mandate of her Almighty Lord.

But there is another practical aspect which this subject bears to the work of conversion worthy of a remark or two. I never thought that the certainty of death, or the uncertainty of life, ranked either in the

first or in the second class of arguments and motives inductive to repentance or conversion. My chief argument in evidence is, that our Lord and his Apostles did not give it prominence in their public addresses. It rarely occurs in the Gospels, and still more rarely in the Acts of the Apostles. It is of more use to Christians than to sinners, and is therefore found most frequently in the Epistles.

Penitence superinduced by affliction, and repentance originating on a death-bed, have long since been of doubtful reputation. The goodness of God is the specific argument that leads to true repentance. Panic fears and impulses are not the eloquence of Christ's gospel. The terrors of the Lord are no doubt a necessary portion of the arguments that complete Heaven's grand appeal to the whole nature of man. Of all the arguments addressed to the fears and hopes of man, none is so soul-subduing and transforming as those deduced from his philanthropy as displayed in the gift of his dearly beloved and only begotten Son. This is the Alpha and the Omega of the eloquence of Prophets and Apostles.

I should fear that converts made to Christ from the preaching of his immediate return, in case of a disappointment would generally relapse again. They would rest more on probabilities and peradventures than on the sure word of divine testimony. If they hear not Moses and the Prophets, neither would they be persuaded though one rose from the dead. Noah preached without salutary effect the immediate coming of the Lord for one century, and yet made not one true convert. How many may have been variously convicted, alarmed, and half persuaded, we are not told. One thing is certain: none were found worthy of a passage in the Ark from the Old World to the New. I much doubt, then, the expediency of making use of any theory, interpretation, or calculation, the burthen of a discourse on the gospel as an incentive to acquiescence with the overtures of divine mercy. We gain nothing from the Millennarians in persuading men to obey the gospel. On the contrary, it appears we have more to fear than to hope from any effort to induce men to come to the Lord, deduced from prophetic calculations. The gospel is the same document of divine wisdom and power now that it was when Christ had just left the earth, and it will have no fresh power from the apprehension of his immediate return.

The practical importance of the doctrine of the immediate return is much greater in another direction than in those attitudes in which it is so warmly represented. It affects more the action of the Christian world in reference to the Pagan, than it does the Christian community at home with a reference to itself. True, indeed, that portion of the civilized Pagan world found in Christian lands is as much within the circumference of its influence as that which lies wholly beyond its

precincts. But so far as it affects our action at home or abroad in the great work of evangelizing—so far as it affects our prospective endeavors in laying a foundation for future usefulness in any scheme of benevolence reaching into the future, so far the discussion is not without important bearings on the whole subject of Christian energies.

The coming of the Lord is not *the* hope of Christians; but it is a hope so intimately connected with the hope of eternal life at his appearing and his kingdom, that the Apostle exhorts to a looking for "that *blessed hope*, the glorious appearing of the great God and our Saviour Jesus Christ," as one of the best means of holding fast our begun confidence unshaken to the end. They always kept it before the minds of the brotherhood as near at hand. It is in truth very near to us all; so near that no interval of time will be perceived by those who have gone out of time from the moment of their departure from earth. No suns rise or set to the dead in Christ. There is no distance nor time beyond our planet to human spirits severed from their mortal tenements.

The premises on which Mr. Miller mainly rests his confident assertions concerning the events of 1843, are his interpretations of Daniel's 2,300 days and his Bible chronology; at least so it appears to me. With him this is the year of the world 5999, and consequently 1843 of the Christian era is the 6,000th year since the creation. Between him, then, and the chronology of Bede, Usher, Newton, and all the Protestant world, there is a discrepancy of *one hundred and fifty-seven years!* These years he makes up in part by conjecture, and in part by an induction of Old Testament events and dates, squaring them off to the answer in his prophetic arithmetic to the question, *When comes the Lord?* whose answer with him is, *In* 1843. To his Bible chronology I have several objections mostly comprehended under two heads. He makes the lives of more than sixty persons in succession to have been just so many years, neither a day more nor a day less. In all this there may be half as many years of error as there are persons that lived. That sixty or seventy fathers and sons should have lived exactly so many years, neither a day less nor more, no man of reflection can believe; and yet this hypothesis is essential to the coming of the Lord in 1843, so far as the alleged age of the world is concerned.

In the second place, his Bible chronology is not the only Bible chronology, because there is a Samaritan, a Greek, and a Hebrew chronology, especially of the two latter, that differ from themselves as they do from one another.

The world is now according to the Samaritan,	6542 years old.
according to the Greek,	7714
according to our common Hebrew,	5857
and according to a mixed Hebrew and Pagan,	5843

The result of my examination of the chronology of the world is the full and fixed conviction that it is lost forever, unless revealed from heaven. But when I say *lost*, I do not mean to say that it is lost by thousands or by many hundreds of years. The chasm chiefly, indeed, lies beyond the period of prophecy, before the flood, and before the birth of Abraham. By the Hebrew text those *epocha* are quite ascertainable, but I do not think that we have full and satisfactory evidence that the Hebrew is always right when it differs from the Greek from Adam to Moses. Since the days of Moses, and especially since the Jewish Prophets, the errors, if any, can not be very material. Still even here there are difficulties that will forever restrain a man possessing a well balanced and well informed mind, from ever presuming to fix the era of Christ's coming from anything found in the Old or New Testament. The precise and the true age of the world is certainly lost. Still so much difficulty concerning short periods of the prophetic intervals remains, that no person, not enthusiastically confident, will speak with assurance.

On Mr. Miller's date of the commencement of the 2,300 days I must offer a remark or two. Although so early as my debate with infidel Owen, I inclined to the seventh year of Artaxerxes Longimanus as the date of the 2,300 days, and have not yet seen valid reason to repudiate it, still it is but *probable* evidence, and probable evidence not of the superlative degree. That the 2,300 days denote so many years, and that the *sanctuary*, (Jewish or Christian, not the earth,) was to be cleansed at the expiration of those days, or was *then to begin to be cleansed*, is full as far as I then found myself authorized to go. But the greatest difficulty lies in the demonstration that the 2,300 days are to be counted from the year before Christ 457, or from the seventh year of Artaxerxes. Mr. Miller's confidence in this point does more to discredit his judgment in other matters than any other frailty in his whole performance, so far as I now remember. This is, however, the vital point, as concerns the events of 1843.

We shall, then, for a moment, look into the dates of Daniel's visions:—

His first vision, chap. vi., we are told occurred in the *first* year of Belshazzar king of Babylon, before Christ 555. His second vision took place in the *third* year of the same prince, before Christ 553. This last vision was to be for 2,300 days, but no date is here fixed from which to calculate it. Fifteen years after this time, in the first year of Darius the Mede, Daniel had other explanations, if not a new vision, specially concerning the work and times of the Messiah. Mr. Miller says it is a part of the former vision explained, and not a new one; and on the clear demonstration of that rests his hypothesis. The demonstration given by him amounts, so far as I can see, to a clause

found in verse 23d of the ninth chapter, touching an event then occurring and fifteen years distant from the vision touching the 2,300 days.

Mr. Miller says the word "*vision*" here alludes to that related in the eighth chapter, occurring fifteen years before; while some affirm that it relates to the views given immediately after concerning the events of the "seventy weeks," which are dated from the aforesaid decree. The demonstration, if such it may be called, is wholly inconclusive.

To say no more at present on this theory, I must repudiate it as wholly imaginative, if for no other reasons, for these four:

1. His chronology of the age of the world, on which he relies with so much confidence, I have shown to be palpably erroneous and false.

2. His dating of the 2,300 days, the sub-basis of his whole speculation, from the seventh of Artaxerxes, is without any sufficient authority; and especially his manner of identifying the vision in the third of Belshazzar, with the interpretations in the first year of Darius, we have shown to be palpably erroneous and deceptious.

3. His making the last thousand years of the world a mere day of judgment, is alike destructive of the meaning of the last day and of a thousand years, reigning of the saints, and of his own theory of the age of the world, as being of seven thousand literal years' duration.

4. And last, though not least, his radical misconception of the import of the word *sanctuary*, and especially of the phrase "the cleansing of the sanctuary," forbids any confidence in his biblical and philological attainments as a mere commentator, much less an interpreter of prophecy. In no respect is Mr. Miller elevated above his Baptist brethren in talent or erudition, except it be that he has studied the prophecies more than the most of them, and speaks with a dogmatical assurance greater than any of them. For my part, I do not think that any man who substitutes mourning benches and anxious seats for the Lord's ordinances, and calls for sinners to come up to him as a mediator to be prayed for, instead of beseeching them to be reconciled to God, and to come to God's ordinances for comfort and deliverance, can possibly speak by any inspiration of the Spirit, or be a chosen vessel to harbinger the day of the Lord.

When men of ardent feelings and large ideality seize an idea of this magnitude—or, rather, when it seizes them—they seldom or ever any longer with patience endure any vigorous opposition, or calmly weigh the force of opposing evidence. It becomes with them the present truth and the all-absorbing, as well as the standing topic of public teaching and of private conversation. In a little time their souls become so inflamed with the splendors of their own imaginations, that, to them, it appears as though the whole universe of truth never

had any other meaning or design than to prove that the world will come to an end in a given year, and that from its ashes will arise a new and better planet, the residence of eternal youth and unfading beauty.

In their case, however, there is this favorable circumstance:—High excitement soon finds its own quietus in that consequent collapse of feeling and fitfulness which nature has kindly interposed as a sort of safety valve to the social system. I remember well the answer which Elias Smith, of New England fame, gave to me in Boston in 1836, when interrogated on his present views of the personal reign of the Messiah in Jerusalem, with all his saints, as promulged in a volume issued by him in 1808; and I remember also the impression made upon my mind touching a peculiar class of minds with which I have been frequently in converse, while the old gentleman with the greatest candor said, "Sir, I was so greatly charmed and delighted with the idea, that I preached it incessantly for eighteen months all over the country before I recovered from the pleasing imagination. But, sir," continued he, "it then expired within me."

There are two sources of argument on which these friends more emphatically rely than upon any other. The one is the 2,300 days of Daniel—the other, the present age of the world, or the new chronology of Mr. Miller. Of the last of these I have spoken with some freedom and suggested certain difficulties fatal to the whole theory of the new chronology; to which no one, so far as I have seen, has yet attempted to respond. I shall at present raise one objection to the main corner stone of the whole theory, to which I very respectfully and earnestly invite some attention, in the way of exposition and removal, from some of those who have more leisure; and perhaps more taste than I for such investigations.

I believe it will be conceded on the part of all the candid advocates of 1843, as the year of the return, that this hope mainly rests upon the answer to a certain question propounded by one saint to another (Dan. viii. 14.) The one saint asked, "*How long* the vision concerning the daily sacrifice and the transgression of desolation to give both the *sanctuary and the host to be trodden under foot?*" "And he said unto me, 'UNTO TWO THOUSAND THREE HUNDRED DAYS, then shall the sanctuary be cleansed.'" It is now assumed that these 2,300 days cover the whole interim between the date of the vision, and the literal return of the Lord to cleanse the sanctuary. Of course the accuracy of the interpretation essentially depends upon the accuracy of fixing the date of the commencement of those prophetic days. So all the Miller school seem to think and argue. The certainty of the year of termination must always depend upon the certainty of the year of commencement. The former can never be more evident than the latter. The certainty

of the ending in 1843 can not be greater than the certainty of the beginning in 457 before Christ; for these two sums only complete the period assigned to the continuance of this desolating abomination.

By what logic, then, it must be asked, do they date the commencement of these 2,300 days, in the year before Christ 457?

They assume, first, that the prophecy found in the ninth chapter of Daniel concerning the *seventy weeks*, is only a development of a certain period of the 2,300 days.

They assume, second, that those "seventy weeks" are to be taken or cut off the first part of the 2,300 days; and consequently that the date of the commencement of the "seventy weeks," and of the commencement of the 2,300 days, is one and the same.

In the third place, they assume that the *days* are each symbolic of a year; and that, therefore, the whole 2,300 days are equal to 2,300 years.

Other assumptions besides these, and almost of equal importance, are essential to the completion of the new theory; but at present we can not attend to them. To some one more profoundly read in the mysteries of this imposing theory, we desire to submit the following difficulties by way of objections, and will be thankful to any one who can give us a satisfactory solution of them:

1st. The vision in which the 2,300 days are found as the *terminus ad quem*, or the boundary to which it extends, occurred in the year before Christ 553, as all admit; whereas the prophecy of the "seventy weeks" occurred 538 years before Christ—that is, fifteen years later than the former.

2d. There is not one intimation in the prophecy concerning the "seventy weeks" made by Gabriel to Daniel, that these "seventy weeks" had any reference to any portion of the vision which he had enjoyed in Persia fifteen years before. And as Daniel was in the previous prayer asking no light upon the subject of that vision, nor at all alluding to it, it would seem a very unwarrantable assumption that *the prophecy of the "seventy weeks" was given with a special reference to a vision then fifteen years old*, and that merely because the word "*vision*" is found twice in the eighth chapter, without any allusion to any vision—whether to that of the first year, or to that of the third year of Belshazzar—the former seventeen, the latter fifteen years old.

The assumption that the vision of the third of Belshazzar, fifteen years anterior to the prophecy of the "seventy weeks," is now being explained by Gabriel, is the more difficult of admission, inasmuch as Gabriel was commanded then and there to make Daniel understand the vision; which he did to such a degree as to cause Daniel to take his bed for some time in utter astonishment and grief, because of the calamities coming upon his people.

Again, if it had been the intention of the Spirit to have made Daniel and his people understand the times involved in the 2,300 days, would it not have been more apposite and edifying to have kept to the figure of days, and instead of a prophecy concerning "seventy *weeks*," ought it not to have been in keeping with the types of the vision, to have said 490 days are marked for thy people?

Again, if 490 days were marked off for Daniel's people, for whom were the remainder, 1,810 days, determined!? There is, then, no account taken, nor interpretation given, of 1,810 days on the hypothesis that Gabriel is now explaining the times to Daniel or giving the full answer to the question, "*How long?*" This would be an omission unprecedented in any system of interpretation human or divine, claiming the respect of the intelligent and virtuous.

But I must proceed to the one and only objection that I intend to raise in the present essay against the speculations of my contemporaries, in reference to which I only allude to these minor difficulties. Now that I may do this with all clearness and despatch, I must request the reader to consider attentively the two prophecies between which that of the fortunes of the sanctuary stands. For—

Whether in the form of visions or of verbal representations, to us there are three distinct prophecies found in the seventh, eighth and ninth chapters of Daniel; each of which has its own peculiar actors, events, and dates. Each prophecy has also its own specific design, and makes all its representations with a supreme reference to that design.

Now the period of 2,300 days belongs to the second vision and prophecy, and neither to the first nor to the third. And here arises the all-important question, From what event or incident shall it be computed? We must either find in it some person or thing of promi nence, or we must arbitrarily select some extrinsic fact or circumstance without it, from which to fix its commencement. We shall therefore first read it: "Then I lifted up mine eyes and saw, and behold, there stood before the river a ram, which had two horns, and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will and became great. And as I was considering, behold, an he-goat came from the west, on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast

him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. Therefore the he-goat waxed very great: and when he was strong, the great horn was broken, and for it came up four notable ones, toward the four winds of heaven. And out of one of them came forth a little horn which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered. Then I heard one saint speaking, and another saint said unto that certain saint which spoke, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

Evident it is, that in the scenes just read, there is one supreme, while all the others are subordinate. And who can doubt that the LITTLE HORN and his achievements must engross the attention of the Prophet and of the interpreting angel, as well as occupy the largest space in the whole group? Neither does the "ram" with his two horns, nor the "he-goat" with his one horn, so much arrest the Prophet's eye as the presumptuous deeds and heaven-daring impiety of the "little horn." We must, therefore, in all reason, contemplate him as the hero of this drama. He was the person who was to desecrate the sanctuary and to tread down the host for 2,300 days.

When, then, did he appear? But first comes the question, *Who is he?* We have to choose amongst but three candidates—Antiochus Epiphanes, Mahomet, and the Pope. But none of these can by any means subserve the views of the Millerites, or any of those who are predicting or anticipating the end of the world this year. If Antiochus Epiphanes, the "days" must be literal days; and, indeed, no individual ever did more completely fill up a prophetic description for the time designated, than did that fierce enemy of the Jewish people, their temple, and worship.

Make the days prophetic we must, if we elect the Pope or Mahomet to this dishonorable conspicuity. Then each day will stand for a year. But if so, then the Pope and Mahomet, the two great Antichrists—one of the Eastern, the other of the Western defection, must yet reign some thousand years and more, supposing them to have commenced their career early in the seventh century.

Some there are who would date the vision from the moment it occurred, as they would date a book from the year in which it was printed rather than from any character or narrative found in its pages. These, therefore, seize the date as its head, viz.: the third of Belteshazzar; and that being the year before Christ 553, the vision closed, and the sanctuary was cleansed in 1747, almost a hundred years ago. Others again take the scenes communicated in the vision, and begin with the Medo-Persian "ram," commencing with the 1st of Darius or the Fall of Babylon. But that helps not the chronology: for them the catastrophe is over and the sanctuary was cleansed in the year of our Lord 1762, some eighty years ago.

Again, in the preceding vision, chapter vii., and in the succeeding prophecy, chapter ix., the dates assigned are inseparately connected with the chief person or main subject of the scene—the LITTLE HORN of the seventh and the MESSIAH of the ninth. I ask then, in the name of all consistency, by what oracle of reason, by what canon of interpretation, can any one presume to depart from these precedents, and borrow the interpretation of the 2,300 days, the date of the intermediate prophecy, from the date of the third, rather than from that of the first; or from that of the first, rather than from that of the third?—!

From this difficulty I see no escape except in a new assumption, viz.: that the question propounded by the one saint in the intermediate vision has respect rather to the continuance of the whole vision, than to the days of the *little horn*, its main subject.

But then we must take the date of *the vision*, not from the year in which Daniel was favored with it, as before shown, (for then it is accomplished long since,) nor from the scenes of the Medo-Persian "ram;" for in that case, too, the time is also expired, and the prophecy fulfilled, but from the vision of the "he-goat," and his empire alone, for that is the special vision of the eighth Daniel. Then the only question is, What is the date of the vision of the "he-goat" out of a fraction of whose empire the kingdom of the "little horn" arose. This question decided, and our objection is insuperable.

Now this question is of peculiarly easy solution; for no event in history is more notorious than the battle at the river Granicus, in which Alexander the Great, the first king of the Grecian Empire, triumphed over Darius and, broke to pieces the Medo-Persian dynasty. Now we can not date the Grecian Empire under the symbol of the "goat," (which, by the way, was the ensign armorial of the Macedonian people,) more correctly than from the *invasion of Asia* by Alexander and his all-conquering army, in the year before Christ 334. Here, then, we are compelled, by the force of historic facts, to date the vision under consideration. From this date we compute the 2,300 days. And

what is the result? The time of the end will be in the year of our Lord 1966—*one hundred and twenty-three years yet distant.*

If, then, the Millerites, and all who agree with them in their times and seasons, seek to rid themselves of all the previous difficulties by taking the date of the vision proper, to which the 2,300 days belong; if they prefer this horn of the dilemma, is it not as evident as demonstration that they have wholly mistaken the *dates*, (to say nothing more,) and that which they are now expecting in 1843, can not occur till 1966! Having now directed my investigations to the *cornerstone* of the Miller hypothesis, the very basis of all their assurance and strong assertions, and shown it to be, as I humbly conceive, a palpable mistake, I regard it as a work of supererogation to expose the other errors of the system, until at least some of them, or of our brethren who endorse for them in the main, shall have satisfactorily expounded and removed the difficulty and main objection, offered in these remarks to their speculations on the subject.

I presume no man of sense among them will deny that their very confident predictions of all the exciting events of the present year, rest exclusively upon the date of the commencement of the 2,300 days of Daniel's second vision. While I regret to see the vile abuse of an ignorant and unbelieving multitude of priests and people, heaped upon our amiable enthusiast and pious expectant of the world's end in 1843, I have no sympathy for a theory, which, in my humble opinion, makes of non effect much of the oracular predictions of God's Spirit; and which, *in the manner of the operations of its author* and his warm adherents, is calculated to do an infinite mischief, if it be possible for the most extravagant fictions and enthusiastic scenes, transacted in modern times, to do an incalculable mischief to the cause of a suffering and degraded Christianity.

If the Lord will come next year, or "*immediately*," how can such Scriptures as these be verified?—

1. "They shall beat their swords into ploughshares, and their spears into pruning-hooks." This indicates that after wars shall have ceased and the peace of Messiah's reign shall have become universal, swords and spears shall be fabricated no more; and that the demand for ploughs and pruning-hooks will survive the demand for the implements of war. Now if the world ends next year, or immediately, then we shall no more need ploughshares and pruning-hooks than swords and spears. Nor will it help the matter to view the last thousand years as one day of judgment, and thus make the Millennium and the day of judgment identical: for in the day of judgment they will no more need ploughs and pruning-hooks than swords and lances.

2. "Babylon the Great is fallen!" say the weeping merchants while they survey her smoking ruins. They lament that the market for

their wares has ceased forever. But if the world terminate immediately, Babylon never falls, unless Babylon means the whole world. Jerusalem and Babylon, the gorgeous palaces, the solemn temples, the lofty towers, the great globe itself shall dissolve into ruin at the same moment. Babylon, then, never falls if the world ends next year.

3. Again, Satan is never "bound for a thousand years" if the world end next year. There will be no nations to deceive; and, indeed, there will be no utility in binding him a captive when nations are no more.

4. Can any one believe that the following predictions have yet been accomplished?—Isa. lix. 16-21; lx., lxi., lxii., and lxiii.; lxv. 17-25, and lxvi. 10-24. Also Jer. xxx. 1-3, 17-24; xxxi. and xxxii. 36-42, and xxxiii. 1-26; Ezek. xxxvi. and xxxvii.; also chapters xxxviii. and xxxix., concerning Gog and Magog. Can any one say that these prophecies are now fulfilled? and, if not, can any one show how they are to be fulfilled after the end of the world?

Dan. ii. 40-44; vii. 7-14, 23-27. Compare these with John's Apocalypse, chapter xvi. 12-21, with chapters xvii., xviii., xix., and especially chapter xx. 1-10. Surely no one will affirm that all these things have yet come to pass.

The following assumptions, while essential to this theory, are, nevertheless, fatal to the views of prophecy which they seem to entertain:—

1st. The day of the Lord's coming is the end of all time.

2d. It is also the end of the present heavens, earth, and sea.

3d. It is, moreover, the end of all the nations of the earth.

Now, all this is only equivalent to affirming that, when the Lord comes, the material heavens, earth, sea, time, and nations, shall be no more. It is, therefore, incumbent on them to show that all the prophecies that respect these heavens, earth, sea, time, and nations, have been fulfilled. Indeed, this is their strong and oft-repeated assertion.

Will anyone skilled in that theory, please reconcile it and John's intimations in the following particulars?

1. John gave a thousand years' respite from Satan's influence. (Rev. xx. 1.) And how shall we count a thousand years after time is no more? 2. John speaks of *nations existing* after the thousand years are past. Are we to expect new nations to be created after the present nations are destroyed? He also speaks of the earth, in its common acceptation, as existing after the thousand years are ended. His words are—"And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, whose number is as the sand of the sea. They went up upon the breadth of the earth, and compassed the camp of the saints," etc. Now, all this is positively said to occur after the

Millennium—that is, after time, earth, sea, and nations shall have been destroyed, there shall be a thousand years—the present earth, and sea, and nations, numerous and puissant. Are these prophecies fulfilled?

Pleasing and delightful, however, though the vision be, I regret that I can find no real foundation on which to build a hope that the opinion has any evidence from the "sure word of prophecy." Nay, the manner in which it seems to propagate itself is so destitute of rational arguments, or well defined Scriptural premises, that I can not acquiesce in the conclusions so strongly affirmed by some whom I greatly esteem and love.

When the excitement of the present year shall have passed away, it will be more profitable to analyze the whole premises from which we anticipate great changes in the world: for I am one of those that look for a thorough cleansing of the sanctuary as an event not only most devoutly to be wished, but most certainly soon to be commenced in a way which perchance but few of us either expect or are at all prepared for. A. C.

In the *Harbinger* of 1833—pages 153-160—appears the following:

RELATION OF JESUS TO GOD.

Dear Brother Campbell:

There are several of your readers, besides myself, in this vicinity, who respectfully solicit, for the truth's sake, and our fellowship in the same, a brief, but definite explanation of your remarks in the last *Harbinger*, page 9, on the nature of our blessed Lord. Whether it is to be attributed to obtuseness of understanding on our part, or to indefiniteness of statement on yours, the fact is, beloved, that from the closest attention we are capable of giving to all you have written on this subject, we do not yet understand you.

We are equally opposed with you to "Trinitarian, Arian, and Unitarian speculations on the *divine essence*." From the systems of fallible and erring man, we trust the Son has made us free. Our desire is, simply to understand what the Spirit of truth teaches on this and every other subject.

Most cordially do we unite with you in acknowledging the Messiah as "a divine person, the only begotten of God." Most devoutly would we love, "worship and adore him" as "*the only begotten of the Father*, full of favor and truth." But we tremble at the word of HIM who will not give the glory to another, and we obey that word which teaches us to love and worship the Son "*to the glory of God the Father*."

Will you favor us with a definite answer to the following queries?

1. Who is the One God, besides whom there is none else—who is

to be acknowledged, loved, adored and worshiped as the eternal, unbegotten, independent ALL IN ALL, OF whom are all things?

If you reply, in the words which the Holy Spirit teaches, (I. Cor. viii. 6,) *"the Father,"* we ask—

2. Do you, in the term Father, used in the above sense, as "the one God," *include* or *exclude* the only begotten of the Father, who was with him "before the world was"?

3. Do you, or do you not, understand the terms first, only begotten Son, beginning of the creation of God, first born of every creature, "in the full import and meaning of (these) words," as we do, viz.: as teaching that the Son, in his highest personal nature, is a distinct being from the Father, and had a "beginning" of existence?

4. Do you understand our Lord's words, "My Father is greater than I," in a *limited*, or *unlimited* sense? Do you understand him to affirm this without any reservation? When the Son, or Word, was with the Father, before he came down from heaven, was he, or was he not, as *independently* wise, powerful, self-existent and eternal, as the Father?

5. Do you, or do you not, make distinction in the worship you offer the Father and the Son? Do you not worship the Son as the *begotten* of the Father? Do you not worship the Father as *unbegotten?* Do you not worship him as the one God, OF whom are all things; who, by his own infinite, underived wisdom, power, and goodness, creates, upholds, saves, and judges? Do you *thus* worship the Son, *also?* or do you worship him as the one Lord BY whom are all things, *by* whom God made the worlds, *by* whom he saves, and *by* whom he will judge us? Do you not worship the Son *to the glory of the Father*, and the Father to his own independent glory?

I am aware that an answer to some of these questions will necessarily involve an answer to others; but I have thus presented the subject, that we may, by a singleness of eye to truth and the favor of our Lord, obtain an understanding of what is written in our Father's book concerning his best beloved, and that believing we may have life through his name.

I have too much confidence in your kindness and candor to think that you will decline publishing this communication; nor can I imagine that you will excuse yourself from giving a definite answer (which many, for the truth's sake, are wishing to hear) with the plea that we have presented to your vain speculations. It will not be denied that Jesus Christ is the one God of whom are all things, or he is not. Nor can it be denied that it is important for us to know whether he is so or not, that we may worship with understanding and in truth.

Yours in the good hope through favor,

HENRY GREW.

Hartford, Conn., February 6, 1833.

TO BROTHER HENRY GREW.

Dear Sir:

With that promptitude and candor due to yourself and those of my readers whom you represent, I proceed to answer the questions which you have so affectionately and respectfully propounded to my consideration.

Averse to all speculations which can have no practical influence on the hearts or behavior of men, the only reluctance which I could feel in replying to some of these interrogatories is their apparent propinquity to the high and cold latitudes of metaphysical theology. In our ascent to these high and cold regions of abstract speculation, it is no easy matter to keep the mercury from freezing. I will, however, attempt to give them as practical an aspect as the off-hand and desultory thoughts of an hour snatched from other pressing subjects of examination will afford.

Before replying to your queries in the form of direct answers, I would request your attention to the following preliminary reflections. These considerations will, indeed, explain some of the reasons which influence the answers which I may tender, and therefore I would urge the necessity of giving them due attention.

The modus of the Divine existence, as well as the modus of the Divine operations in creation, providence, and redemption, is, to our finite minds, the creatures of yesterday, wholly inscrutable and incomprehensible. On both, the Bible is silent. Becomes it us, then, to be dogmatical on such a theme, or to stretch our inquiries beyond the *terra firma* of revelation?

My principal objection to the popular doctrine of "the Trinity" is not that it is either irrational, or unscriptural, to infer that there are three Divine persons in one Divine nature. That these three equally have one thought, purpose, will, and operation, and so one God;—or, to use the words of the Westminster Confession, "In the Unity of the Godhead there be three persons, of one substance, power, and eternity;" I say I object not to this doctrine because it is contrary to reason, or revelation, but because of the metaphysical technicalities, the unintelligible jargon, the unmeaning language of the orthodox creeds on this subject, and the interminable war of words without ideas to which the word *Trinity* has given birth. For example, in the same section from which I have quoted the above words is found the following jargon: "The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son."

Were any one to ask me, Can there be three distinct persons, or even beings, in one God? I would say, Reason informs me not, and revelation does not assert it. But if asked, Can there be one, and

one three in the same sense? I reply, Both reason and revelation say No. But then no Trinitarian or Calvinist affirms that the three are one, and the one three, in the same sense.

Language fails and thought can not reach the relation in which the Father and Son have existed, now exist, and shall forever exist. *But that there is, and was, and evermore will be, society in God himself, a plurality as well as unity in the Divine nature,* are inferences which do obtrude themselves on my mind in reflecting upon the divine communications to our race. I will add, that common sense, reason, and revelation, give one and the same testimony, in my ear, upon this subject.

If you ask *how* this can be, I will ask you, *How* can there be one self-existent, independent, unoriginated, eternal God? You will say, I believe, but can not comprehend. So say I. But while our faith has in its first effort to encounter a truth so incomprehensible, and to receive it; a truth so mysterious, supernatural, unsearchable, transcendant; a truth which, in its stupendous dimensions, encompasses infinite space, an eternity past—the universe, natural, intellectual, moral; a truth which leaves out no existence, past, present, or future; which overwhelms every intellect, and sets at defiance the combined efforts of all created intelligence—I repeat it, since this must be the Alpha of our faith, where shall we place our Omega, on the mode of the Divine existence? He that comes to God, must first believe THAT HE IS.

But I am not more confounded than delighted with the idea of the One, Self-existent, and Eternal God. To me, its incomprehensibility is a source of joy. With exultation I ask, "Who by searching can find out God, or know the Almighty to perfection?" My child says, Who made God? and, methinks, I am no wiser in the estimation of my superiors.

But, sir, the Alpha and Omega of all the scholastic strifes about trinity, and all the questions agitated for fifteen centuries on the mode of Divine existence, appear to me to spring from one source. None appears to me to have noticed, with sufficient attention, that there is *but one word in the language of mortals which is absolute and irrelative.* If angels have a language, although I am in perfect ignorance of their stipulated signs, one thing I can affirm, that they too have but one word in their language which is not relative.

All the names of God are, with the exception of this one, the names of relations. God, Almighty, Lord, Creator, Father, King, Governor, Judge—infinite, omniscient, eternal, etc. If no Satan, there could be no God; if no mighty, no Almighty; if no dominion, no Lord; if no creation, no Creator; if no Son, no Father; if no subjects, no King, etc. But what sublimity, what unspeakable meaning, in the

address to Moses (Ex. vi. 2, 3): "And God said to Moses, I am Jehovah. I appeared to Abraham, to Isaac, and to Jacob, by the name of God Almighty; but by my name JEHOVAH was I not known to them. I AM knows no relation to any creature, or being; to past, present, or future; to time or to eternity. It is equivalent to *I exist*, a name which can not be given to any being which by nature is not God, or self-existent.

I repeat it, I am not more bewildered than delighted, in the idea of the incomprehensibility of the same JEHOVAH. And while this name is before us, let me ask the wavering to reflect, how man could be created social, and in the image of God; man, having in his nature plurality, incomplete in one person; for man is not without the woman, nor the woman without the man, in nature or religion. I ask, How could man be created in the image of God, incomplete in one person, social, and necessarily plural; and that God, in whose image and likeness he was created, could be a solitary eternal unit, without society and plurality in himself! This I can not comprehend, when I believe that God said, "Let *us* make man in *our* image, in *our* likeness, and let him have dominion;" and, "In the beginning was the Word, and the Word was with God, and the Word was God."

While, then, I do most cordially repudiate the whole scholastic phraseology of the Trinitarian, Arian, and Socinian speculations, I do not, with some Trinitarians, regard my Lord Messiah as having always been an eternal Son; nor can I, with the Arian, view him as some super-angelic creature, filling an immense chasm between Jehovah and the supernal hosts; and still less can I degrade him, with the Socinian, to the rank of a mere man, the son of Joseph. Common sense, reason, and revelation, put their veto on such hypotheses. No; my Lord and Saviour is no creature, nor the son of a creature. In the beginning he was THE WORD OF GOD, is now the Son of God, and will, when government is no longer necessary, be again recognized as the *Word of God*, "a name which no man knows, but he himself."

I must be born again, and be endowed with other reasoning powers and have another revelation, before I can become an Arian. I will give you one reason out of a hundred, and but one, because I feel that it alone, if I had not another, would forever preclude the hypothesis: it is, in one sentence, Because the Arian philosophy converts the wisdom of God into folly.

If I am asked to explain how this can be, I refuse not. The Arian toils and sweats, and taxes his ingenuity to show what a glorious creature the Son of God was in his pre-existent state. He fancies and represents the Son as filling some intermediate rank more than midway between the Arch Seraphim and the Deity. He thinks he devoutly consults the honor of the Son, when he finds for him some

vacant throne, nearest to the Self-existent and Eternal, beyond the aspirations of the cherubim and seraphim. There he places him, a sort of sub-deity, whence he descends to become incarnate. Yet, strange to tell, when this first and high-born One, of unrivalled glory amongst the creatures of God, appears in human flesh, *he gives him nothing to do, which the son of Joseph could not have done as well!!!* Was ever folly more consummate! What is folly, but the adoption of inadequate means to ends? Is it not folly to give a diamond for a straw?—to raise a tempest to move a feather?—to discharge the artillery of heaven against a worm?—to hurl the thunderbolts of Omnipotence against a fly?—to despatch the Archangel on an errand which the son of Joseph could have as well performed?

What creature could do more than Abel, Moses, John the Baptist, Stephen, Peter, James the just, or Paul did—tell the truth, the whole truth, lead an exemplary life, and as a martyr offer up his soul to God!

What, let me again ask, is folly, if this be not folly? To waste resources, or squander means, is as foolish as not to provide them. He who provides the materials for a palace, and builds a cottage, is as very a simpleton as he who attempts to build a palace out of the materials of a tent. Could not Gabriel, who waited on Daniel on the banks of Ulai; nay, could not Paul himself, do as much for the redemption of the world, as the Arian Son of God? When some philosopher appears, who with a dash of his pen can blot out sin, or show me that the tears of the penitent, or the blood of bulls and goats can wash it from the universe, then, but not till then, will I turn Arian.

For the same, or a similar reason, I can not be a *Socinian*. This is but a new edition of the fable—the mountain in labor, and a mouse is born. Heaven taught sages; legislators, kings, prophets, priests, and seers, for four thousand years, filled with the spirit of wisdom and revelation, exhaust all the similitudes, analogies, and imagery of this creation; impoverish the eloquence of heaven and earth, all figures and forms of speech, to raise the expectations of mankind in anticipation of a wonderful child, on whose shoulders the government of the universe was to remain, whose name was written, "Wonderful—Counsellor—the Mighty God—the Father of Eternity—the Prince of Peace—Immanuel"; yet when the prediction is accomplished, Mary travails, and the carpenter's son is born—a Son of God, it is true, as Adam was!!!

With me, consistency must precede faith. I must see types, figures, prophecies, promises, harmonizing; I must see the means and the end correspondent; I must see wisdom, power, goodness; justice, mercy, love; condescension, truth, and holiness, shining in all the splendors

of Divinity, before I can subscribe to any proposition touching the personal dignity and standing of my Lord the King.

It will not suffice to puzzle me with hard questions about how this can be, since my faith has in its infancy to master the master truth of revelation—to admit that God is *Jehovah;* or, that God was, and always is, the self-existent, immutable and eternal, never-began-to-be, the eternal inhabitant of eternity. Believing this, I find no difficulty in believing that there was, and is, and evermore shall be, society and plurality—a liberal *I*, and *thou*, and *he*—a *we*, and *our*, and *us*, in *one divine nature.* This to me is as easy as the idea of SELF-EXISTENT; yea, more easy when *I*, and *thou*, and *he* deliberate on creation, providence, and redemption. I can not, for my life, even fancy a nature destitute of *I*, and *thou*, and *he*. I am certain it is not the human—I am certain it is not the angelic—certain, too, that it is not the divine.

In our nature there is no more than I, and thou, and he, as respects primary relation. There is no more in the angelic, and the Bible reveals no more than I, and thou, and he in the divine. But not turning aside to answer objections which are anticipated, be it observed that I make not this a matter of inference only; for there is an association of the name of the Father, and the Son, and the Holy Spirit in the revealed relation of the three persons, I, thou, and he, and just in the dignity of these three. "I send thee," "I and thou send him," "Jehovah and his spirit has sent me." On this principle the Christian economy is arranged and developed. So I read the volumes of revelation. These reflections premised, I proceed to answer your ingenious questions:

QUERY 1, ANSWERED.

Jehovah is the only living and true God. I can not adopt the answer you suggest (I. Cor. viii. 6), *for that answers not your question.* Had you propounded the question which Paul had in his eye, then I would have given his answer. It was not the contradistinguishing of the Father and the Son, as respects divinity, which Paul had in view; but the contradistinguishing of the "gods many," and the "lords many" of Paganism, from the one God and one Lord of Christians.

QUERY 2, ANSWERED.

As the phrase, "one God" (I. Cor. viii. 6), is not applied to the Father, but in contradistinction from "gods many;" so we can not say that in contradistinction from the Son or the only begotten, that it either includes or excludes; for that was not in the mind of the Apostle when he wrote to the Corinthians. The phrase "Son of God" in the New Testament imports a participation of the divine nature.

A little more reflection, and I presume you will perceive how I should err were I to answer your first question in the words of I. Cor. viii. 6. Were you asked, "Do you, in calling Jesus the one Lord, include or exclude the Father from the nature and essential attributes of the one Lord?" what would you answer? Would you not say, "The Father is not excluded; for certainly he is the one absolute Lord: for so the Prophets have named and addressed him a thousand times. But now he has made Jesus Lord. So that in the new economy the Father is our only God, and Jesus is our only Lord."

QUERY 3, ANSWERED.

The word "*being*," in its full latitude, signifies simple existence; but in its appropriated sense here you mean something more than simple existence. I find the personal pronouns always used in the Holy Scriptures, speaking of the Father, and the Son, and the Holy Spirit; and therefore, if I must use an abstract term, I will use *person* rather than *being*—though I am not much in love with either. The Scriptures nowhere teach me that the Son in his high personal nature had a beginning of being or existence; "*the Word was in the beginning with God*," even that Word "which was made flesh and dwelt among us." "*The Word was God*," and, as such, I venerate "the Word made flesh," "as God manifest in the flesh."

QUERY 4, ANSWERED.

"My Father is greater than I," I understand in an economical or restricted sense. But it militates not with the dignity of the Son of God, if, in some sense, the Father was always greater than he. The Trinitarians themselves, who make him an eternal Son, fairly concede this; for a Son is, in some sense, inferior to the Father; while, in another sense, he may be superior. But I regard all that was spoken by Jesus of this import as respecting his state of humiliation and its consequences.

QUERY 5, ANSWERED.

In worshiping Jesus, I worship him as my Lord and Saviour, as the Son of God, to the glory of the Father. In worshiping the Father, I worship him through the Son; and therefore I honor both the Father and the Son. But, my dear sir, I do not think of worshiping with that exactitude of which you speak, as if I were to pay so much tax to the King and so much tithe to the Priest. I can not thus mathematically worship either the Father or the Son. The Father and the Son are one in my salvation. The Father is my God, and Jesus is my Lord. They are one in the admiration of my understanding—they are one in the adoration of my heart.

Thus, Brother Grew, if compelled to philosophize, I would answer your questions. I own that much depends upon our views of the personal dignity and standing of the Lord Messiah. Indeed, such was the glory which he had with the Father before the world was, and such is the glory which he now enjoys as Lord of all in our nature, that I think we are much more likely to fail in forming too low, than too high, conceptions of his essential dignity. The Father has so glorified him as our head, and has so signified to us his delight in him, that, of all the texts in the Bible, there is none we could misapply in reference to Jesus more than that which says, "Jehovah will not give his glory to another." He has laid no restrictions upon the admiration and adoration of the human or angelic hosts in reference to his only begotten Son; nay, all angels and men are commanded to worship him. No idolatry in worshiping the King of glory!! I would not for the universe weaken the force of a single expression, or subtract from the boldest metaphor aught of its riches, designed to set forth the peerless claims of our Redeemer to the unqualified adoration of my soul. His is the temple of the universe—his the hallelujahs of the heavens—his the hosannas of the church. All things were created by him and for him. He made himself poor that he might make us rich; and shall our tongues falter in his praise, or our hearts not gladly bear their part in the general song? May it be your and my happy lot to stand before him, when he comes in his glory, approved; and to unite with the admiring and adoring throng, singing:

To him who lov'd us, and has wash'd
Us from our sins in his own blood,
And who has made us kings and priests
To his own Father and his God,
The glory and dominion be
To him eternally. Amen!

In this blissful hope, I remain yours, EDITOR.

BOOK III.

HOLY SPIRIT.

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THE HOLY SPIRIT.

In a series of essays on "The Gift of the Holy Spirit," in the *Harbinger* for 1834, Mr. Campbell says:

With many it is an easy matter to investigate and decide every subject. They have only to read a few texts of Scripture and hear a sermon from some popular preacher, and they are quite satisfied they understand the matter perfectly. One decides in favor of this theory, and another in favor of that, after a few days', or sometimes a few hours', reflection, and become as dogmatical as the pope. Others prefer the opinion of some favorite author or creed; and from their conviction of the learning, piety, and talents of those who have thought for them, they are willing to repose in full assurance that they are right, and to denounce all others, as in error who may falter in yielding unqualified assent to their borrowed opinions.

Many, indeed, can not take comprehensive views of any subject; and if they can only get a hold of a few simple ideas, they have no desire to extend their inquiries or their views on the subject But there are some restive and inquisitive persons who are always prying into the most abstruse subjects, and are never satisfied till they get to the bottom of a subject, or have pushed their inquiries beyond the *terra firma* of revelation and experience.

For our own part, we are desirous to understand all that God has revealed, and to receive the exact ideas which are couched in the words which the Holy Spirit used.

I propose to institute a few inquiries and to attempt a Scriptural answer to them. Indeed, all that I now propose will be to ascertain the *meaning of the sacred dialect* on the Holy Spirit, and will, therefore exclude from our phraseology every scholastic term and phrase on this topic. Without further ceremony we proceed.

1. What is the meaning of the phrase, "*the gift of the Holy Spirit*"?

This phrase is found in the New Testament *twice*—in the Old Testament never. *The gifts of the Holy Spirit* is not a Scriptural phrase, and, therefore, we have nothing to say about it. We have said that the phrase is not found in the Old Testament: the idea is not, therefore, to be sought in that volume. It is a New Testament phrase, and its meaning must be found in the Living Oracles of the Apostles and Evangelists of Jesus Christ.

That we may have clear and certain knowledge on this subject, we shall submit *facts* only.

Fact 1. There are only the *eight* following words found in the approved Greek text, translated *gift* in the common version of the apostolic writings: *dorea, dorema, doron, doma, dosis, merismos, charis, charisma.*

Dorea occurs eleven times, and is used by Luke, John and Paul—*dorema* twice, used by Paul and James—*doron* eighteen times, used by Matthew, Mark, Luke and Paul—*doma* four times, used by Matthew, Luke and Paul—*dosis* once, used by James—*merismos* twice, used by Paul—*charis* occurs more than one hundred and fifty times, and used by Luke, John, Paul, James, Peter and Jude, in the common version mostly *grace.* It is rendered *charity* in the new version two or three times. (II. Cor. viii.) *Charisma* is found seventeen times, used by Paul and Peter. Now, of these *doma* and *doron* denote common gifts from man to man, from father to child, or religious sacrificial donations according to the law. But *dorea* and *charisma* are the words which we have now to consider.

Fact 2. When "*spiritual gifts*" are spoken of, no other word is used but *charisma*—that is, where we have the phrase "spiritual gifts" in the common version, we have *charisma* expressed or implied in the Greek.

Heb. ii. 4 is not an exception, for there it is *distributions:* common version, "gifts"—not "*the* gifts" of the Holy Spirit. The word here is *merismos*, found only twice—Heb. ii. 4 and iv. 12. In the last place it is translated "dividing asunder"—common version.

Fact 3. *But when the gift of the Holy Spirit is spoken of, or, indeed, alluded to, no other word than* DOREA *is used by any writer who speaks of it.*

Every particular gift of the Spirit spoken of, or alluded to, is designated by *charisma;* but "the gift of the Holy Spirit" by *dorea* only. This is certainly worth something to those who wish to understand the Scriptures.

From this last fact the inference may be drawn, that a gift of the Spirit, or a spiritual gift, is not the same as *the gift of the Holy Spirit,* inasmuch as the sacred writers in their language *never confounded them.* Ought we not now to inquire what is the precise import of the words *dorea* and *charisma?*

That the English reader, curious to understand this matter, may be furnished with all the means in his power to understand for himself, we shall now give him, in order, all the passages where these words occur in the original; and first for *dorea* let him consult John iv. 10; Acts ii. 38; viii. 20; x. 45; xi. 17; Rom. v. 15, 17; II. Cor. iv. 15; Eph. iii. 7; iv. 7; Heb. vi. 4. From a careful inspection of these passages both in the common and new version, he will discover, that this term expresses and denotes the largest, freest, and best bounty of God. To express the bounty of God in its most extensive display over all crea-

tion, in the apocryphal book of wisdom (chap. xvi. 25) this word is found—*he pantatrophos sou dorea*—"thy all-nourishing bounty."

Jesus uses it to the woman of Samaria to exalt her conceptions of God's bounty. "If," says he, "you knew the bounty of God"—"*the gift of God.*" *Free gift* is the fullest version of it which our language admits, according to Macknight; but this does not fully express it. It denotes the largest and freest gift of God.

Charisma next deserves our attention. The English reader will examine all the passages in which it is found when he inspects the following: Rom. i. 11; v. 15, 16; vi. 23; xi. 29; xii. 6; I. Cor. i. 7; vii. 7; xii. 4, 9, 28, 30, 31; II. Cor. i. 11; I. Tim. iv. 14; II. Tim. i. 6; I. Pet. iv. 10.

This word has always some *indefinite* favor or gift as its import—a favor or a bounty; and, when used definitely, it is the particular favor or gift before mentioned. It is specific in its import, while *dorea* is rather generic. Hence, prophecy, speaking foreign languages, interpretation of foreign languages, power of working miracles are fully expressed by *charisma*. It might, indeed, be added, that *dorea* respects the bounty from which the gift flows; while *charisma* represents the thing, the favor, or benefit, given. But the splendid bequest, as well as the bounty which freely confers it, are also expressed by this term. Definition goes no farther.

We have this phrase, *the gift of the Holy Spirit*, as has been said, but *twice*, in all the apostolic writings—Acts ii. 38 and x. 45, both of which denote all that is comprehended in the promise of Joel, the Holy Spirit in all his miraculous powers. It is, indeed (Acts viii. 20), called "the gift [*dorea*] of God;" and that gift, mentioned Acts x. 45, compared with that mentioned Acts ii. 28, is called by Peter (Acts xi. 17) *ten isen dorean*, the *same gift*.

Although, as has been said, this is the fulfillment of the prophecy of Joel, it is also represented as the *Holy Spirit himself*. See Acts viii. 15, 17, 19, from which it is very evident that, in the judgment of Peter, John and Simon, this gift was regarded as the Holy Spirit himself; and is also called "the gift of God."

From all which the following conclusion is inevitable, that the phrase, "the gift of the Holy Spirit," means the Holy Spirit himself given, as foretold by Joel, and vouchsafed to Jews and Gentiles at the erection of the kingdom of the Messiah, and on their admission into it. But a question may here arise concerning what influences, or divine powers, the Holy Spirit displayed on the bodies, souls and spirits of those who received this gift, or in whom he made his abode.

Having ascertained the import of the phrase, "*the gift of the Holy Spirit*," to be the Holy Spirit himself *given*, as foretold by Joel—we proceed to examine some other phrases employed by the Spirit himself

in setting forth the effects of his residence in men. Be it observed that the Holy Spirit is himself a *gift*. He is not the donor, but the donation. He never gives himself. This is the philosophy which explains the reason why no inspired man, saint, or Christian, till John's death, in the year of the world 4100, ever prayed *to* the Holy Spirit, asked him, or thanked him for anything. We address and thank the donor, not the gift. The unscriptural prayers addressed to the Holy Spirit, and the hymns sung to him by those who study theology in the schools of human philosophy, and not in the church of God, show the state of biblical knowledge in this "enlightened age of benevolent enterprise!"

Jesus himself, after his baptism, received the Holy Spirit. In the form of a dove he descended upon him. God gave him this gift. John the Immerser says, "To him God gives not the Spirit by measure" (John iii. 34). Singular phrase! "The Spirit by measure!" What can it mean? The Prophets had received the Spirit by measure. By measure he was given to the Prophets—not by measure to the Son. They spoke not always, and not only, the words of God; but, as John explains the phrase in the preceding verse, Jesus spoke only and always the words of God. The Spirit of the context is this: "Jesus whom God has sent speaks the words of God; for God gives not the Spirit by measure *to him*." "*To him*" is a supplement, but a necessary one; else God always gives the Spirit without measure.

With respect to this word "*measure*" in reference to the Spirit, it is only found in this passage; unless we understand Rom. xii. 3 and Eph. iv. 7 as referring to the same subject. "The measure of faith" (Rom. xii. 3) is explained (verse 6) as denoting gifts spiritual. So in Eph. iv. 7, "To every one of us is given grace [*charis*] according to the measure of the gift of Christ." This "*gift of Christ*" is explained (verses 8 and 11) as expressive of the offices of apostles, prophets, evangelists, pastors, teachers. These offices, and those that filled them, are the gift of Christ alluded to; for when he ascended to heaven he received the promise of the Father, and gave gifts to men. These gifts were the *measures* of the Spirit. "The measure of the gift of Christ" is the measure, or distribution of that Spirit which Christ on his ascension sent down.

Be it observed that the creation of an office is a gift; and the qualifications of the person who fills that office is also a gift or grace bestowed on the church: "Having, then, gifts differing according to the grace [office] given to us—if prophecy, let us prophesy according to the measure of faith, according to the gift of prophecy which we enjoy," etc.

No one person, it appears, possessed the Holy Spirit himself without measure. The Head of the Church had this pre-eminence; or, in other words, no person was so possessed of the Spirit as to be only and

always under his guidance and entire influence, except the Messiah. One prophesied—another had gifts of healing—another, of speaking foreign languages—another, of interpreting these foreign languages. The Spirit *distributed*, or gave what measures he pleased to every person on whom he was bestowed.

For it is evident that the Spirit himself, though a gift, displayed his presence in the spiritual men by such measures or distributions of his power as seemed good to himself. Hear Paul (I. Cor. xii. 9-11), "To one, indeed, is given by the Spirit, the word of wisdom; to another, the word of knowledge, according to the same Spirit; and to another, faith [to attempt a miracle] by the same Spirit; and to another, the gifts of healing, by the same Spirit; and to another, the operations of powers; and to another, prophecy; and to another, discerning of spirits; and to another, diverse kinds of foreign tongues; and to another, the interpretation of foreign tongues." Now all these (measures of himself) does the one and the same Spirit effectually work, distributing to each respectively as he pleases. These are the spiritual gifts, portions, or measures of the Spirit, bestowed by himself on those to whom he was given.

Having, then, from these examples, ascertained that such is the meaning of the phrases, "measures," "distributions of the Spirit," or "spiritual gifts," an inquiry arises, Did everyone who possessed the gift of the Holy Spirit, or every one on whom the Spirit himself was bestowed, in the Scriptural acceptation of the phrase, possess and exhibit such "*a manifestation of the Spirit*" as those described, thereby investing him with superhuman power? Such a question can only be answered correctly by an induction of all the particular cases mentioned in the New Testament, or by a definition of the terms found in the Record on this subject.

Be it remembered, that in proposing such questions, we have supremely in view the determining of the meaning of the words and phrases in current circulation in the times of the New Institution, or during the apostolic age. Our present inquiries extend no farther. The question now before us may be varied so as to bring up another New Testament phrase. For example—Is every measure, distribution, portion, or gift of the Holy Spirit recorded in the Living Oracles, *a manifestation of the Spirit?* To proceed with deliberation and with confidence, let us first examine the phrase, "*manifestation of the Spirit*" (I. Cor. xii. 7).

Phanerosis (rendered *manifestation*, Old Version and New) occurs but *twice* in the Living Oracles. Paul is the only writer who uses it, and he only uses it once in each of his letters to the Corinthians (2nd Epistle, chap. iv. 2), "By manifestation of the truth, commending ourselves to every man's conscience in the sight of God." The word

PHANEROO, which signifies *to make manifest, to disclose, to bring to light*, occurs more than fifty times: from this is derived PHANEROSIS, *manifestation, exhibition, disclosure.* It is quite obvious, then, that all the *measures, gifts*, or *distributions of the Spirit*, were visible, sensible, and manifest to all: for they are called "*manifestations of the Spirit.*" In writing on "spiritual gifts" (I. Cor. chaps. xii., xiii. and xiv.) in the opening of the subject, Paul (chap. xii. 7) classifies them under one general head, which he denominates "a manifestation of the Spirit." "There is a manifestation of the Spirit given to every man [all the spiritual men] for the advantage of all [the brethren]." Then come the specifications of these manifestations of the Spirit before enumerated—"To one is given by the Spirit the word of wisdom," etc., etc. If, then, by "a manifestation of the truth" Paul meant such a public and sensible exhibition of it as would commend the honesty and sincerity of the heart to every man's conscience, by "a manifestation of the Spirit" he meant such an exhibition of his presence and residence in the heart, as would convince the understanding of all that these spiritual men, who professed to have received the Holy Spirit himself, did in truth possess that divine agent. From all which, may it not be inferred that a person in the apostolic age, professing to have received the gift of the Holy Spirit, or the Holy Spirit himself, without a manifestation of it; or who was unable to display it by some unequivocal exhibition of it, would have been considered either a knave or a simpleton?

Before we approach nigher to the question before us, there is another Scriptural phrase, so similar to this, used by the same inspired writer, and in the same epistle, which deserves a passing remark. The intelligent reader will no doubt think of "*the demonstration of the Spirit*" found in I. Cor. ii. 4, "I came not to you, brethren, with excellency of speech and of wisdom. My discourse also and my proclamation were not with persuasive words of human wisdom, but with the demonstration of the Spirit and of power, that your faith might not stand in the wisdom of men, but in the power of God." We quote the whole passage, that the import of this word "demonstration" (*apodeixis*), which occurs but once in all the Living Oracles, may be duly felt. The verb *apodeiknumi* (to demonstrate) occurs Acts ii. 22; xxv. 7; I. Cor. iv. 9; II. Thess. ii. 4. Jesus Christ was "recommended [demonstrated] to you by God by powerful operations, wonders, and signs which God wrought by him in the midst of you." Thus the verb is first used (Acts ii. 22); and from this we learn what is called a *demonstration of the Spirit.* "They were not able to prove [to demonstrate] their accusations against Paul" (Acts xxv. 7). "God has *set forth* us [demonstrated us Apostles] Apostles last as persons appointed to death" (I. Cor. iv. 9). "Sitting in the temple of God, openly showing [demon-

strating] himself to be a god" (II. Thess. ii. 4). With all the premises in the Book, the reader may now see that a *demonstration of the Spirit* is a public, evident, sensible display of supernatural power, on which the faith of a person may stand as on the power of God; or such a manifestation or exhibition of the Spirit, evincing, beyond rational doubt, that he is no knave or vain pretender who says that he has received the gift of the Holy Spirit.

Perhaps our question is already sufficiently answered to the satisfaction of the reader. Was every one mentioned in the volumes of God as possessing the gift of the Holy Spirit, able to give a manifestation or demonstration of the Spirit? This is the question now before us; and it is proved two ways—either by an induction of all the cases which we have not yet attempted, or by a definition of all the phrases employed to express the meaning, design, or extent of the gift of the Holy Spirit. The latter is more immediately our object—the other is rather a consequence drawn from the premises fairly exhibited and examined. This much we may say, and it must suffice for the present essay, that, when the Scriptural import of the phrases "*the gift of the Holy Spirit*," "*spiritual gifts*," "*measure*" or "*distribution of the Spirit*," "*demonstration of the Spirit*," is fully and clearly ascertained, they all indicate a "*manifestation of the Spirit*." And perhaps it may be inferred that no man ever did possess the gift of the Holy Spirit, who could not, and who did not, afford a manifestation of the Spirit. For every manifestation of the Spirit, says Paul, was given to every spiritual man for the advantage of all; and unless the demonstration of the Spirit was to all, it could not be an advantage to all.

Let none of the admirers and believers in "physical and moral operations of the Spirit"—in "common and special operations"—in "divine influences," be alarmed at this investigation of the matter. We are now ascertaining from the proper authority (the Scriptures themselves), the true and only authorized meaning of the sacred dialect. When we discuss the merits of these popular and ecclesiastic terms and phrases, we shall not use the Bible, but the creeds and commentators of modern Christendom. Meanwhile, it is Bible words and Bible ideas only we are prying into.

EARNEST OF THE SPIRIT.

Having ascertained the Scriptural import of the following words and phrases, "gift of the Holy Spirit," "spiritual gifts," "the Spirit by measure," "distribution of the Spirit," "demonstration of the Spirit," "manifestation of the Spirit"—we proceed to the examination of some other apostolic phrases relative to the same subject. The phrase "*earnest of the Spirit*" next deserves our attention.

If the reader has some preconceived system in his mind which he desires to see established by these examinations, I think it is probable he will be disappointed; for we are not seeking to establish any. We prosecute this inquiry as if we had never written nor spoken one word upon the subject. We are taking a new course of examination, and if it result as did our former inquiries by another process, it will be then confirmatory of the views already offered; just as if the working of a question by the Rule of Three should give the same result as already ascertained by the Rule of Practice, it establishes the certainty of the former solution; but if it should give a different result, then it must call for a reconsideration of the matter. The reader, then, if he do justice to himself, will place himself in the same circumstances as the writer, and, with the candor and docility of a student, open the Living Oracles, and ask, *What say the Scriptures?*

Arrabon, the word translated *earnest* in the phrase before us, found II. Cor. i. 22, occurs only in two other passages; viz.: II. Cor. v. 5; Eph. i. 14. It is a *Hebrew* word adopted into the Greek language of the New Testament, as the word *baptism* is a Greek word adopted into the English New Testament. It is translated usually *pledge*, *earnest*. In the common and in the new version, this word is always rendered *earnest*. The ancient Hebrew and Phœnician word is a commercial term, and indicates that part of the price of any article which was given in hand at the time of purchase. The goods were marked or sealed, and a sum in hand paid, when the purchase was made; hence the Hebrew verb from which it is derived signifies *to make sure*, or *to become surety*. It is found three times only in the translation of the Seventy, and always adopted as in the New Testament, from which writings doubtless the Apostles had it.

Before we attempt to ascertain the precise import of this phrase, there is a word which occurs in the same connection with it, both in the Epistles to the Corinthians and Ephesians, which must be distinctly understood antecedent to a full intelligence of "*the earnest of the Spirit.*" It is the word *sealed*. "God," says Paul, "has *anointed* us Apostles"—"Christ establishes us, God anoints us, and has also sealed us, and given the earnest of the Spirit in our hearts" (II. Cor. i. 21, 22). And Eph. i. 13, 14, speaking of the Ephesian converts in the second person, contrasted with the Jewish converts who before expected the Messiah, Paul says, "Having believed, you were sealed with the Spirit of the promise, the Holy Spirit [the promised Spirit], who is the earnest of our inheritance, for the redemption of the purchase to the praise of his glory."

The reader now perceives the intimacy between God's anointing, sealing, and giving of the earnest of the Spirit, and feels the importance of understanding the terms *sealed*, *anointed*, as well as the term

earnest. We shall therefore attend to them in order; and first, to the word *seal:*

Sphragis (seal) occurs in the New Testament sixteen times. Of these, thirteen are in the Apocalypse; and always denote a public mark or external sign, such as the seal upon a letter. The instrument by which a visible mark or impression is made is literally *a seal.* This seal has an inscription upon it; and therefore we have the instrument, the inscription, and the impression made by it, all denominated "*seal.*" They are, however, all visible. The instrument, the inscription, and the impression on the wax or on the paper, are called *seals.* Metaphorically it denotes secrecy, and is so used in the Apocalypse. It also imports confirmation.

Let us now examine all the places in which it occurs. Rev. v. 5, "*Seven seals*"—visible impressions or marks indicative of security and secrecy. It is found chap. v. 1, 2, 5, 9, and chap. vi. 1, 3, 5, 7, 9, 12; viii. 1—eleven times in this sense: chap. vii. it denotes the instrument by which impressions are made; chap. viii. 1 and chap. ix. 4, the impression made on the forehead; II. Tim. ii. 19, it seems to be used for the inscription on the seal; and Rom. iv. 11 it denotes a confirmatory mark. Circumcision was in the person of Abraham a seal or confirmation of the faith he had in uncircumcision. It is only found once more (I. Cor. ix. 2), "For the seal of my apostleship you are in the Lord." The converted Corinthians were a confirmation of Paul's apostleship. From this comes the verb,

To seal (*sphragizo*), which occurs seventeen times. Ten of these are found in the Revelation in the sense above defined—Rev. vii. 3, 4, 5, 6, 7, 8; x. 4; xx. 3; xxii. 10; Matt. xxvii. 66, it is applied to the stone on the sepulchre. John vi. 27, God has sealed his Son, confirmed his mission by the Holy Spirit without measure. Rom. xv. 28, metaphorically, *to secure.* The remaining passages bear upon the subject directly, and are found Eph. i. 13 and iv. 30, in the sense applied to Jesus, John vi. 27. God sealed his Son by the manifestations of his Spirit. The Apostles were sealed as his ambassadors by the same Spirit; and the converts from among the Jews and Gentiles were also sealed as God's people by the manifestations of the same Spirit.

To give a ring with an inscription, or to give a seal, indicated in all ages of the world the conferring of an office. Pharaoh gave Joseph a ring (Gen. xli. 42) when he made him governor. A similar example is found Esth. viii. 2; iii. 10. The Lord Chancellor of England, Lord Keeper of the Great Seal, Lord of the Privy Seal, and the Secretaries of State receive their office by the king's delivering to them the seals of their respective offices.

The seal of the Spirit was then a public sign, mark, or pledge that God had sent his Son—that Jesus had sent the Apostles; and on their

converts it was a sign or a pledge that God had received them as his people. Every "manifestation of the Spirit" was a confirmation of the mission of the Apostles, a seal of their apostleship. The spiritual gifts bestowed upon the converts by the hands of the Apostles, was a seal of the apostleship of the persons who conferred them, and it was also a pledge that God had received the persons sealed as his property.

Connected with *sealing* is the figure of *anointing:* for kings, and prophets, and priests, on receiving their office, or on being sealed, were also anointed with oil. The pouring of oil upon the head was a literal anointing; but figuratively, the bestowing of the Holy Spirit, or some spiritual gifts, is the anointing spoken of in the New Testament. An examination of all the places where it is found makes this unquestionable. The word *chrio* (to anoint) is only found five times in the apostolic writings: Luke iv. 18; Acts iv. 27; x. 38; II. Cor. i. 21; Heb. i. 9. It is four times applied to Jesus, and once only to the Apostles; and certainly alludes to "the gift of the Holy Spirit" in the ascertained sense of that phrase. Luke iv. 18, "The Spirit of the Lord is upon me," says Jesus, "because he has anointed me to preach the gospel." Acts iv. 27, "Against thy holy Son Jesus, whom thou hast anointed." Acts x. 38, "How God anointed Jesus of Nazareth *with the Holy Spirit and with power.*" This explains the matter fully. Heb. i. 9, "God has anointed thee with the oil of gladness above thy fellows"—his other public servants. The oil is the ointment or anointing, called the *chrisma*, found only in John's Letter, ii. 27—the gift of the Spirit—"The anointing teaches you all things." The remaining passage is II. Cor. i. 22, and is connected with the *seal* and the *earnest:* "God has anointed us, sealed us, and given the earnest of the Spirit in our hearts." As "the Holy Spirit and power" are not two things, neither is the anointing and the seal. "God anointed and sealed us" (Apostles) are not two distinct acts, but the same act presented under two figures.

Those who regard John the Baptist as pouring water upon the Messiah call that his anointing, or *christening;* and therefore those who sprinkle water upon the head of infants formerly called it *christening*, from the Greek word *chrisas*, which signifies anointing!

The oil, the pouring of the oil, and the head on which it was poured, are all external and visible. Hence the Holy Spirit descended on the head of the Messiah visibly, and sat upon the head of the Apostles in the resemblances of fiery tongues. Thus were Jesus and the Apostles anointed.

There is, however, a difference in meaning between the word anointing and the oil, and between the oil and its effects. Oil had sensible effects upon the person. Hence, as the emblem of the gift of the Holy Spirit bestowed on Jesus, it is called "the oil of *gladness.*" *Joy in the heart*, arising from consecration to the Lord, was the natural

effect of this anointing. This joy in the heart is a prelude of the fullness of joy, *an earnest* of the inheritance. This brings us within sight of the meaning of the association of the anointing, the seal, and the earnest.

A seal and an earnest are not the same thing, though the same thing may be both a seal and an earnest. Anointing and sealing are not the same act, though the same act may be both an anointing and sealing. A sign and a seal are not the same thing; yet circumcision to Abraham was both a sign and a seal. There is this difference between a *seal* and an *earnest:* they are the same so far as an assurance is concerned; but the seal assures of an inheritance without being any part of it: whereas an earnest assures us of an inheritance, and is a part of the inheritance itself. A seal may be a pledge to others, but an earnest is a pledge to ourselves.

The seal of the Holy Spirit, as explained by Paul (Eph. i. 13), is the earnest of the inheritance until the full possession of it. The seal may be upon my head, but the earnest is in the head and in the heart. If the head be anointed, the whole person is perfumed with its graces. The oil poured on the head of Aaron descended in its perfumes and influences to the tuft of his robe. The heart was always filled with joy when the head was anointed. All the members of Christ's body are anointed with him, and all experience the joy of that unction in their hearts; and this to them is an earnest, an assurance of the fulness of joy. But to this subject we can not do full justice till we have examined "*the fruits of the Spirit.*"

Thus far we have progressed—God anointed and sealed his Son and the Apostles by his Spirit, and sealed the converts made by their ministry as his people, by various manifestations of his Spirit; and these manifestations filled the heart with the fruits of God's Spirit, which constituted an earnest in their hearts of the full fruition of the heavenly inheritance.

The argument or assurance which the earnest of the Spirit in the saints gives, is thus expressed: "If the Spirit of him who raised up Jesus from the dead dwell in us, he who raised up Christ from the dead will make even our mortal bodies alive through his Spirit who dwells in us."

Before we speak of "*the fruit of the Spirit,*" and of "*the first fruits of the Spirit,*" we think it necessary to extend our vision, and bring into our horizon what is spoken about the Spirit in the ages of the world antecedent to the Christian economy. We shall, therefore, glance through the ancient oracles.

There is not in the Jewish and Christian Scriptures a word of more diversified occurrence and of greater variety of meaning, than the word *spirit.* It occurs very often without any epithet, and we find it

in the following connections: Holy Spirit, Spirit of God, Spirit of Christ, Spirit of the Lord, Spirit of the Lord God, Spirit of adoption, Spirit of antichrist, Spirit of the Arabians, Spirit of bondage, Spirit of burning, Spirit of counsel, Spirit of divination, Spirit of Egypt, Spirit of error, Spirit of fear, Spirit of fear of the Lord, Spirit of glory, Spirit of grace, Spirit of jealousy, Spirit of judgment, Spirit of infirmity, Spirit of knowledge, Spirit of heaviness, Spirit of holiness, Spirit of life, Spirit of meekness, Spirit of might, Spirit of your mind, Spirit of the Philistines, Spirit of promise, Spirit of prophecy, Spirit of slumber, Spirit of his Son, Spirit of truth, Spirit of understanding, Spirit of whoredoms, Spirit of wisdom.

We have also another class of combinations of this word; such as broken spirit, dumb spirit, evil spirit, free spirit, foul spirit, faithful spirit, good spirit, humble spirit, meek spirit, new spirit, patient spirit, perverse spirit, quickening spirit, quiet spirit, sorrowful spirit, unclean spirit, wounded spirit.

Add to these the phrases, Born of the Spirit, Earnest of the Spirit, Fruit of the Spirit, First Fruits of the Spirit, Newness of Spirit, Love of the Spirit, Mind of the Spirit, Sword of the Spirit, Demonstration of the Spirit, Manifestation of the Spirit, Ministration of the Spirit, Sanctification of the Spirit, Grieve not the Holy Spirit, Quench not the Spirit, Resist the Holy Spirit, Blaspheme the Holy Spirit.

Cruden, in his Concordance, ascribes *nineteen* different acceptations or significations to the word *Spirit* as found in both Testaments. Calmet attempts to generalize them under four distinct heads of signification, but evidently fails. Brown also makes an abortive attempt of the same sort.

Even when the *Spirit of God* is spoken of, it does not always mean the same thing. The Spirit of God sometimes unequivocally means *the breath of natural life.* Thus in Job xxvii. 3, "The Spirit of God is in my nostrils, all the while the breath is in me." The four winds are in the same metaphor, called the four spirits of the heavens. (Zech. vi. 5.) The Spirit of God moving upon the face of the great deep, may also be a figurative expression; for the Hebrews were accustomed to express their superlative comparison by adding the word *God* as an adjective to a noun. Thus "the cedars of God," "the hills of God," "the mountains of God," were very lofty cedars, hills and mountains. However this may be, we find the phrase does not always mean the same thing.

The "Spirit of God" in the Old Testament is spoken of thirteen times only. When Pharaoh discovered the divine wisdom which was found in Joseph after he interpreted his visions, he said to his servants, "Can we find such a man as this Joseph, in whom the Spirit of God is?" The Lord also called Bezaleel of the tribe of Judah and "filled

him with the Spirit of God, in wisdom, understanding, and knowledge, and in all manner of workmanship." The "Lord put wisdom in the hearts of all who were wise-hearted," who with Aholiab and Bezaleel were to construct the tabernacle and its furniture as the Lord commanded Moses. "The Spirit of God came upon Balaam [Num. xxiv. 2], upon Saul [I. Sam. x. 10; xi. 6] and upon the messengers of Saul [xix. 20], and they all prophesied." The Spirit of God in like manner "came upon Azariah, and he preached to Asa, to Judah, and Benjamin" (II. Chron. xv. 1). Ezekiel says (xi. 24), "The Spirit took me up and brought me in vision by the Spirit of God into Chaldea." This is all we learn of the Spirit of God from the Old Testament.

But although we have not this phrase more frequently in the Old Testament, much is said of *the Spirit*, in the ancient revelations. The Lord took of the Spirit that was upon Moses, and put it upon the seventy senators appointed to the government of Israel with Moses; and when the Spirit came upon them they prophesied without intermission. (Num. xi. 17, 25.) When Moses heard of their prophesying, he said, Would to God that all the Lord's people were Prophets, and that *the Lord would put his Spirit* upon them!

Caleb and Joshua are spoken of as men possessing another spirit—it is spoken doubtless allusively to the Spirit of God. The spirit of Elijah means the spirit which God bestowed upon him, which also rested upon Elisha. The spirit came upon Amasa, one of David's captains, as the spirit of courage; and the same spirit gave a pattern of the Temple to David, according to which it was erected. (I. Chron. xviii. 21.) This spirit dwelt in all the prophets. (Neh. ix. 39.) David prayed to be upheld by God's free Spirit. An excellent spirit was found in Daniel, and God by Solomon promised to pour out his Spirit upon all who turned to the Lord. "Turn, you sinners, at my reproof, and I will pour out my Spirit upon you."

But the phrase "*Spirit of the Lord*" frequently occurs in the Old Testament. It is found twenty-six times, and is always used synonymously with the Spirit of God. It, as well as the Spirit of God, sometimes signifies the *wind*. Isa. xl. 7, "The grass withereth, the flower fadeth, because the spirit of the Lord bloweth upon it. Surely the people is grass!" It came on the great warriors and judges of Israel—on Othniel, on Gideon, on Jephthah, on Samson, on Saul, on David, on Jehaziel, upon Isaiah, upon Ezekiel, and upon Micah, and upon all the prophets. All who had "the Spirit of the Lord," or "the Spirit of God," in this age of the world, were supernaturally endowed in some respect or other.

"*My Spirit*," in the mouth of the Lord, occurs *ten* times in the Old Testament He promises to pour out his Spirit upon all flesh—upon all who returned to him—upon all the seed of Israel—upon the Messiah

—upon the prophets. This, of course, will be found in the same acceptation of the phrase "Spirit of God," "Spirit of the Lord," unless we regard it prospectively in reference to other influences promised in the times of the Messiah. This, however, only applies to those promises applicable to the Christian age.

"*Holy Spirit*," in the first four thousand years of the world, is only found three times. David and Isaiah are the old prophets who use it. David says (Ps. li.), "Take not thy Holy Spirit from me;" and Isaiah (lxiii. 10, 11) says of Israel, in reference to God's miraculous care of them, "They rebelled and vexed his Holy Spirit; therefore, he turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses and his people, saying, Where is he that brought them up out of the sea with the Shepherd of his flock? Where is he that put his Holy Spirit within him, that led them by the right hand of Moses with his glorious arm dividing the water before them to make himself an everlasting name?" From this we discover that the Holy Spirit is used as equivalent to the Spirit of God bestowed on Moses and Joshua, to the Spirit of the Lord which fell on the *saviors* of Israel.

It is here worthy of remark, that the King's translators did never use the phrase *Holy Ghost* in translating the Old Testament. On three occasions they ought, upon their own principles, to have used it; for it is the same phrase, which in the New Testament, with four exceptions, they have uniformly translated "*Holy Ghost*."

Pneuma hagion, or *to Pneuma to hagion*, occurs ninety-four times in the New Testament. Ninety times they translated it *Holy Ghost*, and four times *Holy Spirit*. Curiosity is inquisitive to find some reason for these four exceptions. They are found Luke xi. 13; Eph. i. 13; iv. 30; I. Thess. iv. 8. In Luke xi. 13 there is no article—it simply reads, "Give a holy spirit to them that ask him." They did not say, "Give a *holy ghost*." Why? Is it because there is no article? We shall examine the other passages and see whether they are uniform in this. Eph. i. 13; iv. 30, and I. Thess. iv. 8 the article is found. Besides, in many other places, where the article is not found, they have *Holy Ghost*. Is it because what Luke calls "Holy Ghost," Matthew, in quoting the same passage of Christ's discourse (chap. vii. 11), uses "*good things?*" Probably it was; for they seem to use "Holy Ghost" as if by it a person was always intended; at least, this will apply to the New Testament: for we have seen they have no Holy Ghost in the Old Testament. But then it will be asked, Are they uniform in this? Is not their Holy Ghost meant Eph. i. 13 and iv. 30 and I. Thess. iv. 8? It would appear so. But the construction is peculiar in Eph. i. 13, for the arrangement is, "You are sealed by the spirit of the promise, the holy:" and as the King's translators promised only the Holy

Spirit in the Old Testament, and not the Holy Ghost, they could not with propriety speak of a promised Holy Ghost: for in chap. iv. 30 they seem to have their eyes turned back to Isa. lxiii. 11, where they rendered it, "Grieve his Holy Spirit," and therefore they can not say, "Grieve not the Holy Ghost of God," the figure in Isa. lxiii. 10, 11, being the same found in Eph. iv. 30. They prefer to agree with themselves in the Old Testament, rather than with themselves in the New. And in the last place (I. Thess. iv. 8) we can find no reason, except that they found it incongruous to use Holy Ghost in reference to God himself—"Who has given to us his Holy Spirit," rather than his *Holy Ghost*. This is, in all candor, all we can say in their defense. There is, therefore, no good reason for preferring *Ghost* to *Spirit ninety* times to *four* in the New Testament.

There is a saying found in the covenant subscribed by Nehemiah, the governor, twenty-two priests, seventeen Levites, and forty-four chiefs of Israel, which is worthy of attention here. The Tirshatha (Neh. ix. 20), speaking of the instructions given to Israel in the wilderness by Moses and Aaron, says, "Thou gavest also thy *good Spirit* to instruct them, and withheldest not the manna from their mouth, and gavest them water for their thirst;" and in verse 30, speaking of the various prophets sent to remonstrate with Israel, he says, "Thou testifiedst against them by the Spirit in thy prophets; yet would they not give ear."

The good Spirit, the holy Spirit, the Spirit of God, the Spirit of the Lord, thy Spirit, and my Spirit, as applied to God in the Jewish Scriptures, when not used *metaphorically*, always indicates the spirit of supernatural wisdom, knowledge, power and goodness bestowed upon the prophets, the kings, the priests, the judges, the artificers, the great generals and illustrious men of Israel. It was the spirit of wisdom and revelation in Moses and in the prophets: it was the spirit of might, and power, and courage, in all the heroes and judges of Israel: the Joshuas, the Gideons, the Samsons, the Davids, etc.; it was the spirit of natural science and the fine arts in Bezaleel, Aholiab, and all the ingenious artificers that erected and beautified the Tabernacle and adorned the high priest of God. It was the spirit of holiness and goodness in all the models of human excellence, which yet give a lustre and renown to the splendid names enrolled on Israel's historic page—which shed a celestial radiance around those magnificent constellations which will shine in the Jewish firmament forever and forever.

We now request the attention of our readers to one most important and prominent acceptation of this term in the New Institution. In order to this we shall carefully examine the phrase "*ministration of the Spirit*."

Although we have the word *diakonia*, here rendered *ministration*, at least thirty-two times in the Apostles' testimony, we have it but once in connection with the word *Spirit*. (II. Cor. iii. 9.) This word is properly rendered by the word *ministration, ministry, serving, service, waiting, attendance, charge*, according to the connection. This is universally admitted. The most common and current acceptation of the word is indicated by the term *ministry*. Paul frequently uses it in this precise import.

In the passage under consideration there can be no difficulty in ascertaining the meaning; for *the ministration of the Spirit* is contrasted with the *ministration of death;* and what is called the *ministration of the Spirit* is also called the *ministration of righteousness;* and this again is contrasted with the *ministration of condemnation.* Now the thing that was formerly *ministered* is in verse 6 called *letter;* and the thing that is now *ministered* is called *spirit.*

No passage in the Apostles' writings abounds more with strong contrasts than this third chapter of the second Epistle to the Corinthians. We have in it Old Institution and New Institution—tables of stone, tables of the heart—letter and spirit—killing and making alive—ministry of Spirit, ministry of death, ministry of justification, ministry of condemnation, ministry of Moses, ministry of the Apostles—Moses veiled, the Apostles unveiled—fading glory, abounding glory—the thing abolished, and the thing which continues.

The Apostle seems to have fallen into this mood by the petulance of some who talked about his carrying letters of recommendation to the church in Corinth. He told them that they themselves were Christ's letters of recommendation to him, though ministered by himself and his fellow-laborers, written not with ink, but by the Spirit of the living God; not on tables of stone, but on the fleshly tables of the heart.

Our present object, however, is only to ascertain the precise import of the phrase *ministry* or *ministration of the Spirit.* The contrasts drawn by the Apostle leaves no doubt on the mind of the attentive student, that, by these words the Apostle only means the introduction of the gospel, by the ministry of the Apostles, contrasted with the introduction of the law by the service or ministry of Moses.

The contrast throughout is between *two institutions*—law and gospel —letter and spirit—a system of condemnation, a system of justification —death and life—two writings—one on stone, and one on the heart—one killing, the other making alive—one veiled in figure, and one unveiled—the one tending to bondage, the other to liberty.

The *spirit*, then, here is only another name for the gospel. This is so evident that most critics and commentators of eminence assert it. The reason is obvious—not indeed because the gospel was first preached accompanied by "the gift of the Holy Spirit"—not because the Apostles

proclaimed the gospel with "the demonstration and manifestation of the Spirit;" for Moses in the ministry of the *letter* was sustained by the Spirit of God, by various demonstrations of its presence and power; but because the gospel is in part "the promise of the Spirit," and is designed to *minister the Holy Spirit* to all the believers. That which is begotten and born by the gospel is a new and holy spirit; or, in other words, "that which is born of the Spirit is spirit." Hence by a metonymy, a very common figure of speech in the sacred writings, the gospel is sometimes called *the spirit.*

Illustrative and confirmatory of this, the reader has only to examine the context in which this phrase occurs. The Old Institution or Testament is as often and as variously spoken of in this chapter as the New Institution or the gospel. It is explained as "*the law written and engraven on two tables of stone.*" It is by the same figure of speech called "*condemnation*"—"*death*"—because it *ministered* condemnation and death. It is said "to kill," while the gospel quickens or "makes alive."

Now, *whatever gives life gives spirit.* The law gave no life, no spirit, except that of bondage, because it killed—the gospel gives the spirit of liberty and life, because it makes alive. The law was not, however, naked or abstract death; neither is the gospel naked or abstract spirit. The law was death clothed in words of threatening; the gospel is spirit clothed in words of life.

This is not the only passage in which the Apostle thought and spoke in this manner of contrast. We find him using the same leading contrasts and giving the same designations to law and gospel. In Romans, seventh chapter, he contrasts the *state* under Moses and under Christ—under the *letter* and the *spirit.* In the beginning of the 8th chapter he asserts, "There is no *condemnation* to them under Christ;" because under Christ he has before shown, "we are not under *law*, but under *favor.*" But here he adds, "Because the law of the Spirit of life"—*i. e.*, the gospel coming by Jesus Christ, "has made me free from the law of sin and death"—*i. e.*, the letter. "We now serve in newness of spirit, and not in oldness of the letter."

In the same context he speaks of living according to the flesh, and according to the spirit; of living in the flesh and in the spirit; of having both "Christ" and "the spirit of Christ" dwelling in us; of being "led by the Spirit," and "having the Spirit of God dwelling in us."

In his letter to the Galatians he speaks in the same language: "Walk by the Spirit," says he, "and you will not fulfill the lusts of the flesh." "If you be led by the Spirit, you are not under the law." "Since we live by the Spirit, let us also walk by the Spirit." And it is in this connection, when contrasting law and gospel, the walking by the flesh and the walking by the Spirit, he speaks of

"THE FRUIT OF THE SPIRIT."

This is opposed to the works of the flesh, the offspring of that principle, which under the law works death. The phrase "fruit of the Spirit," in the connection in which it stands, is equivalent to *the fruit of the gospel.* The gospel obeyed works out "love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, temperance: against such fruit there is no law" (Gal. v.). Again, says Paul (Eph. v. 8). "Walk as children of *light.*" (Now the fruit of this *light* [the Spirit] consists in all goodness, and righteousness, and truth.) "Be filled with the Spirit." "Let the word of Christ dwell richly in you," "singing psalms, hymns, and spiritual songs." Thus the phrases "Being filled with the Spirit," and "Having the word of Christ [gospel] dwelling richly in the heart," are explained by the same injunction to sing psalms, hymns and spiritual songs, with grateful hearts to the Lord. Compare Eph. v. 18, 19, and Col. iii. 16.

If, then (as I presume the intelligent will perceive), the phrase "*ministration of the Spirit*" mean the introduction of the gospel by the ministry of the Apostles; and "*the fruit of the Spirit*" mean the practical results of the gospel in the heart, or the gospel obeyed; and thus the term "*spirit,*" in the style of the Apostles, occasionally means no more than the *gospel,* may it not be said that receiving the gospel into the heart, is, in the Apostles' sense, *receiving the Spirit?*

This question at least deserves a careful and devout examination. It is obvious that *Christ is received by receiving the gospel;* and if Christ be received by receiving the gospel, why not the Spirit of God also?

But where is the proof that Christ is received by receiving the gospel? "He came to his own people, and they received him not—*believed not in him;* but to as many as received him to them he gave power to become the sons of God," etc. To receive a person, is to receive him crediting and cordially recognizing him in his own proper character. "As you have received Christ Jesus the Lord," walk by his directions. Thus they who credit his word, receive him; and are therefore said to "have Christ in them." "If Christ be in you," says Paul to the Romans, "the body is dead as respects sin." "*That Christ may dwell in your hearts by faith.*" "*Christ liveth in me.*"

There was, then, a receiving of Christ, familiarly spoken of in the age of the Apostles; and there was a receiving of the grace of God, and a receiving of the Spirit also, in receiving the gospel. There was a dwelling and living of Christ in the heart; nay, there was an inhabitation of God himself in the hearts of the believers. For "if a man love me," says the Messiah, "he will keep my word, and my Father will love him, and we will come and *make our abode with him.*" "Be-

hold," says Jesus, "I stand at the door and knock: if any man hear my voice and open the door, I will enter and sup with him and he with me." "Our fellowship is with the Father and with his Son Jesus Christ our Lord."

But besides this indirect and figurative reception of the Spirit of God, the Holy Spirit, by the gospel; these gracious influences, suggestions, illuminations, consolations and invigorating impulses of the good Spirit of God, by and through the gospel in the heart, making the heart a cistern, a fountain whence living waters constantly flow; is there not a *substantive*, a real and unfigurative reception of the Holy Spirit himself, in the sense of the question Paul asked the Galatians (iii. 2), "*Did you receive the Spirit* by works of law, or by obedience of faith?"

Such a reception of the Spirit there certainly was; and of this "gift of the Holy Spirit," this "demonstration of the Spirit," this "manifestation of the Spirit," these "spiritual gifts," we have already spoken as conferred upon the *firstfruits* in the *last days* of the Jewish age—in the setting up of the kingdom of the Messiah; but of such a reception of the Spirit since the LAST DAYS of the Jewish age, since the creation of *one new man* of believing Jews and Gentiles, and the breathing into him the holy spirit of this new life, there has been no *substantive*, abstract and literal communication of the Holy Spirit to any man. Such is the experience of all the catholic congregation of Christ. There has arisen no prophet, no originator of new ideas, no worker of miracles, no controller of nature's laws, no person having any manifestation of the Spirit, or showing any divine power among men.

Now these manifestations of the Spirit were for the benefit of the community; but the Holy Spirit as now promised and received through the gospel, is for the benefit of the subject himself. There are, however, other phrases and terms found in the Christian Scriptures which require our attention, and when correctly appreciated farther illustrate and confirm the preceding.

Although with respect to various misconceptions of what is written on this subject, we have enlarged our remarks beyond the limits of literary investigation, still we aimed at no more in this essay than a fair and full examination of the phrases "*ministration of the Spirit*," one acceptation of the word "*Spirit*," the "*fruit of the Spirit*," and "*receiving of the Spirit*." If we have ascertained these, it is all the merit we claim for the present essay.

The following Scriptural phrases are worthy of special consideration, in attempting to understand what the Scriptures teach of the influence of the Holy Spirit, in the hearts of believers:—

"The Spirit bears witness with our spirit."—"Grieve not the Spirit."—"Quench not the Spirit."—"Led by the Spirit."—"Walk in the

Spirit."—"Live after the Spirit."—"Strengthened with might by the Spirit in the inward man."—"Sanctification of the Spirit."—"Immersing into the name of the Holy Spirit."—"Communion of the Holy Spirit."

That the Spirit of God does influence believers, or work in their hearts, to think, will, and do, according to the good pleasure of God, is a proposition that no person, who has paid an ordinary attention to the writings of the Apostles and Prophets, can reasonably deny.

But concerning the nature, manner, and extent of this influence or operation, real Christians have differed and may differ again, in their apprehensions and communications. Our province is to understand and teach the meaning of the words and sentences, which the inspired writers have used on this subject, judging that when these are fairly and fully, that is, grammatically and logically understood, we are in possession of the ideas which God designed to communicate to us.

We have clearly seen in the examinations already completed, that the Spirit of God was the author of all the supernatural intelligence, wisdom, and power, which appear in the writings and doings of all God's messengers to men:—and that he is the author of all genuine *goodness* in the human heart, is quite apparent. We have also discerned, that all the *converting power*—or saving power, which the Spirit of God exerts on the human mind, is now in and by the word written, read or heard; for that where this word has never been heard or known, not one supernatural idea exists;—not one ray of spiritual or celestial light has shone.

> "'Tis midnight with the soul, till he,
> Bright Morning Star, bid darkness flee."

But whether this influence is direct or indirect; in the word only, or without the word; abstract and naked, or clothed with light and motive; have been, and still are, questions undecided by many. To assist such persons, is our supreme object in instituting the present investigation of words and phrases; and as we have already affirmed, we are now only concerned to know and communicate the true intent and meaning of the Scripture style, as though we were examining a matter, on which we had formed no opinion ourselves.

Before we resume our philological labors in the phrases now before us for examination, it may be expedient to remark, with a special reference to the difficulties of some of the more thoughtful on this subject, that,—*the whole work of the Holy Spirit in the Apostles' time, was not to originate new ideas, nor to clothe men with supernatural and extraordinary powers;—such as speaking foreign languages, and tongues unknown before, and in controlling or suspending the laws of physical nature; but in strengthening the mind and memory, and in reviving the recollections of things said and done, in*

time long past,—and in reproducing the exact images of things which had vanished from the mind. This is now simply premised, in reference to some phrases shortly to be examined; and to furnish to the curious speculators on this subject, some data, which at least are entitled to their consideration.

But we proceed to the phrase, "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. viii. 16—Com. ver.). "Also the Spirit itself beareth witness together with our spirit, that we are the children of God."—*Macknight.* "Also this Spirit bears witness together with our spirit, that we are children of God."—*New version, fourth edition.*

The preceding verse, which reads, "You have received the Spirit of adoption, by which we cry, Abba Father;" seems to present the argument thus, "But this Spirit of adoption is not the only proof that the believing Gentiles are the adopted sons of God: for in addition to this, the spirit which has thus breathed into our hearts the Spirit of adoption, has *also* borne, and still bears witness to our sonship, by the spiritual gifts bestowed on the believing Gentiles.

Two witnesses are adduced by the Apostles, concurring in the establishment of the fact, that believing Gentiles are divinely constituted sons of God. The first is the Spirit of adoption, which they had individually received; infusing into their hearts the cry, "Abba, Father;" the other, the extraordinary gifts, or the manifestations of the Spirit, bestowed equally upon the Gentiles, at, and after, their first calling into the kingdom of Jesus.

As Dr. Macknight well observes, "God is said to have *sealed* the believing Gentiles as his sons, by giving them the Spirit" (II. Cor. i. 22; v. 5; Eph. i. 13, 14). "By the Spirit's witness, we are to understand a particular revelation to individuals," the same translator distinctly affirms.

I have learned from Prof. Stuart's version of the Epistle to the Romans, and his notes on this passage, which appeared since my dissertation in 1830, on the twenty-sixth and twenty-seventh verses of this chapter, that I was not alone as I then apprehended, in supposing the Spirit of adoption to be "the Spirit that intercedes for us, in sighs which can not be uttered;" for he testifies, page 324, that those who regard the Spirit of adoption spoken of in the fifteenth verse, to be the same with the spirit spoken of in the sixteenth verse, "compare this with verses twenty-six and twenty-seven, which they construe in the same way."

"For a long time," says the Professor, "I preferred this interpretation;" that is, making the Spirit of God (verse 16) the same as the Spirit of adoption (verse 15). "But," he adds, "repeated and attentive study of the whole passage in the connection, has of late brought

me to a pretty full persuasion, that *auto to pneuma* (verse 16) is the same as *pneuma theou* (verse 14);" or that *the Spirit of God*, rather than *the Spirit of adoption*, is intended in verse 16. I may add, that Professor Stuart in his version, renders the verse in examination, thus—"The same Spirit beareth witness to our spirit, that we are children of God." This may be sustained by Rom. ii. 15; ix. 1; but is not in so full accord with the word *summarturei*, according to the grammatical construction of the Greek language, as in the new version. The Professor's version would, however, better express my views of the passage than the new version, if it could be as well sustained. For it is *to* our spirit the witness is offered at last, read it as we may. I would paraphrase the passage thus: "*The Spirit of God* by his demonstrations or seal vouchsafed to the believing Gentiles, as well as to believing Jews, *bears witness to our understanding in conjunction* with the *Spirit of adoption*, which we have individually received, *that we are children of God.*

When we speak of testimony or witness, there are two things always to be taken into consideration;—the fact or proposition in support of which the testimony is presented,—and the person or persons to whom the testimony is offered. There is something to be proved; and some person to whom or for whom it is to be proved. Now, a person can not be both the subject and the object of the same testimony himself. For example. Let the question be, "*Am I a child of God?*" This is to be ascertained for my own satisfaction. *I* am the person *to whom* it is to be proved. There is something represented by the pronoun *I*, which is constituted judge in this case. This then can not be both witness and judge. A witness *in me* must be something distinct *from me.* Well: what is the witness in me distinct from myself, unless it be the Spirit of adoption breathing in me all filial dispositions? Now if Paul and his companions rejoiced in the testimony of their own conscience, why may I not rejoice in the testimony of this witness? But as this is but one witness, and as everything of importance requires two witnesses; and especially as this witness may be suspected of being under the influence of near relation and not easily cross examined, it requires a concurrent testimony. Now this is that which the Spirit of God has presented in the written word—sealed by its own demonstrations. An exact correspondence between these two witnesses begets full confidence, or satisfactorily answers the question, "*Am I a child of God?*"

But it must be observed, that the testimony of God in the authenticated word, and the testimony within, are both necessary to the full assurance of our sonship. Hence, John says, "If our heart condemn us not, then we have confidence." By loving "not in word only, but in deed and in truth," says the divine Apostle, "we know that we are

of the truth, and shall assure our hearts before him." Happy frames and good feelings are no evidence of our sonship, unless sustained by the testimony in the Holy Scriptures. And this calls for unreserved obedience to all the commandments of Jesus.

But while this and much more may be necessary to illustrate the testimony borne to our spirits by the Spirit of God; the fact that such a witness exists, and the bare meaning of the phrase, are all that fairly lie within our present object. The Apostle's design in the connection in which the phrase occurs, clearly ascertains its import. His proposition is: "As many as are led by the Spirit, these are *the sons* of God." "*To be led by the Spirit*," or to be led by any person, is simply to be guided by what they say. Those thus led, are children of God. That they are the children of God, is proved to themselves by two witnesses;—what the Spirit has testified in the written word, and sustained by miracles,—and by the filial dispositions, called the Spirit of adoption, which it has inspired into the hearts of all the believers, whether Jews or Gentiles.

In ascertaining the import of the phrase, "*The Spirit bears witness with our spirit*," we quoted Dr. Macknight as asserting that "by the Spirit's witness we are to understand;" whereas it ought to have read, "By the Spirit's witness we are *not* to understand a particular revelation to individuals." This typographical mistake was not noticed till after we sat down to write the present essay. It was implied, if not distinctly stated in our last, that the phrase "spirit of adoption" indicates those filial dispositions which are engendered in the believers by the Spirit of God, and that to be "*led by the Spirit*," is, in our style, to be guided by what he says to us.

The phrase now before us is, "*Grieve not the Spirit.*" In the common version of the Scriptures, God is said to have been *grieved* for forty years with the manners of the Jews in the wilderness. (Ps. xcv. 10; Heb. iii. 10, 17.) Again, the question is asked (Ps. lxxviii. 40), "How often did they grieve him in the desert?" Jesus also is said (Mark iii. 5) to have been "grieved at the hardness of their hearts." From these Scriptures we may easily perceive the meaning of *grieving the Holy Spirit.* As Israel of old grieved God in the desert, so Christians may grieve the Holy Spirit by suffering corrupt communications to escape their lips, or by disobeying his precepts.

Children grieve their parents by their foolish behavior, and Christians are figuratively said to grieve the Spirit when they act in a way unbecoming his presence with them. The Lord was present with the Jews in the wilderness, therefore they could grieve him. His Spirit is in the congregation, and therefore Christians may grieve him. The Spirit when grieved with Adam, forsook him—when displeased with the Jews, it forsook them. David, when conscious of his faults, prays,

"Take not thy Holy Spirit from me!" and the command, "Grieve not the Spirit," implies that Christians may also be forsaken by God.

"*Quench not the Spirit.*" This phrase, like the preceding, is found but once in the New Testament (I. Thess. v. 19). The gift of the Holy Spirit having been like a flame of fire, this figure is most expressive and beautiful. Referring to those gifts extraordinary, enjoyed by many of the first converts, Jewish and Gentile, the Apostle could, with all propriety of metaphor, say to them who had any spiritual gift, "Quench not the Spirit," "Despise not prophesying," etc. And to Timothy, in the same style, he could say, "Stir up the gift which is in you." The word used in Timothy is *anazopurein*, blow up this fire—*quench it not*—put not out this sacred fire in yourself or in others, but rouse it to a flame.

To "walk in the Spirit," and "live after the Spirit," are, in effect, the same as to be "led by the Spirit." Christians who think, speak, and act according to the gospel, are walking after, or according to, the Spirit—living according to the Spirit—led by the Spirit. Thus the Platonist was led by Plato—walked according to Plato—lived as Plato directed.

"Strengthened with might by his Spirit in the inner man" (Eph. iii. 16); or, "Mightily strengthened by his Spirit in the inner man." Paul implores this blessing from God upon the Ephesians. There is much to be learned from the prayers of the Apostles, both for themselves and their brethren, as to their views, their practical views of the influence and aid of the good Spirit of God. That they expected some help from God of some sort, is clearly and fully expressed in all their petitions, both for themselves and for one another. Let the reader, intent on understanding the Apostles' views and style, carefully examine their prayers, as if to learn what they expected to be yet done for them. The following specimens will be sufficient to our present purpose:—

"On this account I bow my knees to the Father of our Lord Jesus Christ, from whom the whole family in heaven and upon earth is named, praying that, according to the riches of his glory, he would *grant you to be mightily strengthened by his Spirit in the inward man;* that Christ may dwell in your hearts through faith; that being rooted and grounded in love, you may be completely able to apprehend, with all the saints, what is the breadth, and length, and depth, and height—even to know the love of Christ which surpasses knowledge, that you might be filled with all the fullness of God. *Now to him that is able to do exceeding abundantly beyond all that we can ask or think, according to the power which works effectually in us*—to him be glory in the congregation by Christ Jesus, during all the endless succession of ages. Amen."

That the Apostle expected the strengthening of the faculties of the mind, by the Spirit of God in the hearts of these saints at Ephesus, can not be doubted; but that this was to be effected by faith—by Christ dwelling in the heart by faith, is not to be questioned. If such petitions were necessary in the age of spiritual gifts, they are no less so in the present time; and that the Spirit of God does in some way by faith work in men both to will and to do, and that he does and may do for us above all that we ask or think, is not to be questioned, if Paul in this passage is to be understood according to what we call common sense.

The *thanksgivings*, as well as the petitions of the Apostle Paul, imply all this and more. When he heard of the faith and love of the Ephesians, he said, "I cease not to give thanks for you, making mention of you in my prayers—that the God of our Lord Jesus Christ, the Father of glory, *would give you the spirit of wisdom and revelation in the knowledge of him; that the eyes of your understanding being enlightened, you may know what is the hope of his calling, and what the riches of the glory of his inheritance among the saints, and what the exceeding greatness of his power in relation to us who believe, according to the working of his mighty power which he wrought in Christ when he raised him from the dead, and set him at his own right hand in heavenly places*, far above all government, and power, and might, and lordship, and every name that is named, not only in this world, but also in that which is to come," etc.

The Apostles taught the Christians by precept or example to pray for the following things:—for eloquence and boldness for those who labor in the word and teaching; for wisdom for themselves; for favor, mercy, and peace for the brotherhood; for the healing of the sick; for an offending brother; for being filled with the knowledge of the will of God; for their own strength and that of their brethren; for the good behavior of the brotherhood; for the protection and salvation of kings, governors, and all sorts of men; for every promised blessing, and for every necessary thing, either for the present or the uture; for themselves and for their brethren.*

These apostolic prayers are full of edification: they are, in comparison of mere didactic communications, as experiment to theory, or as example to precept. The views of the Apostles on the subject of divine influences will be found in their petitions, supplications, and thanksgiving. That they expected much in answer to their prayers, and that they and their converts did not ask in vain, need not be argued to those who will carefully examine this matter.

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* Will the curious and inquisitive attentively consider the following portions of the apostolic writings? Jas. i. 5; v. 16; I. John v. 22; Col. i. 9–11; Eph. vi. 19; Phil. i. 9, 10, 11; Rom. i. 10; Col. iv. 12; I. Thess. v. 25; I. Tim. ii. 1; Heb. iv. 16; I. Pet. v. 10; I. John v. 14, 15, etc.

But the phrase "*communion of the Holy Spirit*," will still more fully illustrate their views. It is *koinonia*, fellowship, joint participation. We have this word twenty times from the day of Pentecost to the close of the Epistles. It is twice applied to the Holy Spirit—II. Cor. xiii. 13; Phil. ii. 1. It is applied to the Father and to the Son—I. John i. 3-6; I. Cor. i. 9. We have the communion of the Father, the communion of the Son, and the communion of the Holy Spirit, or the fellowship of the Father, Son and Holy Spirit; for it is the same term uniformly in the passages quoted. The communion of saints; of the blood of Christ; of the body of Christ, denote their joint participation of the influence, presence, and comforts of the good Spirit of God.

We have communion with one another when we mutually give and receive consolation, whether in sentiment, in sympathy, in communication, or in any of the blessings of society. Man was made for communion with God and his fellows, but he lost it in Adam the first. In Adam the second he is restored to that communion; but while in his mortal body his communion with God is only by his Spirit through Jesus Christ our Lord.

But we have not yet caught the precise idea expressed in the Apostle's benediction—"The communion of the Holy Spirit be with you all!" There is suggested in this phrase a participation of the Holy Spirit *common* to all the members of the body of Christ. It is not some gift or special influence of the Spirit, imparted only to a few; but that fellowship of the Spirit which, under Christ, is common to the many—to all the family of God—of which the Apostle spoke. The best definition of the word *communion* which I can give, is, *union in that which is common.* Wherever there is union in common, there is communion. As the glory of the Lord equally filled all the tabernacle and the temple, so the Spirit of God animates, consoles, and refreshes the whole body of Christ. These consolations, joys, and refreshments from the presence of the Lord, the Apostle imprecated upon all the Corinthian converts. He wished them a full fellowship, an equal participation of those measures of the Holy Spirit which belonged to the body of Christ as such. The three greatest blessings which Paul could invoke on the Corinthians, were, "the favor of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit." These are not one and the same idea; but three distinct ideas —as distinct as Father, Son, and Holy Spirit. He that enjoys the favor of Jesus Christ, the love of God, and the communion of the Holy Spirit, has all the fullness of God, and is as blessed as mortal man can be.

Into these relations to the Father, to the Son, and to the Holy Spirit we are immersed; for the Lord commanded the believers to be immersed *into the name of the Holy Spirit* as well as into the name

of the Father and the Son. To be immersed into the name of the Holy Spirit, prepares for the enjoyment of this communion; as being immersed into the Father, introduces into the enjoyment of the love of God; and as immersion into the name of Jesus Christ, introduces us into the favor of the Lord Jesus. This love, grace, and communion are the superlative glory of the Christian institution. They are equally apprehensible, though in their nature and modes of development incomprehensible. It is the duty, honor, and privilege of Christians to enjoy all that into which they are immersed. There is as much wisdom or folly in disparaging the communion of the Holy Spirit, as in undervaluing the love of God or the favor of Jesus Christ.

There is also as much reason, and Scripture, and honor in being immersed into the Holy Spirit, as into the name of the Lord Jesus. Should any one think that the communion of the Holy Spirit has ceased, he may as well imagine that the love of God has ceased and that the favor of Jesus Christ is extinct. If he can not comprehend the one, he can not comprehend the other. But as we are immersed into the name of the Holy Spirit, we must look for and constantly expect the communion of that Spirit, as well as the love of God and the favor of Jesus Christ our Lord.

There yet remains the phrase "*sanctification of the Spirit.*" This understood, I presume the whole New Testament phraseology on the subject of the Spirit will be easily understood by every attentive reader. The original phrase is *hagiasmos pneumatos*, and is found only in II. Thess. ii. 13; I. Pet. i. 2. In both places it appears to refer to the sanctification of the spirit of believers. It is literally rendered "*sanctification* [or holiness] *of spirit.*" There is no article in the original and no epithet that suggests the Holy Spirit in either passage. God has chosen men to salvation through (or by) holiness of spirit; not through the holiness of his Spirit, but through the holiness of their spirit. When Jesus prayed (John xvii.) for the sanctification or holiness of his disciples, it was *through the truth:* "Sanctify them through the truth; thy word is truth." The belief of the truth is, therefore, by Paul associated with this holiness or sanctification of spirit. The Spirit of God is frequently denominated in these days, "*the Sanctifier.*" Let it be granted that it is the Spirit that sanctifies or sets apart men to God, still it must be argued from the Record that he sanctifies them only through the truth or gospel believed. A sanctified unbeliever is inconceivable; and, as "without holiness [or sanctification of spirit] no man can see the Lord;" so, without faith, there can be no holiness, and no action acceptable to God.

All persons sanctified to God to any high office or function, were anointed, and thus consecrated to his special service. So all Christians, being priests, are anointed or sanctified by the Holy Spirit

through the obedience of the truth, and sprinkling of the blood of Jesus, cleansing their consciences from dead works to serve the living God. In this we find the secret of the most usual epithet of the Spirit. It is the Spirit of holiness, because it is the Spirit of truth. It is the Holy Spirit, because by its influence it makes us holy; and these influences which sanctify are always by and through the truth. When God chose men to salvation, it was through sanctification of spirit; and as a means to this, it was through the belief of the truth.

In 1842 and 1843 Robert Richardson presented a series of essays on "The Spirit of God." For his very full discussion, see the book, "The Work of the Holy Spirit," by R. Richardson. EDITOR.

BOOK IV.

THE BIBLE.

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THE BIBLE.

Mr. Campbell's treatment of the Scriptures was most reverent. The pages of the *Harbinger* overflow with the discussions and expositions of the Scriptures. He delighted in the one Book. We can give only a small part of what was written.

In 1845, page 433, Mr. Campbell wrote of the Bible:

The Bible is the oldest and best book in the world. It is translated into more languages and read by more people than any other volume ever written. Its history and its prophecy comprehend the entire destiny of the world. It presents to us man in his natural, preternatural, and supernatural conditions and characteristics. It records the three great ages of the world by developing three dispensations of religion—the Patriarchal, the Jewish and the Christian. Man as he was, man as he is, and man as he shall hereafter be, are its three grand themes. It reveals God by unfolding the mysterious relations of the Father, the Son, and the Holy Spirit, in the three great works of creation, providence and redemption.

The Bible is divided into two great departments, usually, but improperly called the Old and New Testaments. The former of these contains the inspired writings of Moses, the first of historians and the greatest of lawgivers, together with those of the ancient Prophets; while the latter contains those of the Apostles and Evangelists of Jesus Christ. Regarded as the Jewish and the Christian Scriptures, it comprehends sixty-six distinct and independent treatises. Thirty-nine of these constitute the Jewish, and twenty-seven the Christian records. The Christian Scriptures are the work of only eight persons, six of whom were Apostles, and two of them Evangelists of Jesus Christ, and companions of the Apostles. The Jewish Scriptures were written by more than thirty persons, all of whom, save one,* were Jews. We put down the immediate authors or writers of the Bible at not less than forty, as the lowest number, though we can not with absolute certainty name them all. From the birth of Moses till the death of John the Apostle, is a period of full sixteen hundred and sixty years. These volumes were, therefore, in progress of completion not less than fifteen hundred years, and grasp in their historic outlines a period of forty-one centuries. A volume of such immense compass, exhibiting details of persons, places and events, so numerous and various, and of such transcendent interest to mankind, seems

* Job, it is presumed, was an Idumean or an Arabian sage.

to possess claims upon the attention and consideration of every human being capable of appreciating its history, its biography, its prophecy, its doctrine, or even its general literature, above those of any other volume in the world.

The Jewish Scriptures comprehend history, law, and prophecy. The Jews were wont to distribute them into "the Law, the Prophets and the Psalms." The Christian Scriptures pre-eminently consist of historical and epistolary compositions. Of all the Jewish writers, Moses, and of all the Christian writers, Paul, is the largest and most conspicuous. Both the Jewish and Christian Scriptures begin with history and end with prophecy. Facts or events, past and future, are, therefore, the main subjects on which inspired writers dwell. The historical books of the Old Testament are, in all, seventeen. The prophetic books are also seventeen; while the properly didactic and devotional are but five. The first five books of the New Testament are also historical, the last prophetical, and the rest epistolary. These last are miscellaneous in their character, containing sometimes history, doctrine, precepts and exhortations. The whole volume, indeed, in its spirit and tendency, is devotional. Whatever God has said in the form of declaration, *precepts*, promise, or threatening, is designed to make the man of God pure and perfect, and thoroughly accomplished for every good word and work.

The *plan* of the Bible, as an instrument or means of salvation, is admirably adapted to the human constitution and to the circumstances which surround man. The end to be obtained is happiness, but that end can not be accomplished without sanctification or personal devotion to God. It is, indeed, as impossible for God to make any man happy, without making him holy, as it is for him to lie. Now the Bible is all arranged with a supreme reference to this fact. And as piety or holiness consists in a course of action correspondent with the divine will and character, and is not natural to man as he now is, it must be preceded by a change of heart. But this change of the affections being the result of faith or a belief of the testimony of God, that testimony for such a change must necessarily furnish motives. But these motives presuppose gracious acts of kindness on the part of God. Sacred history, then, records these facts—whether in the form of things said or done, commanded or promised by God. Faith apprehends and receives this testimony concerning these facts. These facts, when believed, produce corresponding feelings or states of mind, sometimes called *repentance* or a *new heart;* and this new heart leads to those good actions denominated piety and humanity, or holiness and righteousness. The links in this divine chain of moral and spiritual instrumentality are, therefore, five—*facts, testimony, faith, feeling, action:*—the end of which is salvation. The

whole revelation of God is arranged upon this theory or view of man's constitution. Thus God acts, the Holy Spirit testifies, man believes, feels, and then acts according to the divine will. Thus becomes he a new creature. This view of man's constitution explains why the Bible is a volume of facts historical and prophetical—why it begins with history and ends with prophecy—why, in one sentence, God works, then commands, then promises.

To illustrate this by the gospel, it is only necessary to state the order of things narrated in the apostolic writings:—1. Jesus died for our sins. 2. The Apostles announced this, and it is proved by the Holy Spirit in his resurrection from the dead, and subsequent operations. 3. Jews and Gentiles believe these annunciations as reported to them by the Apostles and Evangelists. 4. They immediately repent of their sins, and inquire what to do. Their hearts are changed. 5. They then become obedient to the faith. They are saved.

The plan of the Bible can only be clearly understood when man's condition and constitution are clearly and fully apprehended. For, in truth, the Bible is a glorious system of grace—an absolutely complete and perfect adaptation of spiritual means to a great and glorious end. This, however, is not the only grand comprehensive view of the volume of God's inspiration which we desire to lay before the reader. We wish to look into the mechanism of this sublime instrument of renovation and salvation.

Jesus Christ is the centre of the whole evangelical system. He is "the root and the offspring of David"—"the Sun of Righteousness"—"the bright and the Morning Star"—"the Alpha and the Omega" of the volume. "The testimony of Jesus is the spirit" of all sacred history and of all divine prophecy. Now the history of the Bible is very rationally or philosophically arranged both in its prospective and retrospective character, with a single and sublime reference to Jesus Christ. Let us analyze it.

The first promise to fallen man respects a Messiah—in these words: "I will put enmity between thee," O Serpent, "and the woman, and between thy seed and her seed. HE SHALL BRUISE THY HEAD, AND THOU SHALT BRUISE HIS HEEL." The whole Bible but demonstrates, illustrates, and applies this grand promise. Eve's son of blessings is now to be elicited out of the human race; and *just so much of the history of the human race as is necessary to his identification, development and glorification* is given, and no more. Let the reader take this lamp in his hand, read all the historical books of both Testaments, note every fact, incident, and document therein found, and see if they do not arrange themselves in a proper position, either to identify, develop, or glorify this benefactor of our race. We shall glance at Genesis for an illustration.

The single book of Genesis contains the only information we have of the human race for the long period of two thousand three hundred sixty and eight years. It begins with creation and ends with the death of the patriarch Joseph. The other books of Moses bring us down to the year of the world 2553. All this history antedates any authentic records of the human race now extant in any nation or language.

But the portions of Genesis assigned to the different epochs of human history, are most singularly and significantly disproportionate. Why is it that eight-fiftieths, or eight chapters of fifty, are devoted to the history of creation and of the flood, and to the religious and political conditions of the human family, for the long period of one thousand six hundred and fifty-six years; while the single history of one Abraham occupies thirteen-fiftieths, and that of his descendants Isaac, Jacob, and Joseph, twenty-four fiftieths!—? Indeed, the fortunes of this Joseph occupy a larger space than that assigned to the first two thousand years of the world. This great disproportion in the details of things can be satisfactorily explained only in one way. That apprehended, and the plan and structure of the inspired writings can be properly understood and appreciated.

"The testimony of Jesus," says a divine oracle, "is the spirit of prophecy." It is, I presume, as truly the spirit of sacred history. Jesus is the Alpha and the Omega of the Bible, because the Bible is the history of redemption. Everything takes precedence, occupies space, and engages attention in the direct ratio of its bearings upon the development and consummation of human redemption. Take, for example, the antediluvian age: from the moment the gracious intimation that the woman's offspring would one day "bruise the serpent's head" is given, its development becomes the all-engrossing theme both of history and of prophecy. Persons, places, and events occupy a prominence and conspicuity as they happen to be connected with that grand central idea of the whole Bible. The altar, the victim, and the priest, appear in the history of Cain and Abel; while blood and faith triumph in his martyrdom. Cain's history, so far as it is given, is but the shade in the picture, and a few samples of his descendants illustrate the whole history of men in the flesh. From Enoch descended the sons and daughters of *men*. Polygamy was the consummation of his principles in the fifth generation. His offspring were brass and iron manufacturers, and the first that invented portable houses, instruments of music, and that handled the harp and the organ. Tubalcain, or Vulcan, and his sister Naamah, inventor of the distaff and the spindle, are amongst his renowned issue. Not one saint is named in the whole posterity of Cain, the first born of woman and the prototype of religious persecutors.

The history of Cain and Abel being given, because of its connection with the altar and the sacrifice, the historian, prompted by the spirit of revelation, opens the illustrious lineage of the promised seed of woman; and that becomes, from this moment, the backbone of the whole Bible—the grand meridian line of all divine history and prophecy. Seth is born to fill the place of Abel, and his progeny is counted, one by one, down to Jesus of Bethlehem and of Nazareth. Thus the patriarchal chain of Messiah's ancestors down to the Flood, are Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lamech, Noah. From the Fall of Man to the Flood, all that is transmitted to us of human affairs or of divine providence connects itself with these ten patriarchs. After the Flood Noah's three sons engross our attention. Their connection with all the ancient nations of the earth is briefly but most interestingly sketched. But so soon as reasons are given in the history of Shem, of Ham, and Japheth, for a special providence in dispersing them over the whole earth, and in selecting the younger of these three to stand at the head of the postdiluvian line of the child of promise, the historian confines himself to the royal and sacerdotal line of the Messiah. He next counts off ten other progenitors of our Lord. These are Shem, Arphaxad, Salah, Eber, Peleg, Reu, Serug, Nahor, Terah, Abraham. The promise given to Eve and repeated to Shem, is still farther developed and committed to Abraham. To the end of Genesis we have five other noble links in this patriarchal chain. These are Isaac, Jacob, Judah, Phares, and Ezrom. Genesis then gives us in all five and twenty of our Lord's ancestors, and just so much of human affairs as is necessary to their favorable introduction to our notice. Joseph's history, so pre-eminently connected with the whole drama of man's redemption, and terminating in the migration and settlement of the symbolic nation in Egypt, is more minutely and particularly detailed than any one individual history in the five books of Moses. His other books, occupying but forty years' incidents, adds no new names to the illustrious line. After the books of Joshua and Judges, the book of Ruth is inserted to connect Judah and the promise made to him with David through Boaz, Obed, and Jesse—making the line from Ezrom to succeed thus: Aram, Aminadad, Naashon, Salmon, Boaz, Obed, Jesse, David.

The beautiful story of Ruth, the Moabitish saint, inserted for the express purpose of connecting David with Judah, Abraham and Seth, and of completing through him the illustrious line down to the Virgin's Son, is itself a demonstration of the truth of our assumption, viz.: that the plan of the Bible is to reveal God to man and man to himself, by placing one family under a special providence, and in making all its fortunes first the subject of prophecy, and then of

history, from the beginning to the end of the world.* God meant more than any man has yet comprehended when he said, "I am the God of Abraham, the God of Isaac, and the God of Jacob. This is my name forever and my memorial to all generations." The history of that family is, then, a documentary revelation of the attributes of God, and especially of his truthfulness and covenant-keeping character, while all other histories of all other families serve as night to day in the contrast, to present his people in all the most favorable attitudes before us, and to induce all men to place themselves under the wings of his almighty protection.

Soon as David ascends the throne and his family obtains the sceptre of the twelve tribes, the royal lineage is in safe keeping. The books of Samuel, the Kings, and the Chronicles, down to the end of Old Testament history, not only faithfully preserve the records of the nation, but afford a thousand developments of human nature and of divine providence, full of instruction to all mankind in all ages of the world.

Matthew and Luke open the New Testament history by giving from the archives of the nation and the rolls of lineage the ancestry of Jesus up to Adam; the former, by his legal father, Joseph; the latter, by his natural mother, Mary. By the legal paternal line he is the sixtieth in descent from Adam; while by the maternal line he is the seventy-sixth. The apostolic writings give the history of the Jews down to the crucifixion of their promised Deliverer, the repudiation of them as the nation and people of God, and the adoption of believing Jews and Gentiles as one in the Lord Jesus in their stead; while the prophecies of the New Testament indicate the destiny of Israel according to the flesh, as well as Israel according to the spirit, till the final consummation. Such is the plan of the Jewish and Christian Scriptures.

From the plan of the Bible, as well as from its philosophy, its claims upon the faith and admiration of mankind may be strongly argued. Its philosophy is, that without piety no man can be happy; and that with it any man in any outward circumstances may be happy to the full extent of his capacity for human enjoyment. But *human* enjoyment is neither *animal* nor *angelic* enjoyment. Animal or sensitive enjoyments are supreme and exclusive in the brutal creation, but subordinate in man. Intellectual pleasures are necessarily dependent upon the ministry which the intellect performs. If the intellect is made subordinate to the animal instincts, passions or propensities; or if the intellect is subordinate to moral and spiritual enjoyments, its pleasures are essentially different. In the former case they are

* See Ruth, chapter iv. 18–22.

but refined animalism; in the latter case they are spiritual and divine. In this view all human enjoyments are reduced to two classes: the one is spiritual, and the other carnal; the one is moral, social, and refined; the other is selfish, exclusive, and gross; the one rises, the other sinks to all eternity.

The philosophy of the Bible is, therefore, the philosophy of human happiness, and the only philosophy which commends itself to the cultivated understanding of man. No mere rationalist, philosopher, or sage, ever proposed such a view of happiness to man. It is peculiar to the Bible. It is an original and divine conception, and proves the divine authorship of the book. From the object and character of the book of revelation, its divine authority can be most triumphantly argued. It is a book equally worthy of God to bestow and of man to receive. Dictated by infinite benevolence, characterized by supreme intelligence, and perfectly adapted to the genius of human nature, it is worthy of universal reception and of the most profound and grateful homage.

Its plan is superhuman and divine. No one class of men of any one age could have formed such a plan as that of writing the history of one family for seven thousand years, and of incorporating with that history a scheme of eternal redemption from sin. And yet it is as clear as the sun in a cloudless sky, that Moses, Joshua, Samuel, Ezra, Nehemiah—with all the Jewish historians, prophets and poets, during a period of fifteen hundred years, were, without concert, conference, or voluntary co-operation, prosecuting just such an object without seeming to comprehend it. And not they only, but all the patriarchs before Moses, all the renowned fathers of mankind from Adam to Moses, were orally transmitting such information to their descendants; and all the scribes of the Jews, from Malachi to Matthew, were in their chronicles of Jewish times recording such incidents and events as make out the entire history of the family of Jesus Christ from Adam to Joseph, his legal father, and to Mary, his natural mother. This was done but once in all time, and for a purpose just as peculiar and singular as the Bible itself.

A sceptic or an infidel might as well argue that king Hiram's thirty thousand woodsmen and builders, and king Solomon's one hundred and fifty thousand hewers, stone-cutters, and carriers of burdens, with his three thousand three hundred supervisors and directors, were severally and individually working each one after a plan of his own; and that without concert or prearrangement, all their materials were fitted up into a temple the most splendid and magnificent that ever stood upon this earth—the wonder of the world and the glory of the architecture—as that shepherds, husbandmen, fishermen, artizans, historians, lawgivers, kings, living in different

countries, in ages very remote, speaking diverse languages, and of every peculiarity of character, could have, either by accident or design, got up such a volume as the Bible, marked in every page by a peculiar originality of character, a most striking unity of design, pervading an almost infinite variety of circumstantial details, and in a style the most simple, artless, and sublime. The fortuitous concourse of atoms into a universe indicative of designs and adaptations as innumerable as the stars, as countless as the sands of the sea, would be a rational hypothesis, a plausible and credible theory, compared with such an assumption.

The divine inspiration of the Holy Scriptures is, indeed, fully proved by the divine wisdom and knowledge contained in the record itself. The author is known in his works. God's book is full of divinity. It reveals what human wisdom can not fathom, but what human wisdom must believe and approve. God has not only affixed his sign manual to the mission of Apostles and Prophets in the miracles which they wrought, and in the prophecies which they uttered; but he has stamped upon the treasures of wisdom and knowledge which it contains, and incorporated with all its gracious and sublime developments, its holy doctrine, its heavenly spirit, and its divine precepts, the indubitable indications of its superhuman, supernatural, and divine origin. But we shall, for the present, only attempt to prove its divine origin by the indirect method of reducing to an absurdity a contrary hypothesis. Paul is my example and my authority for an occasional assault upon the fortress of error by showing what will result from its admission to be truth, or, which is the same thing in other words, by assuming the truth to be a lie. He says, "If there be no resurrection of the dead, then is not Christ raised. If Christ be not raised, then all men are in their sins—preaching is useless, faith is vain; we Apostles are all liars, and all that have died in attestation of it have voluntarily destroyed themselves." So let us reason in this case as few words as those found in that admirable argument in proof of the resurrection. We assume that the gospel is true or not true. If it is true, it ought to be obeyed; if it is not true, it ought to be disproved and repudiated. All the world so far agrees with our postulata. Well, now, say it is not true; in other words, it is a falsehood—a lie. What then?

1st. *There is not a credible history in the world;* because no history possesses so great a number or variety of the attributes of truth or reasons of faith as the gospel history. The original witnesses were plain, common-sense, ordinary, matter-of-fact men. They were eye-witnesses and ear-witnesses of the facts which they attest. Their occupations of life were favorable to having good eyes and good ears. They were chiefly fishermen. The facts which they relate, and which

constitute the gospel, were *sensible* facts—subjected not to one sense, but to several senses. So speaks one of them:—"That which we have *heard*, which we have *seen with our eyes*, which we have *looked upon*, and *our hands have handled* of the word of life, declare we unto you."* They have nothing to gain, but everything temporal and fleshly to lose by the proclamation of these facts. They made themselves "of all men the most miserable." Their life, if their doctrine be not true, is more marvelous than their doctrine: no men ever gave stronger evidence of truthfulness than they. If they can not be believed, no historian can. *There is, then, no credible history in the world.*

2d. In the second place, *there is no sincerity in martyrdom.* It is an indisputable fact that the Messiah and most of the Apostles were martyrs. They died for what they said, and not for what they did. Mankind in all ages concur in the opinion that the strongest proof of any man's honesty or sincerity is his dying voluntarily in attestation of the truth of what he affirms. We allege that martyrdom does not prove the truth of a man's opinions, but only that he sincerely believes them. Sincerity is no test of truth in any matter of theory or speculation. But in all matters of sensible facts tested by the senses, seen or heard by many persons and on many occasions, sincerity in the avowal of them is proof of the certainty of them. Now as martyrdom proves sincerity, and sincerity on the part of witnesses of sensible facts proves the facts—the gospel, being founded on sensible facts, seen often, and seen by many, is true or there is no sincerity in martyrdom.

3d. If the gospel facts are false, then *learning and talent are of no value.* The value of talent and learning consists in the power they impart to their possessor to acquire and communicate truth. Now it needs not to be proved that innumerable multitudes of the most talented and learned men in all the ages of Christianity from its first promulgation till now, have been enrolled amongst the friends and advocates of the Bible. Nay, indeed, in all ages the literature and science of Christendom have been on the side of the Bible, and mainly employed in its service. If, then, the Bible be not true, learning and talent neither protect us from error, nor assist us in the acquisition of truth!

4th. But, again on the admission that the gospel is not true, there is *no connection between goodness and truth—no excellency in truth.* The best men in the world have always been those that believed in the Bible. The most humane, benevolent, public-spirited, philanthropic, and virtuous men that have ever lived, whose virtuous examples have been an honor to human nature, have been believers in the

* I. John i. 1.

truth of the Bible. Now if the Bible be a cunningly devised fable, then there is no necessary connection between truth and moral excellence, any more than between error and virtue. There is, then, no excellency in truth.

5th. Still farther, if the Bible be not true, *falsehood, imposture, and error are better than truth.* The reason is obvious—the Bible is either true or false. If false, those who believe it believe a lie. But that lie has done more to civilize, refine, purify and adorn human nature, than all the atheism, infidelity and philosophy of Egypt, Chaldea, Greece and Rome. Surely, then, the Christian lie is better than all the philosophic truth of all ages and all nations. Hence we infer that if the Bible be false, error and fraud work better for mankind than honesty and truth.

6th. But, again—If the Bible be false, as all who reject it affirm, then *there is no reason in the universe;* or, what is the same thing, *creation is a maze without a plan,* and *nature works in vain.* We must judge of the unknown by the known. Now the fortunes of our planet are our data for the fortunes of all other planets. The fortunes of its inhabitants are, so far as nature or reason is our guide, the fortunes of the inhabitants of all other planets. Amongst earth's inhabitants there is one class of beings for whose creation and comfort all others do exist. *Man* is the name of that class of beings. He is the end of this terrestrial creation. If he be lost—forever lost, all is lost. Crops of vegetables annually spring out of the earth, and return to it again. Races of animals feed upon them, and die. They, like their food, but enrich the earth. Day and night succeed each other. Years revolve. The earth turns upon its axis, wheels around its orbit, feeds and buries all its tenantry. Man himself and his food alike perish forever.

Now what is gained by the whole operation? If man lives not again—if the Bible be not true; nature labors in vain: and if there be a Creator, he works without a plan, and toils for no purpose. Nature is an abortion, and the whole machinery of the universe a splendid failure. There is no reason for creation—for nature; and there is no reason in either. If, then, the Bible be not true—if the history it gives of man, his creation, his fall, his recovery, be not true—in one word, if the gospel be a lie and the Bible false, no living man can give one good reason for the existence of our planet, or that of any sun or system in that collation of worlds and systems which compose this mysterious and sublime universe.

But if the Bible be not true, it is not enough to say—1st. That there is not a credible history in the world. 2d. That there is no sincerity in martyrdom. 3d. That human learning and talent are of no value. 4th. That there is no excellency in truth. 5th. That false-

hood, imposition, and error, are better than truth. And 6th. That there is no reason in the universe; but we must also add, that THERE IS NO GOD!

Nature ends in ruin—the world is full of sin and misery—there is no reason for anything—man lives for no purpose—no kind intimation has been given him of any great and good FIRST CAUSE; which is but equivalent to saying there is no good being above man—no one of almighty power, who could speak to him, enlighten him, or comfort him, touching his origin, his nature, his relations, his obligations, or his destiny; and that is equivalent to saying that there is no supremely Good One, no Creator or Proprietor of man. For who can imagine a supreme intelligence, of almighty power and of infinite benevolence—who made man and inspired him with such desires after the knowledge of himself—with such longings after happiness perfect and complete—and who has himself the faculty of speech, the power of communicating the knowledge of himself to man; and yet has never spoken to him, never enlightened him on the only point vital to all his interests, his eternal destiny; and compared with which all other enjoyments possible to man as he now is, are not in the proportion of *an atom to a universe*, or *a moment to a boundless eternity!* Such an hypothesis is at war with every oracle of reason, with every decision of common sense, and with all the analogies of the universe. It can not be: it is impossible. There *is* a God—there *is* a Book of God—there *is* truth in history—there *is* sincerity in martyrdom—there *is* value in talent and learning—there *is* an excellency in truth—truth *is* better than error, falsehood and imposture—and there *is* reason in the universe, and a glorious destiny for man.

The Bible has been proved to be a divine revelation as many millions of times as there are individuals who have believed it to the salvation of their souls. But it never has been proved to be false to a single individual of the human race. Nor can it ever be so proved. No man who understands what he says, can in truth affirm that he believes it to be false. Who can believe anything to be false without oral or written testimony? But no living man has either oral or written testimony contradicting the testimony of the Apostles and Prophets: therefore, in the absence of such testimony, he can no more believe it to be false than a blind man can see the sun. A man may doubt whether it be true; but to believe it to be false, or to be assured that it is not true, is altogether impossible.

Some persons object to the Bible—because, as they say, its divine inspiration is yet a subject of debate. Such thinkers and reasoners are grossly defective in reason and education. Did ever anyone hear of anything that has been proved by all the world? Is there a

single historic fact that is believed by every human being? If there be not one, then every historic fact is yet in debate. But shall we say that no proposition is proved, because it is not proved to the whole world! The gospel will never be out of debate while there is one infidel or sceptic in the world. This is, however, no more a disparagement of its truth, or its claims upon all mankind, than it is an argument against any proposition, fact, or testimony, that all the world has not yet acquiesced in its truth.

We can not believe by proxy, as nations, as empires, or as worlds. We must each one believe for himself. Hence the evidence must be considered, understood, and appreciated by every individual for himself. But the fact that millions of all orders of mind, the greatest and most gifted of our race, have believed it to be true—multitudes of them even to martyrdom for its sake; and that not one individual can believe it to be false, is a consideration that ought to silence every modest inquirer, and, were it possible, cover with shame those reckless and senseless dogmatists who declaim against a book of whose contents and whose history they truly comprehend nothing, because it is yet in debate. On their showing, there is nothing credible or worthy of universal acceptance, because there is nothing that is not a matter of doubt or disbelief with some person. But we argue not the question of the Bible's truth with such opponents. We have not given a tithe of the topics from which its truth is irrefragably argued. Enough, it is presumed, to convince the candid whose minds can discern the force of argument, is contained in the preceding hints and reflections.

Christianity has stood erect in the midst of all sorts of adversaries —Jews, Pagans, Turks, infidels, etc.; and, like the pillars of Hercules, the rock of Gibraltar, or the everlasting mountains, bids defiance to all the billows of the ocean, and to all the tempests of Satan, to shake it from its immovable basis. To those who desire to understand it for their salvation, we intend in another tract to make a few suggestions on the best method of reading the Bible for edification and comfort.

A. C.

INSPIRATION OF THE SCRIPTURES.

On the inspiration of the Scriptures, "R. R." says, 1836, page 345:

The proofs for the divine origin of our sacred writings, or, more correctly, for the inspiration of the Scriptures, have usually been drawn from two sources—the Bible itself, and those displays of supernatural power by which revelation has been accompanied and confirmed. The latter, which are termed the external evidences, are well calculated to arrest the attention and compel the assent of the infidel; while the internal evidences, furnished by the Bible itself, deepen the convictions and increase the faith of the Christian. These

divisions are no doubt sufficiently convenient, though some of the more important proofs would seem to be of a mixed nature—as prophecy, which requires a prediction within the Bible, as much as the testimony of fact or history without. The mutual confirmation furnished by the Bible and the visible universe is of the same character; for though the former bears a separate testimony that God has created all things, yet it is from the correspondencies and analogies which are observed in both, and the congruity which exists between them, that there is derived a most interesting and conclusive evidence that both have proceeded from the same Author.

Among those evidences which are properly called internal, there are some points which I have not seen much noticed, and which, nevertheless, in my opinion, carry no little weight with them. One of these, to which we will at present confine our attention, is *the omission in the Bible of everything which tends merely to gratify curiosity.*

The passion of curiosity, which may be called the desire of knowledge, is one of the most active and powerful which we possess. It is worthy of remark, indeed, that the Divine Being has implanted in us the most anxious longings for those things which are really the most necessary to our existence, or most conducive to our happiness. Thus a natural inclination leads every one to partake of these necessary things, and the support of life as well as the pursuit of everything requisite to our well-being, instead of being unwelcome tasks imperfectly performed and often neglected, become the most urgent desires, and the most agreeable employments. As, therefore, the acquisition of knowledge is most necessary to fit man for the high purposes of his creation, he has been endowed with an almost unlimited capacity and desire for knowledge. This is a desire which nothing can abate, and which extends itself to everything real or unreal, fact or fiction. Who has not witnessed in the child the eager passion for the tales of the nursery? Or, when the narrator has stopped in the midst of a marvelous story, who has not observed in the infant listener, the agony of ungratified desire? And who is there, indeed, old or young, who has not experienced the delight derived from the acquisition of knowledge, or felt the tortures of disappointed curiosity?

> "Witness the sprightly joy when aught unknown
> Strikes the quick sense, and wakes each active power
> To brisker measures; witness the neglect
> Of all familiar objects, though beheld
> With transport once—the fond attentive gaze
> Of young astonishment, the sober zeal
> Of age commenting on prodigious things.
> For such the bounteous providence of Heaven;
> In every breast implanting this desire
> Of objects new and strange, to urge us on

With unremitted labor to pursue
Those sacred stores, that wait the ripening soul,
In Truth's exhaustless bosom.—What need words
To paint its power?—For this the daring youth
Breaks from his weeping mother's anxious arms
In foreign climes to rove,—the pensive sage,
Heedless of sleep, or midnight's harmful damp,
Hangs o'er the sickly taper. . . . .
. . . . . Hence by night
The village matron, round the blazing hearth,
Suspends the infant audience with her tales,
Breathing astonishment,—of witching rhymes
And evil spirits,—of the death-bed call,
To him who robb'd the widow, and devour'd
The orphan's portion,—of unquiet souls
Ris'n from the grave, to ease the heavy guilt
Of deeds in life conceal'd—of shapes that walk
At dead of night, and clank their chains, and wave
The torch of hell around the murderer's bed.
At every solemn pause, the crowd recoil,
Gazing each other speechless, and congeal'd
With shivering sighs,—till, eager for the event,
Around the beldame, all erect, they hang,
Each trembling heart with grateful terrors quell'd."

The passion of curiosity, like every other strong desire, is liable to transcend its legitimate boundaries and become excessive. An insatiable appetite for the marvelous is an exemplification of this, and also the desire to accumulate vast stores of knowledge and indulge in remote speculations which oppress and bewilder the mind, and can never be turned to any useful end. Utility, indeed, is the purpose for which all the passions and faculties are given; and to indulge them further than this, or employ them merely for the sake of the pleasure which their exercise affords, is to abuse and misapply them. This makes the distinction between virtue and vice; and it is such an inordinate or unlawful indulgence, and consequent misuse of the powers and faculties of human nature, which forms a striking characteristic of the bulk of the human family. Every passion too which is thus indulged is thereby increased in strength, and usurps the place and the powers of others, as the cultivated plant widely extends its luxuriant leaves, and monopolizes the nutritious qualities of the soil. Hence such passions, like the miser's love of gold, become as importunate as they are violent and insatiable.

The means now by which imposters have always succeeded in deceiving men, has been by ministering to these extravagant desires, and holding out a bait to some morbid appetite, until the bit was in their mouth and the saddle upon their back. And amongst all the desires, that of knowledge has been particularly regarded, and more especially by religious imposters. Like the tempter of Eve, they have proffered godlike knowledge, in exchange for obedience, knowing that

there are few who will not, like our first parents, forsake the path of duty for the gratification of curiosity.

Thus the Mormonites, in our own day, while they sought to minister to this passion by the old wives' fables of the Book of Mormon, and a pretended revelation of the fortunes of the lost tribes of Israel, the origin of the Indian nations, Free-masonry, etc., have labored assiduously to keep up the delusion by claims of miraculous power, and mysterious visions, and the novelty of a splendid decorated and gorgeous temple.

Thus too the arch imposter Mahomet, while he permitted to his votaries an inordinate indulgence of those passions to which the eastern nations are peculiarly addicted, declares expressly, "We have sent thee the Alcoran *to clear to men the doubts touching religion*, and to guide true believers into the right way," and accordingly proceeds to reveal the secret cause of Satan's expulsion from heaven. Reader, would you like to know it?—I shall not tell it you—such knowledge might be of use to devils, but it can not profit man. He also gives a particular account of the Aaraf or Prisons, a place between Hell and Paradise, and the condition of the persons in it; details some of Noah's conversation with the antediluvians; relates the story of the seven sleepers, and furnishes an account not only of the particular torments of the wicked, but the joys of the righteous—the gardens "beautified with date trees and vines, and rivers flowing in the midst"—and the seven heavens with all their glories; not to speak of his journey from Mecca to Jerusalem in a single night—his supposed visit to heaven in company with the angel Gabriel, and mounted on a white Burac, during which he saw all the prophets that preceded him, and the wonders of Paradise—from a revelation of all which, the courteous reader, however curious, will excuse me. Nor is it necessary to speak of the visions of Baron Swedenborg, or the peculiarities of the many deceivers who have sought to gain their purposes by consecrating sensual indulgence, or catering novelties and prodigies for the eagerness of curiosity. It is sufficient for us to know that such traits are characteristic of them all.

But it is not so with the BIBLE. And it is with me a consideration of no little weight as it regards the proof of the inspiration of the sacred volume, that *it is the only professed revelation of spiritual and eternal things which is free from* EVERYTHING CALCULATED TO GRATIFY MERELY A VAIN CURIOSITY. In it there is nothing whatever impertinent—nothing unnecessary. It gives us no useless history of devils or of angels—the secret counsels of eternity remain undisclosed—the peculiar condition of departed spirits is not detailed—nor are the inhabitants of the sun, moon and stars described. It is intended for man during his abode upon this earth. It begins therefore with

the creation of the world and ends with its destruction. It is designed to elevate and perfect the character of man. It presents therefore the Divine Being, as manifested in his works of creation and the history of the human family, as the standard of perfection, and the object of supreme regard. Nothing whatever is introduced which has no tendency to inspire confidence, fortitude, and hope, or lead to personal purity and practical benevolence. It neither exposes the folly of the researches of antiquarians and philosophers, nor confirms their truth; and the history of future events is concealed in symbols and enigmas which are only to be understood when these events are accomplished. And finally, even the glories of heaven, the nature, laws, inhabitants, and enjoyments of that eternal world which it presents as the object of hope, are dimly sketched, or veiled in mysterious and allusive pictures.

The reason of his reserve is obvious—that man should neither be diverted from the acquisition of that practical knowledge necessary to his condition, through the indulgence of idle curiosity and vain speculation; nor be induced to neglect his duties by such a development of the future as would wholly engross his mind and his affections. Enough is revealed to enforce duty, and to excite hope without the frenzy of enthusiasm.

While then we can perceive in the omission of everything merely tending to gratify curiosity, indubitable evidence of the inspiration of the Scriptures, we can see in the vain attempt to be wise above what is written and to intrude into things which they have not seen, a striking manifestation of the pride, the folly, and the ignorance of men.

In conclusion I may be permitted to illustrate the wisdom of this omission on the part of Heaven in the eloquent language of St. Pierre: "I remember that, on my return to France in a vessel which had been on a voyage to India, as soon as the sailors had perfectly distinguished the land of their native country, they became, in a great measure, incapable of attending to the duties of the ship. Some looked at it wishfully, without the power of minding anything else; others dressed themselves in their best clothes, as if they were going that moment to disembark; some talked to themselves, and others wept.

"As we approached, the disorder of their minds increased. As they had been absent several years, there was no end to their admiration of the hills, the foliage of the trees, and even the rocks which skirted the shore, covered with weeds and mosses. The church spires of the village where they were born, which they distinguished at a distance up the country, and which they named one after another, filled them with transports of delight.

"But when the vessel entered the port, and when they saw on the quays their fathers, their mothers, their wives, their children, and their friends, stretching out their arms with tears of joy, and calling them by their names, it was no longer possible to retain a man on board; they all sprung on shore, and it became necessary, according to the custom of the port, to employ another set of mariners to bring the vessel to her mooring.

"What then would be the case, were we indulged with a sensible display of that heavenly country, inhabited by those who are dearest to us, and who are worthy of our most sublime affections? The laborious and vain career of this life would from that moment come to an end. Its duties would be forsaken, and all our powers and feelings would be lost in perpetual rapture. It is wisdom, therefore, that a veil is spread over the glories of futurity. Let us enjoy the hope that the happy land awaits us, and in the meantime let us fulfill with cheerfulness and patience what belongs to our present condition."

PRINCIPLES OF INTERPRETATION.

On Principles of Interpretation he writes:

The whole Christian religion, in its facts, its precepts, its promises, its doctrine, its institutions, is presented to the world in a *written* record. The *writings* of Prophets and Apostles contain all the divine and supernatural knowledge in the world. Now, unless these sacred *writings* can be certainly interpreted, the Christian religion never can be certainly understood. Every argument that demonstrates the necessity of such a written document as the Bible, equally demonstrates the necessity of fixed and certain principles or rules of interpretation: for without the latter, the former is of no value whatever to the world.

All the differences in religious faith, opinion and sentiment, amongst those who acknowledge the Bible, are occasioned by false principles of interpretation, or by a misapplication of the true principles. There is no law, nor standard—literary, moral, or religious—that can coerce human thought or action, by only promulging or acknowledging it. If a law can effect anything, our actions must be conformed to it. Were all students of the Bible taught to apply the same rules of interpretation to its pages, there would be a greater uniformity in opinion and sentiment than ever resulted from the simple adoption of any written creed.

Great unanimity has obtained in most of the sciences in consequence of the adoption of certain rules of analysis and synthesis: for all who work by the same rules, come to the same conclusions. And may it not be possible, that in this divine science of religion, there may yet be a very great degree of unanimity of sentiment and uni-

formity of practice amongst all who acknowledge its divine authority? Is the school of Christ the only school in which there can be no unanimity—no proficiency in knowledge? Is the Book of God the only volume which can never be understood alike by those who read and study it? It can not be supposed, but by dishonoring God: for as all the children of God are taught by God, if they are necessarily unintelligent in his oracles and discordant in their views, the deficiencies must rather be imputed to the teacher than to the taught; for the pupils in this school can be taught other sciences in other schools, with such uniformity and harmony of views, as to make it manifest to all that they are the disciples of one teacher.

God's Book is, however, put into the hands of men as it was first spoken to men; but they have, in some cases, been taught not to receive it from God, but from men. They do not consider that the *written book* as well as the *spoken word*, is tendered to us under the stipulations of human language—according to the contract between man and man, touching the value or meaning of the currency of thought—that every word and sentence is to be weighed and tested by the constitutional laws and standards of the currency of ideas.

When one person addresses another, he supposes the person addressed competent to interpret his words; and, therefore, all wise and benevolent men select such words and phrases as, in their judgment, can be interpreted by those addressed. Every speaker proceeds, in all his communications, upon the principle that his hearer is an interpreter—that he has not first to be taught the science of interpretation; and that he is bound so to express himself, that his hearer may interpret and understand his words by an art which is supposed to be *native*—which is indeed universal—common to all nations, barbarous as well as civilized.

Now, as God is infinitely wise and benevolent in all his oral communications to men, he proceeded upon the principle that they were, by this native art, competent interpreters of his expressions; for otherwise, his addresses could be of no value. He could not even begin to teach them a new art of interpretation, as respected his communications, but by using their own words in the stipulated sense, unless we imagine a miracle in every case, and suppose that all his words were to be understood by a miraculous interposition. And this idea, if carried out, would make a verbal revelation of no value whatever to the children of men.

If human language had never been confounded—if a multitude of different dialects had not been introduced—no occasion for translating language, as a matter of course, would ever have existed. Again, if words and phrases, and the manners and customs of mankind, were unchangeably fixed, or universally the same at all times and in all

countries, the art of interpreting would have been still more simple than it is; for so far as it is *artificial*, it is owing to different dialects, idioms, manners, customs, and all the varieties which the ever-changing conditions of society have originated and are still originating.

At present, however, we would only impress upon the mind of the reader, that the very fact that we have a *written* revelation—that this revelation was first *spoken*, then written—supposes that there is somewhere a native or an acquired art of interpretation; that the persons addressed were already in possession of that art: for without such an understanding, there would have been neither wisdom nor benevolence in giving to mankind any verbal communication from God.

In the present essay we shall offer a very few remarks upon, first, the inspiration of the Bible; second, the language of the Bible; third, the distribution of the Bible into chapters and verses; fourth, the different dispensations of redemption; and fifth, offer seven cardinal rules of interpretation:—

Revelation and inspiration, properly so called, have to do only with such subjects as are supernatural, or beyond the reach of human intellect, in its most cultivated and elevated state. In this sense "holy men of God spoke as they were moved by the Holy Spirit." But besides this inspiration of original and supernatural ideas, there was another species of supernatural aid afforded the saints who wrote the historical parts of the sacred scripture. There was a revival in their minds of what they themselves had seen and heard; and in reference to traditions handed down, such a superintendency of the Spirit of wisdom and knowledge as excluded the possibility of mistake in the matters of fact which they recorded. The promise of "leading into all truth," and the promise of "bringing all things before known to remembrance," by the Holy Spirit, include all that we understand by inspiration in its primary and secondary import.

But while this inspiration precluded the selection of incorrect or unsuitable words and sentences, the inspired men delivered supernatural communications in their own peculiar modes of expressing themselves. To illustrate my meaning by another reference to the gift of tongue, the subjects of that splendid gift in a moment understood those foreign languages as well at least as they knew their own; and in expressing themselves selected such terms as, in their judgment, most fitly and intelligibly communicated their ideas. In other words, their own judgment or taste in the selection of terms was not suspended by the new language. They used the terms of the new dialect, as they used the terms of their native tongue—chose such as, in their judgment, would most clearly and forcibly reveal the mind of the Spirit to their hearers.

We regard the Apostles of Jesus Christ as gifted with a full and perfect knowledge of the Christian institution; which entitled them, without the possibility of error, to open to mankind the whole will of their Master, whether in the form of fact, precept, promise, or threatening; and as furnished with such a knowledge of the signs of those ideas in human language as to express this knowledge clearly, accurately and infallibly to mankind. But from what they have spoken and written, we are authorized to think that they were as free in the selection of words and phrases as I am in endeavoring to communicate my views of their inspiration.

My reasons for this opinion are, that neither the Prophets nor the Apostles exhibit any sort of solicitude in always expressing themselves in the same words upon the same subject. Nor does any one of them seem at all concerned to be consistent with himself on all occasions, in using the same words; either in delivering precepts, uttering promises, or in giving a narrative of any of the incidents of his own life or those of his companions. We have no less than three accounts of Paul's conversion and mission to the Gentiles—one from Luke, and two from himself; one delivered to the Jews in Jerusalem, and one before Agrippa; yet no two of them agree in *word*, though in sense they are uniformly the same.* We have two accounts of the conversion of the Gentiles—one by Luke, and one by Peter;† and these are as diverse in words, though as accordant in sense, as the narratives of Paul's conversion. We have four memoirs of Jesus Christ, brief records of his sayings and doings; and yet no two of them agree in words, in narrating a single speech, or in describing a single incident in his life; though there is, as far as they severally relate, a most perfect harmony in sense.

Peter's allusion to the epistles of Paul fully expresses all that we desire to teach on this subject. "Paul wrote," says he, "*according to the wisdom given him.*" Paul's epistles are, then, the development and application of that wisdom given to him, expressed in his own style. It may, indeed, be said that, guided by wisdom, it was impossible for him to select, on any occasion, words or phrases inaccurate, or not clearly and fully expressive of the ideas suggested; so that as Paul himself says, he explained *spiritual things* in spiritual words, or in words taught by the Spirit. We must, therefore, regard these words as the words of the Spirit. It was God's Spirit speaking to them, through such words as were natural to them from education and habit. According to these views, the English, or German, or French New Testament, is as much the word of the Spirit as the Greek original, if that original is faithfully translated; but in any other

*Acts ix., xxii., xxiv. †Acts x., xi.

view of inspiration, we have not the word of God, nor the teachings of the Spirit, only in the Hebrew and Greek originals of the two covenants.

Before we dismiss this subject it may be observed that we find many things in these writings which are quite natural and common, for which inspiration is neither claimed nor pretended; many specimens of which will occur to the reader, when one is fairly examined. "Make haste to come to me soon; for Demas having loved the present world has forsaken me, and is gone into Thessalonica, Crescens into Galatia, and Titus into Dalmatia. Only Luke is with me. Take Mark and bring him with you, for he is very useful to me in the ministry. But Tychycus I have sent to Ephesus. The cloak which I left at Troas with Carpus bring with you, and the books, but especially the parchments."*

The Apostles, acting under the high authority and commission of Jesus Christ, and inspired with all divine and supernatural knowledge, exhibited in doctrine, in precepts, ordinances, promises, threatenings, and developments of things spiritual, celestial, eternal, are, in consequence of these endowments and authority, worthy of all respect and regard, even when writing upon the most common matters; and these apparently uninteresting things are to the student of the Living Oracles, of great value and of indispensable importance in giving a full development of the religion of Christianity, in all its condescensions and adaptations to the most minute and common concerns and business of this life.

God has spoken by men, to men, for men. The language of the Bible is, then, *human* language. It is, therefore, to be examined by the same rules which are applicable to the language of any other book, and to be understood according to the true and proper meaning of the words, in their current acceptation, at the times and in the places in which they were originally written or translated.

If we have a *revelation* from God in human language, the words of that volume must be intelligible by the common usage of language; they must be precise and determinate in signification, and that signification must be philologically ascertained—that is, as the words and sentences of other books are ascertained, by the use of the dictionary and grammar. Were it otherwise, and did men require a new dictionary and grammar to understand the Book of God—then, without that divine dictionary and grammar, we could have no *revelation* from God; for a revelation that needs to be revealed is no revelation at all.

Again, if any *special* rules are to be sought for the interpretation of the sacred writings, unless these rules have been given in the

*II. Tim. iv. 8–12.

volume, as a part of the revelation, and are of divine authority—without such rules, the Book is sealed; and I know of no greater abuse of language than to call a *sealed book* a Revelation.

But the fact that God has clothed his communications in human language, and that he has spoken by men, to men, in their own language, is decisive evidence that he is to be understood as one man conversing with another. Righteousness, or what we sometimes call *honesty*, requires this; for unless he first made a special stipulation when he began to speak, his words were, in all candor, to be taken at the current value; for he that would contract with a man for anything, stipulating his contract in the currency of the country, without any explanation, and should afterwards intimate that a *Dollar* with him meant only *three Franks*, would be regarded as a dishonest and unjust man. And shall we impute to the God of truth and justice what would blast the reputation of a fellow-citizen at the tribunal of political justice and public opinion!

As, then, there is no divine dictionary, grammar, or special rules of interpretation for the Bible, then that Book, to be understood, must be submitted to the common dictionary, grammar, and rules of the language in which it was written; and as a living language is constantly fluctuating, the true and proper meaning of the words and sentences of the Bible must be learned from the acceptation of those words and phrases in the times and countries in which it was written. In all this there is nothing special; for Diodorus, Herodotus, Josephus, Philo, Tacitus, Sallust, etc., and all the writers of all languages, ages and nations, are translated and understood in the same manner.

Enthusiasts and fanatics of all ages determine the meaning of words from that knowledge of things which they imagine themselves to possess, rather than from the words of the author: "they decide by what they suppose he ought to mean, rather than by what he says."

To adopt any other course, or to apply any other rules, would necessarily divest the sacred writings of every attribute that belongs to the idea of revelation. It must never be forgotten in perusing the Bible, that in the structure of sentences, in the figures of speech, in the arrangement and use of words, it differs not at all from other writings; and must, therefore, be understood and interpreted as they are.

How, then, is the meaning of its words to be acquired? Every word in the Scripture has some idea attached to it, which we call its sense, or meaning. But this meaning is not natural, but conventional. It is agreement, usage, or custom, that has constituted a connection between words and the ideas represented by them, and

this connection between words and ideas has become necessary by usage.

How this originated is not the question before us: the fact is all that now interests us. We are not at liberty to affix what meaning we please to words, nor to use them arbitrarily; inasmuch as custom has affixed, by common consent, a meaning to them.

The meaning of words is, therefore, now to be ascertained by *testimony;* and that testimony we have collected in those books called dictionaries, which, by the consent of those who spoke that language faithfully, represent the meaning attached to those terms, or the ideas of which those words were the signs. "The fact," says Professor Stuart, "that usage has attached any particular meaning to a word, like any other historical fact, is to be proved by adequate testimony. That testimony may be drawn from books in which the word is employed, or from daily use in conversation. But the fact of a particular meaning being attached to a word when once established, can no more be changed or denied than any historical event whatever. Of course, an *arbitrary* sense can never with propriety be substituted for a *real* one. All men in their daily conversation and writings *attach but one sense to a word at the same time, and in the same passage*, unless they design to speak in enigmas. Of course, it would be in opposition to the universal custom of language, if more than one meaning should be attached to any word in Scripture, in such a case" —that is, in the same passage, and at the same time.

But, although a word has but one meaning at the same time and in the same passage, it may, at another time and in another passage have a different meaning; for many words have, by common consent, more meanings than one. This is what has caused so much ambiguity in language, and so much difficulty in ascertaining the meaning of some sentences and passages in all authors, and in the sacred writings.

Every word, indeed, had but one meaning at first; but to prevent the multiplication of words to an indefinite extent, and to obviate the difficulties that would thence arise in the acquisition of the knowledge of a language, words, in process of time, were used to represent different meanings. A question then arises, *How shall we always ascertain the meaning of any particular word?* If it have but one meaning, testimony or the dictionary decides it at once; but if it have more meanings than one, the proximate words used in construction with it, usually called the context, together with the design of the speaker or writer, must decide its meaning. Usage and the context will generally decide. If these fail, the design of the speaker and the parallel passages must be summoned. These are the aids which the canons of interpretation authorize in such cases.

That there is, generally, perfect certainty in the proper interpretation of a word—that is, in ascertaining or communicating its meaning (for this is what is properly called the *act* of interpretation), is felt and acknowledged on all hands. But the foundation, or reason of this certainty, is a matter which should be evident to all.

Now, unless we are compelled by necessity, arising from the laws of language, to any particular meaning, there can be no certainty. Therefore, this compulsion is the very cause of certainty. Philological necessity, or that necessity which the *common usage* of a word, *the context*, *the design of the writer* create, in giving a particular meaning to a word in a sentence, is the ground of that complete certainty, which, whether it can or can not explain, everyone feels in the meaning of the language. And as a very eminent critic has said, "If any one should deny that the above precepts lead to certainty, when strictly observed, he would deny the possibility of finding the meaning of language with certainty." These remarks would be sufficient to guide us in acquiring the meaning of words, if they had any one class of meanings. But there is the *literal* and the topical or figurative meaning of words, which must be distinguished before we can feel ourselves competent to decide, with perfect certainty, the true and proper meaning of any composition.

And, first, of the *literal meaning of words*. As has been observed, every word originally had but one meaning; and this, of course, which was first, was the natural, or the literal meaning. Some of our most approved philologists and grammarians define the literal sense of words to be, "The sense which is so connected with them, that it is first in order, and is spontaneously presented to the mind, as soon as the sound of the word is heard." "The *literal sense* does not differ," says the celebrated Ernesti, "among the older and valuable writers, from the *sense of the letter*." But better defined by Professor Stuart, of Andover: "The literal sense is the same as the *primitive* or original sense; or, at least, it is equivalent to that sense which has usurped the place of the original one: for example, the original sense of the word *tragedy* has long ceased to be current; and the literal sense of this word, now, is that which has taken the place of the original one." Popular writers, in speaking of the sense of words, are wont to substitute grammatical for literal, as equivalent; because *literal*, in its Latin extraction, and *grammatical*, in its Greek extraction, exactly represent the same thing. But in a shade differing from these they use the word *historical* in reference to the interpretation of the Scriptures. "Since," says T. H. Horne, in his Introduction, "it is not sufficient to know *grammatically* the different expressions employed by writers to interpret ancient works, so it is necessary that we add *historical interpretation* to our grammatical or literal

knowledge. By historical interpretation, we are to understand that we give to the words of the sacred author the sense which they bore in the age when he lived, and which is agreeable to the degree of knowledge which he possessed, as well as conformable to the religion professed by him, and to the sacred and civil rights or customs that obtained when he flourished."

When, however, we speak of the *literal* or *grammatical* sense of a word, we mean no more than its primitive meaning. And when we speak of the *historical* meaning of a word, we mean its meaning at any given time. The *figurative* meaning of words belongs to another chapter.

In no book in the world is the literal sense of words the only sense; and still less in the Bible. But no book in the world, either among the ancients or the moderns, has been interpreted, quoted, and applied so licentiously as the Bible. Learned and unlearned have quoted and applied its words, as if its authors were outlaws and rebels in the commonwealth of letters. Some of the ancient Jews said that every letter in a word in the Old Testament had a special meaning, and the very openings of the mouth to pronounce them was significant of something sacred. The rabbinic maxim used to be, and perhaps still is, "On every point of the Scriptures hang suspended mountains of sense." The Talmud says, "God so gave the law to Moses, that a thing can be shown to be clean and unclean forty-nine different ways." Little more than a century ago, Cocceius, of Leyden, maintained that "all the possible meanings of a word are to be united." He raised a considerable party upon this principle.

But an opposite extreme, and quite as dangerous, into which some have run, is, that "some passages of the Scriptures have no literal meaning at all." If by this it were understood that some passages have only a tropical or figurative meaning, it might be admitted without detriment to our knowledge of the will of Heaven; but as it is understood by many, a license is taken to allegorize, not only the historical part of both Testaments, but also the miracles of Moses, of Christ, and of the Apostles—the paradisaical state, the flood, and even the precepts and promises of the gospel institution; so that the whole revelation of God is thrown into the laboratory of every man's imagination, and the key of knowledge forever taken from the people. That the words of the sacred writings are taken both literally and figuratively, as the words of all other books, is now almost universally conceded; and that the true sense of the words is the true doctrine of the Bible, is daily gaining ground amongst the most learned and skillful interpreters: in one word, that the Bible is not to be interpreted arbitrarily, is the most valuable discovery or concession of this generation. This, indeed, was confessed by our most distinguished

reformers. Melancthon said, "The Scripture can not be understood *theologically* until it is understood *grammatically*." And Luther affirmed that "a *certain* knowledge of Scripture depends only upon a knowledge of its words."

The various divisions and subdivisions of the sacred Scriptures into chapters, verses, and members of sentences, are of human authority, and to be regulated as such. Anciently all the books of the sacred Scriptures were written in one continuous manner—without a break, a chapter, or a verse. The division into chapters that now universally obtains in Europe, derived its origin from Cardinal Cairo, who lived in the twelfth century. The subdivision into verses is of no older date than the middle of the sixteenth century, and was the invention of Robert Stevens. Whatever advantage these divisions may have been in the way of facilitating references, they have so dislocated and broken to pieces the connection, as not only to have given to the Scriptures the appearance of a book of proverbs, but have thrown great difficulties in the way of an easy intelligence of them. The punctuation, too, being necessarily dependent on these divisions, is far from accurate; and, taken altogether, it affords a demonstration that there is no more divinity in the chapters, verses, commas, semicolons, colons and periods of the inspired writings than there is in the paper on which they are inscribed, or in the ink by which they are depicted to our view.

From all of which facts, the following rule is of essential importance:—

In reading the historical and epistolary parts of the sacred writings, begin at the beginning and follow the writer in the train of his own thoughts and reasonings to the end of the subject on which he writes, irrespective of chapters and verses.

This rule must be observed in all cases when we read for the sake of understanding any of the sacred books or letters.

It must always be remembered by him who would be a scribe, well instructed in the kingdom of heaven, that the whole Bible comprehends *three* distinct dispensations of religion, or three different administrations of mercy to the human race. These are the Patriarchal, Jewish and Christian ages of the world.

There are three high priesthoods, viz.: that of Melchizedek, that of Aaron, and that of Jesus the Messiah; and under each of these there will be found a different economy of things. A knowledge of the leading peculiarities of each is essential to an accurate knowledge of any of them and the right interpretation of the Bible.

It is a standing maxim in religion, that, the priesthood being changed, *there is of necessity* a change of the law pertaining to *acceptable* worship.

After the close of one dispensation, and the commencement of a new one, no man could be accepted in his approaches to God by the preceding economy. Moses, nor Aaron, nor the people of the Jews, after they had departed from Sinai, dare approach God by sacrifice—as Abraham, Isaac, and Jacob were wont to do.

The sovereignty and wisdom of God is most conspicuous in these arrangements. But it is our present duty only to say, that before we can feel any confidence in our interpretations of any law, commandment, or institution of religion, a previous question must always be decided—viz.: *To what dispensation did it belong?*

We shall now conclude this summary view of the principles of interpretation, by stating in order seven general rules of interpretation of primary importance, deduced from the preceding reflections:

Rule I. On opening any book in the sacred Scriptures, consider first the historical circumstances of the book. These are the order, the title, the author, the date, the place, and the occasion of it.

II. In examining the contents of any book, as respects precepts, promises, exhortations, etc., observe who it is that speaks, and under what dispensation he officiates. Is he a Patriarch, a Jew, or a Christian? Consider also the persons addressed—their prejudices, characters, and religious relations. Are they Jews or Christians—believers or unbelievers—approved or disapproved? This rule is essential to the proper application of every command, promise, threatening, admonition, or exhortation, in Old Testament or New.

III. To understand the meaning of what is commanded, promised, taught, etc., the same philological principles, deduced from the nature of language, or the same laws of interpretation which are applied to the language of other books, are to be applied to the language of the Bible.

IV. Common usage, which can only be ascertained by testimony, must always decide the meaning of any word which has but one signification; but when words have according to testimony—(*i. e.*, the Dictionary)—more meanings than one, whether literal or figurative, the scope, the context, or parallel passages must decide the meaning; for if common usage, the design of the writer, the context, and parallel passages fail, there can be no certainty in the interpretation of language.

V. In all tropical language ascertain the point or resemblance, and judge of the nature of the trope, and its kind, from the point of resemblance.

VI. In the interpretation of symbols, types, allegories, and parables, this rule is supreme. Ascertain the point to be illustrated; for comparison is never to be extended beyond that point—to all the

attributes, qualities, or circumstances of the symbol, type, allegory, or parable.

VII. For the salutary and sanctifying intelligence of the oracles of God, the following rule is indispensable: *We must come within the understanding distance.*

There is a distance which is properly called *the speaking distance*, or *the hearing distance*, beyond which the voice reaches not, and the ear hears not. To hear another, we must come within that circle which the voice audibly fills.

Now we may with propriety say, that as it respects God, there is an understanding distance. All beyond that distance can not understand God; all within it can easily understand him in all matters of piety and morality. God himself is the center of that circle, and humility is its circumference.

The wisdom of God is as evident in adapting the light of the Sun of Righteousness to our spiritual vision, as in adjusting the light of day to our eyes. The light reaches us without an effort of our own; but we must open our eyes; and if our eyes be sound, we enjoy the natural light of heaven. There is a sound eye in reference to spiritual, as well as in reference to material light. Now, while the philological principles and rules of interpretation enable many men to be skillful in biblical criticism, and in the interpretation of words and sentences, who neither perceive nor admire the *things* represented by those words, the sound eye contemplates the things themselves, and is ravished with the spiritual and divine scenes which the Bible unfolds.

The moral *soundness* of vision consists in having the eyes of the understanding fixed solely on God himself, his approbation, and complacent affection for us. It is sometimes called a *single eye*, because it looks for one thing supremely. Every one, then, who opens the book of God with *one aim*, with one ardent desire, intent only to know the will of God—to such a person the knowledge of God is easy; for the Bible is framed to illuminate such, and only such, with the salutary knowledge of things spiritual and divine.

Humility of mind, or what is in effect the same, contempt for all earth-born pre-eminence, prepares the mind for the reception of this light, or, what is virtually the same, opens the ears to hear the voice of God. Amidst the din of all the arguments of the flesh, the world, and Satan, a person is so deaf that he can not hear the still, small voice of God's philanthropy. But receding from pride, covetousness, and false ambition—from the love of the world—and in coming within that circle, the circumference of which is unfeigned humility, and the center of which is God himself—the voice of God is distinctly heard and clearly understood. All within this circle are

taught by God—all without it are under the influence of the wicked one. "God resisteth the proud, but he giveth grace to the humble."

He, then, that would interpret the oracles of God to the salvation of his soul, must approach this volume with the humility and docility of a child, and meditate upon it day and night. Like Mary, he must sit at the Master's feet, and listen to the words which fall from his lips. To such a one there is an assurance of understanding, a certainty of knowledge, to which the man of letters alone never attained, and which the mere critic never felt. A. C., 1846, p. 13.

THE DOUBLE SENSE OF SCRIPTURE.

The darkness of mysticism is fast passing away. The double sense, or the triple and quadruple sense of Scripture, once so fashionable, so sacred, amongst the great mass of Protestant and Catholic commentators and sermonizers, is falling much into disrepute amongst the most learned and pious of this generation. The textuary mode of interpreting, which grew out of the *equivocal* sense of Scripture, will soon be confined to the more enthusiastic and weak minds of the sectaries. Enlightened men of all denominations are fast abandoning the *double* sense. 1830, page 38.

In 1831 Mr. Campbell wrote, "On the Laws of Interpretation."

A more essential service, in our judgment, no man can render the present generation, than to call the attention of the readers of the Sacred Scriptures to the standard rules of interpretation. We are daily more deeply convinced that the confusion, ignorance, enthusiasm and superstition of this generation are attributable more to false principles, or, perhaps, to the lack of all principles of interpretation, than to all other causes combined. It is the teachers that cause the people to err more in this respect than in any other. One says the Bible means what it says; another says it means not what it says. One denounces the literal, another the spiritual meaning of the book. One is all for the spirit, another all for the letter; and some are always in quest of the recondite and hidden meaning. Thus the people know not by what star to steer their course, and are in worse circumstances than if they acknowledged no other guide, overseer, or ruler, than plain, honest, common sense.

SIX RULES FOR SCRIPTURE INTERPRETATION.

The following excellent rules for Scripture interpretation, are extracted from "A Discourse on the Nature and Subjects of Christian Baptism. By Moses Hemmenway, D. D., pastor of a church in Wells." Published in Philadelphia, in 1788, and written by a *Paidobaptist*, in defense of infant *sprinkling*. Had he pursued his own rules, they must have inevitably brought him to different conclusions

and inferences than those at which he has arrived, and which he has deduced; but, like too many others who are fine *projectors*, he has laid down excellent rules which in *practice* he has abandoned. This was the fault of the great philosopher Bacon. "Lord Bacon pointed out the method of true philosophizing; yet, in practice, he abandoned it, and his own physical investigations may be ranked among the most effectual specimens of that rash and unfounded theorism, which his own principles have banished from the schools of philosophy." For the sake of illustration, I quote the author's text.

Matt. xxviii. 19, 20: *Go ye therefore and teach* [or disciple] *all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you always, even unto the end of the world. Amen.*

1. *The Scriptures are always to be understood in that sense of the words, which, taken in their connection, is most natural, plain, obvious and familiar to us, and those for whose instruction they were primarily designed. The literal sense is always to be preferred to a figurative one, unless there appear plain and good reasons to the contrary.* For instance, though the word baptize in our text is sometimes taken in a figurative sense, for the giving of the Holy Spirit; yet as it literally and primarily signifies a washing in water, and this sense was most obvious and familiar to the Apostles, and is so to us, and the word commonly bears this sense in the New Testament, and there appears no incongruity with the context, or inconsistency with other parts of the Scripture, in understanding it thus in this place; we therefore conclude, that it is a literal and water baptism, that is here intended. On the contrary, when Christ tells his Apostles, "I am with you to the end of the world," we can not understand the words literally of his bodily presence. For, as the Apostles were to disperse into different and remote parts of the world, it was impossible that Christ should be always with them bodily. And besides, he was immediately to ascend to, and remain in heaven, till the end of the world. This must therefore be understood figuratively, of those gracious assistances which he would afford to them.

2 *The Scripture is the best and surest interpreter of Scripture, and if the meaning of any word or phrase seems doubtful, we must compare it with other places, where a like expression is used, or where the same subject is treated of perhaps in plainer language, and that interpretation is to be adhered to, which is most consonant to the general language and doctrine of the Scriptures themselves.* Thus the word baptize, in our text, may be compared with, and explained by the words of the Apostle, in which he says, "That the church is sanctified by the washing of water with the word;" whence we are

to conclude that water baptism is a gospel ordinance; and that baptism signifies a washing.

3. *The Scriptures are to be understood as containing not only those truths which are expressly asserted, but also those which are plainly implied.* For example, it is not expressly asserted in our text, that baptism is to be a standing ordinance in the church to the end of the world. But, then, as Christ has promised to be with his ministers in the execution of their commission to the end of the world; and as they were in this their commission instructed to baptize, as well as teach; it is a fair consequence, that the duties, as well as the encouragements contained in their commission, were to continue to the end of time; and so baptism is a standing ordinance. And that this is the true meaning, implied, though not expressed.

4. *That is the true sense of Scripture which best agrees with the original text.* Though the Scriptures were written in Hebrew and Greek, by divine inspiration, yet they were not *translated* by divine inspiration. Some words are not exactly translated; and are to be corrected by the original. Our text, I think, is an example. This clause, "Go teach all nations," ought rather to be understood, "Go make all nations disciples;" for so the Greek word properly signifies. To teach or indoctrinate is expressed by another word which we have in the latter verse of our text: "Teaching them to observe all things whatsoever I have commanded."

5. *That interpretation of Scripture is to be adhered to, which gives the best, aptest and most instructive sense to the words: unless it should appear that a different sense was intended.* Thus, for example, I think it makes better sense to read our text according to the amendment proposed: "Go make all nations disciples; baptizing and teaching them," etc.; than to read it according to our translation, "Go teach all nations; baptizing them——teaching them;" where the repetition of the word "teach" seems needless and uninstructive.

6. *The practice of the primitive church, so far as it is known, is to be attended to, in case doubts should arise concerning the meaning and proper administration of gospel ordinances.* The meaning of precept, is sometimes cleared and ascertained by authentic precedents. And we have no precedents which are so much to be regarded by us, as the practice of the church in its earliest and purest state; especially in the apostolic age. For example: in our text, baptism with water is not expressly mentioned; but we know that in the apostolic and primitive church, baptism with water was practiced: which seems to put the matter out of all reasonable doubt, that it is a water baptism that is here intended. R. H.

"It is said, that if the English language be divided into *one hundred parts*, *sixty* parts would be Saxon; *thirty* would be Latin, includ-

ing French; *five* would be Greek, and the remaining *five* from the other languages of the world."

We presume to think and to say, that if the *ecclesiastico-heretical terminology*, or *nomenclature*, of modern Christendom, were evangelically analyzed, or repudiated in wholesale, and the apostolic diction, suggested by the Holy Spirit and consecrated by the prime ministers, or apostles of Jesus Christ, were substituted for it, more would be achieved to the cause of Christianity; to the union, harmony and co-operation of Christians, and to the progress of the Reign of the Lord Messiah throughout the earth, than has been effected since the Lutheran Reformation, by all the schisms and schismatical leaders that have figured on the pages of ecclesiastical history during the last three centuries.

In our feeble attempts to achieve something in this direction, we have been harassed on every side, by all the inflated partizans of every school in modern Christendom. Still, we have not labored in vain. Much has been achieved, despite of all opposition, and despite of the failures and frailties of those who have espoused and advocated the principles underlying such an enterprise. The influence of our views and pleadings has not been confined to our own brotherhood that have come out of existing sects, but is more or less felt, manifested, and practically approbated, in some of the Protestant denominations around us, as has been acknowledged by not a few of those occupying public and responsible positions on the walls of their respective Zions. Indeed, the prayers of myriads daily arise to heaven in behalf of union, harmony, and co-operation amongst all the citizens of Christ's kingdom, and they are being, and will be, fully answered. Despite of partizan pride and self-ycleped orthodoxy, the very terminology of the cause we plead is occasionally heard an approved, even amongst those who are too vain, or too proud, to acknowledge any progress.

We are, on all the premises, greatly encouraged to hold on our way, assured that a good harvest will be gathered in at last, as the first-fruits fully warrant. We would say nothing boastfully on these premises, but humbly and gratefully acknowledge the Divine favor and mercy displayed to us; for of ourselves we have nothing to boast—our sufficiency and our success are alike from God, to whom be all the glory!

We conclude, on all our premises, that much good might accrue, and much controversy and ill-feeling be suppressed or prevented, by a few definitions of terms and phrases, that have occasioned much debate and aberration in the greenest fields of modern partyism. We shall, therefore, attempt something in this way, not in the best order, but with the best intentions. We hope, in this effort, to correct and

neutralize much slander and defamation, and to afford to candid and inquiring minds the means of appreciating and understanding our views, our aims, and our terminology. We shall follow up this subject in a series of papers, on all the great elements, facts and documents in the true Christology, and under the true Christocracy of the Messianic dispensation.

The doctrine of the "Trinity," as it is called, though really of Grecian or Roman origin, is regarded as number one of the true orthodoxy of polemic theology. On this account alone we give it precedence. It is neither historically nor philosophically, neither philologically nor Christologically, the first in order. But polemically and ecclesiastically it is of primordial conspicuity, and has been so for ages.

The Hebrew *Cabalists*, or *Traditionists* of the Jews, with their *cabala*, or traditions, of which they were veritable doctors or teachers, laid the foundation for the most ancient heresies. The Essenes allegorized the Mosaic law and institutions into a species of spiritualism, resembling not a little the Shaking Quakers of modern date. They were still more harmless than the more orthodox Pharisees, or the more latitudinarian Sadducees.

By reprobating this speculative theology, we save the labor of many volumes, and, in the meantime, the careful reading of the Holy and Divine Oracles furnishes us with a full and satisfactory statement of JEHOVAH—a compound, according to Rabbinical literature, of JAH, the *essence*, and HAVAH, *existing*—"THE ALWAYS EXISTING." This name is older than all human literature. Josephus calls it the *Tetragrammaton—the four-lettered name.* Sanchoniathon, the oldest Pagan writer known to the literary world, names it, or writes it, JEHO, or JEVO.

Diodorus, of Sicily, Jerome, Origen, of the 2d century, and Clemens Alexandrinus, exhibit it in three letters, JAO. Hence the Juspater of the Greeks, in the genitive, is *Jovis*, JOVE, an abbreviation of JEHOVAH. It antedates all written language. It is the one only *incommunicable* name in all the dialects of earth. Hence, *Joshua*, the hero man, son of Nun, is *Hosea*, or *Oshea*, and with the prefix JE, indicates a *Divine Saviour*. Joshua preceded his antitype, Jesus, the son of David, 1,451 years. Salvation temporal, spiritual and eternal, is all of God, or of Jehovah.

We have five adjuncts or epithets added to Jehovah in the Law and the Prophets. Each of these enhance his glory. *Jehovah Jireh —the Lord will appear*, or *the Lord will provide.* (Gen. xxii. 8.) *Jehovah Nissi*—Jehovah *my banner.* (Exod. xvii. 15.) *Jehovah Shalom*, or *Jehovah of Peace.* (Judg. vi. 4.) *Jehovah Shammah*—"Jehohovah is there," he resides there. (Ezek. xlviii. 35.) *Jehovah*

Tzidekenu—Jehovah our righteousness. (Jer. xxiii. 16, and xxxiii. 16.) These are approbated and recognized by Calmet.

Now, in the Christian development of the long promised, foretold, and typified salvation, Jehovah is manifested in *three distinct personalities* in reference to human redemption. In creation, providence, or moral government, there was no need for any other development of God than those given in these declarations or manifestations.

But in the emergency of man's redemption, there was a necessity for a new revelation of Jehovah, Elohim, as our Jehovah in distinct personalities. Of these there are three now named—The Father, the Word, the Spirit. The Word became flesh, and dwelt in our humanity. The Spirit became the Holy Guest, or Ghost, and ever dwells in the true church—the mystical body of the Lord Jesus Christ.

"God so loved the world as to send his Son," possessing the Holy Spirit without measure or limit. He became incarnate, and dwelt on earth. He formed and educated a school of apostles. On the eve of his ascension, he promised, on his return to his native heaven, to send to them his Holy Spirit, to be their GUEST, their teacher, and their help, in erecting his kingdom or church.

During his personal ministry he occasionally gave them the Spirit in some of his gifts. But he reserved his full dispensation till after he had vanquished death and the grave, and ascended to his native heaven. He went to receive a kingdom, and to be constituted, in our humanity, both Lord and Sovereign of the entire realms of the universe. He was formally inaugurated as Lord of all, in the capacity of the Son of man and the Son of God. He received the empire of creation. He then sent, as his ambassador, the Holy Spirit, and commenced his kingdom in the city in which he, fifty days before, had been crucified.

These were the facts to be announced by the apostles; and that all who died to sin, on confession of their guilt, were to be "born of water and of the Spirit," and thus become citizens of his kingdom, as now dispensed.

Such was the Divine and Christian economy, or dispensation of Divine grace, under the immediate influence and direction of his Holy Spirit. The church then became "the *temple* of God," with Jesus Christ for its head and the Holy Spirit for its heart.

The commission given to the apostles, directed them first to the city in which he had been crucified, and there they were to commence a spiritual temple, to be animated and adorned with the graces, the beauty, and the grandeur of the Holy Spirit—to be "the light of the world," and "for salvation to the ends of the earth."

What, then, was their mission? They were to announce or proclaim *Jesus as the Christ*, the Son of God, the Saviour of the world,

the Sovereign Lord of heaven and of earth. This was the sum and the substance of their Divine commission.

They proclaimed Jesus as the Messiah; and faith, repentance and baptism, "for the *remission*," or "the *washing away* of their sins." These were never to be separated. Their commission was not to preach faith alone, nor repentance alone, nor baptism alone; but each of them in its own proper place, or significance. To as many as received their testimony, they commanded submission to Jesus the Messiah in all things, as the Sovereign Lord of all. So it came to pass, that when any one *believed* their testimony, *confessed* his *sins*, and was immersed *in the name*, or by the authority of the Lord, *into the name of the Father, the Son, and the Holy Spirit*, in this act there was, to him, a Divine declaration of the remission of all his antecedent sins, and the possession, in his heart, of that Holy Spirit as his *guest;* by whose testimony, or demonstrations of the claims of the Lord Jesus, he had already submitted to the new dispensation, or the reign in him of that same Spirit that had already attested Jesus; and had clothed his apostles with plenary power to give testimony and proof of his Divine personality and official fullness.

For this paragraph we, as a people, have been doomed to some thirty years' persecution or defamation. We thank the Lord for it; but we can not remit the sin of those who have perverted and misrepsented it and those who proclaim it.

Contextual interpretation, claimed by all denominations, was denied to us. Hence, by every form of ingenious verbal torture, we have been published, from Dan to Beersheba, as teaching "water salvation," "baptismal regeneration," denying "Spiritual influence," "the person and work of the Holy Spirit," and I know not what other forms of "*neology*" and of "*heresy*."

But still more to be reprobated: Those guilty of these most false and fabulous tales, are self-convicted of this disingenuous and unchristian attitude and course. This we learn from every point of the compass, and, not infrequently, even in our person and experience. Men are heard in every quarter of our country, where the cause we plead has obtained a footing, and sometimes even when railing against a fictitious "Campbellism," (as they are pleased to term it) they give full evidence, to every discriminating ear, of their own proficiency in that which they so fabulously and impiously call "Campbellism."

They preach it in part, and disclaim it *in toto*. We thank God and take courage, that many, while hypocritically denouncing "Campbellism," preach it in very prominent item. *The true clergy of this generation have nothing to learn.* They are *warranted* and *endorsed* orthodox "*divines*." And they can preach any theology or Christol-

ogy, without suspicion and without shame. But, before many moons, they will have to become still more tinctured with this horrific heresy. They will have to immerse men *into* Christ, and not *in* Christ; or in other words, they will have to immerse men *into the name*, and not *in the name*, of Jesus the Christ; or "*into* the name of the Father, the Son, and the Holy Spirit." Instead of the Papal Roman formula—"In the name of Father, Son, and Holy Ghost." And they will have to immerse men *into*, or *for* remission of sins. And everybody knows that for thirty years' past we have been doomed—I was about to say damned—for this unholy innovation.

"Remission of sins," or "the washing away of sins," as some way connected with baptism, will have to be assented to by the persons, or their sons, who have been honoring us, for years, with their reprobation, for quoting or using the words of Peter and of Paul, speaking by the inspiration of the Holy Spirit, when preaching or teaching the Christian institutions.

They will yet have courage to say to a believing querist, when asking what he should do, as a poor, self-condemned sinner, to have a full remission of his sins, what Peter said to the Jews on the first Pentecost—"Repent," or "Reform," and be immersed every one of you, in the name of the Lord Jesus, for the remission of your sins, and you shall receive the comforts of the Holy Guest in your hearts: or as Christ's messenger, Ananias, said to Saul, they will say to a self-condemned sinner, awakened to know his condition—"Arise and be immersed, and wash away your sins, invoking the name of the Lord." This will some of them do, that have accused us of error and heresy of the first degree. They can not prevent the fulfillment of this—*prediction*, shall I call it? Nor will they then see any difficulty in defending this practice from the charge of heterodoxy or heresy. They will argue the questions raised against this practice, as we have been doing for many years, demonstrating that there is no incompatibility in such a practice with the *grace* of God, and the merits of Christ's blood, and faith, antecedent to baptism. Thousands, tens of thousands, that once withstood these views as incompatible with their former theories of faith, repentance, and the blood of the Lamb slain from the foundation of the world, in type and prophecy, will see no incongruity, no contradiction, no difficulty whatever, in reconciling and in justifying this apostolic practice, than did Luther in maintaining his doctrine of justification by faith, against all the assumptions and presumptions of his orthodox opponents.

They will then see no irreconcilable difficulty between being born both of the Spirit and of water simultaneously. They will then see that a man may be begotten and born when he is old—that he may be first *quickened* by the Spirit, or begotten through *the belief of the*

truth, and then washed; or that "the washing of regeneration" does not necessarily precede, in the Divine economy, regeneration itself, or the renewal of the Holy Spirit in its full acceptation.

They will then discover that the Holy Spirit works in faith, in repentance, and in baptism, in renewing, cleansing, and sanctifying the awakened sinner. This will be read and weighed when I shall have passed the bourne of time, and when my contemporaries, too, shall have crossed the Jordan and entered into the realities of the spirit world. Assured that we stand on the foundation of prophets and apostles, we have nothing to fear, but every good thing to hope. "The word of the Lord endureth forever." And this is the word of the Lord on which we build, and not on the doctrines and traditions of men. "He that believes and is baptized shall be saved, and he that believes not," though immersd a thousand times, is now, and shall hereafter be, condemned.

We can fully sympathize with Luther in maintaining the doctrine of faith as the grand element of justification. And as he fully reconciled Paul and James on the question of justification by faith, without the deeds of the law, and justification by works, too, in the examples given by James, so can we, and do we, reconcile the grace of God with faith, repentance, baptism and justification by faith.

Every Christian institution of which we participate is but a mean and not an end. A. C., 1856, page 123.

BIBLE READING.

Nothing is more talked about, amongst professors, and less practiced or less understood, in proportion to its acknowledged importance than the reading of the Scriptures. It is indeed statedly read in many churches and families, but it is not read rationally nor religiously and therefore for the most part fails in being relished and consequently in reaching the heart, and in being practically believed and understood.

To be read advantageously, the Bible must be read in the order of its books, at regular intervals, and with a solemn and religious reference to the most exact and full conformity in heart, in word, in action, to all its pure, and holy, and heavenly lessons and precepts. But even this is too vague and indefinite for the exigencies of the times. Permit me, then, to explain: It was not the design of the Author of the Bible that men should have a synopsis or summary of its doctrine, either before their eyes in writing, or committed to memory. Had such been his design, he would have given us, by the hand of some inspired person, just such a summary as would have been complete and infallible. But he has not done it; and, therefore such a document would be, to say the least, inexpedient and unprofit-

able. It would have been a substitute for the *constant reading* and studying of the Book. Now this is the very thing that the Author of the Bible does not desire. His will is that we be *constant* readers; that by the constant attrition or wearing of the truth upon our moral nature, our minds may be exactly conformed to the image of Him who breathes into us the Spirit of our God. It is impossible to keep any company long and constantly without catching its spirit and becoming assimilated. Equally impossible is it to be frequently in company with Moses and David, Isaiah and Jeremiah, Jesus and his Apostles, without catching their spirit. This is what God designs and desires in giving us the Bible to read. He would that we catch the spirit, rather than learn the doctrine, of this Holy Book. Now this is the philosophy of the fact, that there is no substitute for constant reading: for although all the precepts and promises, or the whole doctrine of the Bible could be learned or committed to memory, and faithfully retained, it could not serve that special and supreme intention of the Author of this Book, in giving it to us as the means of sanctification and of our being imbued and inspired with the Spirit of our God.

Fortunes, it is now well established, are generally the ruin of their inheritors. The exceptions are just enough to make it a general rule that riches are laid up for children to their hurt. It is cruel in fathers to make fortunes for children: for, in so doing, they deprive them of the pleasure of employing their talents as they have done, and thus throw them, in great measure, idle upon society. They also prevent them of the pleasure of doing, and ultimately enjoying good; for we are so constituted that our powers of acquiring pleasure must ever be proportioned to our efforts in communicating it to others. And this is a work for which they are pre-eminently disqualified who are taught to live on energies not their own.

Hereditary orthodoxy, or fortunes of sound doctrine, made and bequeathed by our fathers, are still more fatal to their heirs than large inheritances of earthly goods and chattels. If sons are generally ruined in this world by large inheritances from their parents, they are, perhaps, as often ruined in the next world by large inheritances of orthodox sentiments and opinions, of which they are possessed by the *wills* of their ancestors, without the trouble of reading and thinking for themselves. There are not more helpless cases on earth than the heirs of orthodoxy; for they are infallibly right without evidence, without examination, without any concern of their own. These persons are wholly unapproachable. They are right by necessity, by prescription, by inheritance, because they are right; and you are wrong because you are wrong, or because you dissent from them.

It is not intended by Him that rules in heaven, that we should possess either faith, knowledge, or grace by inheritance from our earthly or ecclesiastic progenitors. He intends that every man should dig in the mines of faith and knowledge for his own fortune—that every man should live and be rich by his own efforts. He thus calls forth and employs all our faculties, and affords us the pleasure of profiting by our own exertions. "If," says Solomon, "thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then thou shalt understand the fear of the Lord [true religion], and find the knowledge of God," which is eternal life.

Bible reading is, therefore, as much an essential part of Heaven's scheme of human sanctification, as the giving of the Bible is essential to the communication of the light which it contains. There is no substitute for it. Sermons, prayers, conversations, catechisms, tracts, and each and every religious exercise superadded, can never compensate the neglect of Bible reading. It has a place, a power, and an influence peculiar to itself. There is a communion with the Father, and with his Son, our Saviour, attainable by means of this sacred reading, which is not vouchsafed to mortals in any other way.

But there is a critical reading of the Bible—a polemic reading—a sectarian reading—and a penance reading—which, however frequent and sincere, reach not within the circles of grace and spiritual enjoyment. The Bible is a sort of world in itself; and as mankind pursue and find many different objects in this wide world of nature and society, so Bible readers of all classes will find in it the respective objects of their pursuit. The politician, the jurisconsult, the orator, the rhetorical florist, the chronologist, the antiquary, the poet, the historian, the philosopher, the man of science, the artist, etc., etc., may all read the Bible with advantage to themselves and their professions; and, indeed, every class will find that in it congenial with its aims and designs in reading.

But a devotional and sanctifying reading of that sacred Book, is essentially different from the readings of the theologian, the moralist, the sectary, and the virtuoso of every caste and school. The man of God reads the Book of God to commune with God, "*to feel after him and find him*," to feel his power and his divinity stirring within him; to have his soul fired, quickened, animated by the spirit of grace and truth. He reads the Bible to enjoy the God of the Bible; that the majesty, purity, excellency, and glory of its Author may overshadow him, inspire him, transform him, and new-create him in the image of God. Such a reader finds what he seeks in the Bible as every other person finds in it what he searches for. The words of Jesus to such a one are spirit and life; they are light and joy; they are truth and

peace. Such a one converses with God as one who speaks by signs. His readings are heavenly musings. God speaks: he listens. Occasionally, and almost unconsciously, at intervals he forgets that he reads, he speaks to God, and his reading thus often terminates in a devotional conversation with God. The Lord says, "Seek you my face;" he responds, "Thy face will I seek." The Spirit saith, "The law of the Lord is perfect, converting the soul;" the Christian reader replies, "Open thou my eyes that I may behold wondrous things out of thy law." Thy Spirit saith, "Blessed are they that keep his testimonies, and that seek him with the whole heart;" and the devout reader answers, "With my whole heart have I sought thee. O let me not wander from thy commandments." The Bible reading of all enlightened Christians generally terminates in a sacred dialogue between the Author and the reader.

There is a peculiarity attendant on this reading which I beg leave to remark with emphasis. The Author of the Bible is always present with his Book. This is not true of any other book in the world. Most authors are dead; and we sometimes regret that we can not speak to them. But this author for ever lives, and is for ever present; and, therefore, while we read his written word, it is as natural as life sometimes to speak to him on certain subjects as they occur. "Truly, then, our communion is with the Father, and with his Son, Jesus Christ, our Lord."

Christians, do you read the Bible in your families every day? Do you read it in your closet every day? And do you read it not to quiet your conscience as a work of penance; but do you read it as a pleasure anxiously to be sought after? If you do, I need not tell you what utility, pleasure, and happiness is in the blessed enjoyment. But if you do not, you may rest assured there is something greatly wrong, which, if it is not abandoned, subdued, or vanquished soon, will cause you sorrows, if not agonies, when you will be less able to conflict with them than at present. Resolve this moment, I pray you, that you will begin to-day to read the Bible, to enjoy God and Christ and the hope of immortality. "Let not mercy and truth forsake thee, bind them about thy neck, write them upon the table of thine heart; so shalt thou find favor and good understanding in the sight of God and man." Then will you say with Solomon, "Happy is the man that findeth wisdom and the man that getteth understanding: for the merchandize of it is better than the merchandize of silver, and the gain thereof than fine gold. She is more precious than rubies, and all the things thou canst desire are not to be compared with her. Length of days is in her right hand, and in her left hand riches and honor: her ways are ways of pleasantness, and all her paths are peace." "Begin to-day: 'tis madness to defer." The religious world—I mean the great majority

of all professors—are Bible neglectors. Their ignorance, prejudice, and error show it. I beseech you, daily, habitually, constantly, prayerfully read the Bible in its proper connections, and you will grow in grace as you grow in the knowledge of God and of Jesus Christ our Lord. The Lord will bless you, as he has said, in this deed. Read Jas. i. 22-25, and may you prove it true! A. C., 1839, p. 35.

THE BIBLE CAUSE.

During that fearful gloom, justly called "*The Reign of Terror*," which was, in truth, the *reign of Atheism*, when in France—that broad street of the Apostate City—the Bible, like a condemned criminal, was dragged through the mire of its public highways by the minister of death—the cause of Protestant Christianity, the cause of true religion, the cause of humanity, was at its lowest ebb. The bodies of the Two Witnesses—the Prophets and the Apostles—the Law and the Gospel—the Old Covenant and the New, lay dead and unburied for three symbolic days and one half—from the midst of A. D. 1794 to the end of A. D. 1797. Then the Spirit of Life reanimated them. They stood upon their feet. They began to rise, and in A. D. 1800 they were taken up into heaven, when, in the English metropolis, the friends of God and man agreed to enter into a public covenant not merely to stand up for the Bible, but, through bad report as well as through good report, to honor it, and to send it on the wings of every wind to every nation under heaven. This covenant was called the British Foreign Bible Society. This covenant was not entered into between ecclesiastic parties for any secular or partizan purpose. Good men, of all parties, who felt their indebtedness to the Bible—who realized its untold treasures of wisdom and salvation—who were made partakers of its spirit of benevolence—bound themselves to make one grand effort—one strong co-operative and persevering effort, to send the message of mercy and hope to all the world.

The Bible, "WITHOUT NOTE OR COMMENT," from that moment began to be plead as the sovereign remedy for Paganism, Infidelity, and Sectarianism. The cause was of God. The best men in the world not only prayed for its success, but took hold of it. They gave it both their heart and their hand. The spirit of the enterprise went abroad in the Protestant world. It crossed the English Channel. It crossed many a river and many a mountain in Europe. It crossed the Atlantic. It visited the New World. It entered into the Protestant brotherhoods. An AMERICAN BIBLE SOCIETY was conceived. It soon came to maturity, and was developed. It began to send the Bible over the New World. It thought of Asia, and of Africa, too, as did the British and Foreign Bible Society. It desired to send back to Palestine, to Jerusalem, and to the lands beyond these, the "*light of*

life," which once had irradiated them and radiated from them. But this called for translation, and for co-operation in translating. Differences arose in translating the apostolic commission. It was a serious matter. Conscience lifted up its voice, asserting its own rights and the rights of the Messiah. An "AMERICAN AND FOREIGN BIBLE SOCIETY" was the result. But it was not the field of labor so much as the true version of untranslated words, that possessed the hearts and constrained the efforts of the authors and founders of this new institution.

It just meets our views and uses the arguments which we have always used for a new version. It has selected nearly all the important words we have selected, and given to them the same preference that we have given to them, and for the same reasons. They have done much abroad, and are now doing much at home, in this great work. They have raised up men, some eminent men—men of eminent attainments, of eminent sacrifices, of eminent piety, of eminent labors, of eminent success. Why not, then, add more contributions to their capital, and reap a share of their harvest at home and abroad? Why spend thousands in getting up new foundations, new agencies, and new officers?

But we are told that these Baptist brethren have not dealt kindly by us; nay, that they have been cruel to us and proscriptive in the highest degree. For this reason, say some of our impulsive and uncalculating brethren, we ought not to pay them for abusing us!

But are we paying them? and if we are to repay them, ought we, *as Christians*, to repay them with blessings or with curses, or with silent disdain? My New Testament says, "Overcome evil with good." I believe it is the one only way of overcoming it.

The Baptists have greatly improved in many respects, while in some others they have retrograded to pedorantistic ceremonies. Their public worship is, in many places, fast degenerating into a few fashionable stale ceremonies. Still they have in their system recuperative and regenerating elements. They and we are one in all the grand distinctive principles of the Christian Institution. They teach the great truths—that "Christ's kingdom is not of this world;" that every man must be enlightened, convinced, and converted for himself. They repudiate god-fathers, spiritual fathers, and all proxies in religion. They believe and teach that the Christian religion is a personal thing, both subject and object. And, consequently, their and our views of a church, with its officers, duties, and obligations, are the same, etc.

Let us, then, not be such partizans as to differ for the sake of differing from them. Let us cultivate friendship, brotherly kindness and forgiveness. Thus will we fraternize with all that is good, and triumph over all that is evil, among them. Surely if there can be

an *antipapistical Evangelical Alliance*, for the same reasons, and for one more, there may be an *Evangelical Baptist Alliance*, without an amalgamation of all church relations and usages. We do not oppose such of our brethren in the interior as choose to form a *Christian* Society for themselves, for one state or for several states. We would much rather aid than injure them in any way. Do they conscientiously feel it a duty to set up for themselves? Then let them please themselves. We will not only offer them no violence, but we will do them good. We only prefer a wider field, brighter prospects of usefulness, and larger hopes of a great reward, in giving our principal aid to that Society to which we have, for some years, contributed our mite. I do not pay them for either good or evil done to me. They have done me no favor, and they can do me no harm. But it is not to them we give. We do not repay them for good or for evil. We give to the Lord and to the human race. We scatter our bread upon larger waters, and we spread our net in broader streams than they who confine themselves to home distribution and to one version in the cities of the West.

Indeed, I am tired of rival establishments in everything called Christianity. There is too much flesh and too little spirit in these antagonistic establishments. I wonder that we have not Baptist and Pedobaptist stores and shops, ploughs and penknives, as well as newspapers, Bible Societies, Schools and Colleges.

Now, as a Bible is a Bible, no matter who prints it, sells it, buys it, or bestows it, there is nothing connected with the manufacture of the book, or with the flesh, blood, or bones of the colporteur who bears it away openly or *incog.*, that would authorize the erection of a new Bible Society for every community in the land. Bibles are not party creeds, nor sectarian shibboleths, cast in a new or in an antique mould, deeply embossed with the ecclesiastic armorial of a party.

We have something called a catholic faith and a catholic Bible. Let us, then, have a catholic spirit, and co-operate with those who are doing all they can.

In 1847, page 511, Mr. Campbell wrote:

EFFECTS OF THE SCRIPTURES.

How comes it that this little volume, composed by men in a rude age, when art and science were but in their childhood, has exerted more influence on the human mind and on the social system, than all other books put together? Whence comes it that this book has achieved such marvelous changes in the opinions and habits of mankind—has banished idol worship—has abolished infanticide—has put down polygamy and divorce—exalted the condition of woman—raised the standard of public morality—created for families that

blessed thing, a Christian home—and crowned its other triumphs, by causing benevolent institutions to spring up as with the wand of enchantment! What sort of book is this, that even the winds and waves of human prejudice and passion obey it? What other engine of social improvement has operated so long, and yet lost none of its virtue? Since it appeared, many boasted plans of human amelioration have been tried, and failed; many codes of jurisprudence have arisen, and run their course and expired. Empire after empire has been launched on the tide of time, and gone down, leaving no trace on the waters. But this book is still going about doing good—leavening society with its holy principles—cheering the sorrowful with its consolations—strengthening the tempted—encouraging the penitent—calming the troubled spirit, and soothing the pillow of death. Can such a book be the offspring of human genius? Does not the vastness of its effects demonstrate the excellency of the power to be of God?

How wonderful that volume, which is at once the oldest and the newest in the world—reaching to the remotest antiquity, yet forever widening in its revelations and influences, in the circle of human civilization and intelligence! "Simple as the language of a child," says an esteemed writer, "it charms the most fastidious taste; mournful as the voice of grief, it reaches the highest pitch of exultation. Intelligible to the unlearned peasant, it supplies the critic and the sage with food for earnest thought. Silent and secret as the reproofs of conscience, it echoes beneath the vaulted dome of the cathedral and shakes the trembling multitudes. The last companion of the dying and destitute, it seals the bridal vow, and crowns the majesty of kings. Closed in the heedless grasp of the luxurious and the slothful, it unfolds its awful record over the yawning grave. Sweet and gentle and consoling to the pure in heart, it thunders and threatens against the unawakened mind. Bright and joyous as the morning star to the benighted traveler, it rolls like the waters of the deluge over the path of him who wilfully mistakes his way. And, finally, adapting itself to every shade of human character, and to every grade of moral feeling, it instructs the ignorant, woos the gentle, consoles the afflicted, encourages the desponding, rouses the negligent, threatens the rebellious, strikes home the reprobate, and condemns the guilty."

THE BIBLE.

In 1832 Mr. Campbell issued an extra, of which the following on the Bible is a part:

The following questions and answers are tendered to our readers on a variety of subjects which have been discussed in our periodicals. The answers here given are the only answers which, in accordance with reason, common sense, and the Holy Scriptures, can be given.

The proof is not, however, adduced, nor even are the answers fully illustrated; because we presume this has already been done *in extenso*, in our previous pages. The object here is to give a condensed view of much that has been said and written on these subjects, and in the more striking form of questions and answers. It will also, we hope, be the means of not only reviving the recollections of our constant readers, on all these topics; but will, we anticipate, be the means of giving a proper direction to the minds of those who have not examined these matters with much attention.

If any person can answer any question in this collection in any terms not in accordance with the meaning of the answers given, we shall thank him for his reasons. But as at present advised, we rather think it to be out of the pale of any communion with experience, observation, and the inspired writings, to furnish other answers than those given. For proof, where it is required, we refer to all our former writings on these subjects.

Question 1. Is there any *natural* and *common* desire discovered in the human constitution, for the gratification of which there is nothing in existence?

Answer. There can not be; unless we become atheists and say there is no God, or deists, and say there is no divine revelation.

Q. 2. But are there any common or natural desires in the human constitution?

A. The animal appetites and propensities are all natural and universal; so is the desire of happiness, or the full gratification of all our capacities.

Q. 3. Is the knowledge of our origin and destiny necessary to our happiness?

A. Yes; and, therefore, it is the most common and natural of all rational desires.

Q. 4. How would you prove that the desire to know our origin and destiny is a natural and universal desire?

A. There never was found a nation without some traditionary or fabulous account of its origin; without some prophecy, omen, augury, or sign, by which the future was to be known; and to which the individuals of that nation have had recourse. There can not now be found an individual who desires not the knowledge of his origin and destiny. It is, therefore, a natural, a universal, and, we may add, a rational desire. The production of only one individual in the enjoyment of reason, who can say that he does not now, and never did, desire to know his origin and his destiny, would suffice to prove that the desire is neither natural nor universal. But in the absence of such an individual, we affirm it to be universal.

Q. 5. Is man the author of this desire?

A. No more than he is the author of himself.

Q. 6. Can man satisfy this desire?

A. No: for he must have been before man, who can show him his origin; and he must know the whole future of existence, who can intimate to him his destiny. The Creator or Author of man alone can satisfy this desire.

Q. 7. Has such a communication ever been made to man?

A. Yes; else we must affirm that the most natural, universal, and rational desire in our constitution is the only one for which the Creator has made no provision whatever!

Q. 8. How could God communicate to man this knowledge?

A. By a revelation in *words.*

Q. 9. Why not by his *works?*

A. Whatever may be said about the works of creation attesting the existence and perfections of God, nothing plausible can be said in behalf of a discovery of man's origin and destiny from the works of creation: for by *words* alone can the *knowledge of the past and the future* be communicated to man.

Q. 10. But can God speak?

A. Most certainly, if any of his creatures can speak. To say that God could not speak to man, or that he never did speak to him, is, of all propositions, the most irreconcilable to all the principles from which we reason in reference to our rank and standing in the universe, and the character of the moral Governor of the world.

Q. 11. Has God spoken to man?

A. That he has, not only do our reasonings from his perfections, from man's rank in creation, from all analogies, from tradition, from miracles, abundantly attest; but the book, the record itself, the thing communicated, the revelation, irrefragably asserts and vindicates its authorship.

Q. 12. In what language has God spoken?

A. In the language of man—not in the language of angels.

Q. 13. Was it his design to be understood in our language?

A. Most assuredly it was his design to communicate ideas to man: and as there is no way of teaching things unknown but by things known, and of speaking intelligibly to man but by using his own words; so God, in speaking to man, has not only clothed his ideas in human speech, but has used our words in the common acceptation of them.

Q. 14. Could anything in the language of man be esteemed a revelation from God, if the words chosen by God were not used by their common signification?

A. No: for if God annexed to our words, or the speech which he had given to man, a secret meaning, a private and peculiar sense,

such a communication would rather delude and confound, than illuminate the human understanding.

Q. 15. If, then, God speaks in human language, must not his communications be submitted to the same rules of interpretation as all other verbal communications?

A. Yes: for were it otherwise, who could understand them? To what other laws of interpretation could they be submitted?

Q. 16. If an occult meaning, or a cabalistic sense, is to be sought for in the sacred Scriptures, by what rules, or means, could it be ascertained?

A. By none; and, therefore, no criminality could be attached to the most palpable ignorance of God, even where his word is most accessible.

Q. 17. But is it not impossible for a natural man to understand spiritual things, in whatever style they may be expressed?

A. Yes: if the word is not communicated to him. The child of pure nature, the savage, or the barbarian, without a verbal revelation, can not understand the things supernatural, any more than a man, having eyes, can see natural objects without natural light.

Q. 18. But if a natural man can not understand spiritual things when communicated to him in plain language, is it not impossible for him ever to become a spiritual man?

A. Yes: unless we can suppose a man to be spiritual before he has a knowledge of spiritual things. And if a person can be made spiritual without the knowledge of spiritual things, then all the Scriptures are addressed to spiritual men: for how absurd would it be to address natural men on spiritual things, when it is utterly impossible for them to understand them, so long as they are natural men.

Q. 19. But are the Scriptures all addressed to spiritual men—or rather to converted men?

A. No: unless "wicked men," "stout hearted men and far from righteousness," "unbelievers, despisers, and all ungodly and profane persons," are amongst spiritual men, for all these are directly addressed.

Q. 20. Can you instance any addresses in the Old Testament or the New to such characters—to natural men, to unbelievers, which intimate that they can understand them?

A. Very many, of which the following are only a specimen:

Old Testament Addresses.—"Look to me all you ends of the earth, and be saved, for I am God, and there is none else. Let the wicked man forsake his way, and the unrighteous man his thoughts, and let him return to the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. Hearken to me, you stout hearted and far from righteousness; you stiff necked and uncircum-

cised in heart and ears. I will bring near my righteousness, it shall not be far off, and my salvation shall not tarry; and I will place salvation in Zion, for Israel my glory. How long, you simple ones, will you love simplicity, and the scorner delight in his scorning, and fools hate knowledge; turn you at my reproof: behold I will pour out my spirit upon you: I will make known my words to you." To this effect a thousand passages in the Old Scriptures.

New Testament Addresses.—In the Christian Scriptures we have no lack of such addresses. Thus the harbinger of Jesus speaks—"Offspring of vipers—bring forth fruits worthy of reformation—reason not within yourself—Abraham is ours—reform, or you will be immersed in fire—the chaff he will consume in unquenchable flame." The Lord addressed Bethsaida, Chorazin, and Jerusalem, calling upon them to reform. He addressed the reprobates of that generation, telling them that the men of Nineveh, and the queen of Sheba, should arise to confront them in the day of judgment. He commanded them following him for the loaves and fishes, to labor for the bread which endures to everlasting life. Nay, the Apostles preached to pagans, idolaters, natural men of every shade and complexion of unbelief, and commanded all men everywhere to reform. Yes, and more still—John says, the testimonies "were written" that natural men, unconverted, infidel men, that sinners "might believe" that Jesus is the Messiah, and have life through his name. *"As though God did beseech you by us, we pray you, irreconciled sinners, to be reconciled to God,"* etc., etc.

Much of both Testaments is addressed specially and emphatically to natural men. Now if they can not understand those things which are intended for making them spiritual men, why are they thus addressed? Is it all a farce, a mockery, a delusion! or is it because God can speak to sinners as well as to saints! *If God ever spoke to man since the fall, he spoke first to a natural unconverted man—and addressed him as such.*

Q. 21. Might we not, then, say that the portions of God's communications addressed to natural men, are just as intelligible to them, and as well adapted to their conversion, as those parts addressed to Christians or saints, are adapted to their understanding, edification, and sanctification to God?

A. Most rationally and Scripturally we may say so—else Paul had no reason nor prudence in becoming all things to all men, that he might gain some—in addressing the Jew as a Jew, the Gentile as a Gentile; in rightly dividing the word of truth, and in answering every man according to his standing with God and men.

Q. 22. Can you mention any Scripture which commends the revelation to all men as intelligible, and able to make them wise to salvation?

A. I can. Paul says to Timothy, 'From a child you have known the holy Scriptures, which are *able to make you wise to salvation*, through faith in Jesus Christ; for all Scripture give by inspiration of God, is profitable for teaching, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly fitted for every good work."

Q. 23. Who of the New Testament authors writes the most upon the mysteries, or secrets of the Christian religion?

A. Paul.

Q. 24. Is there any declaration of his which would lead any of his readers to think that he could understand the knowledge which Paul communicates on these secrets of Christ?

A. Yes: Paul says to the Ephesians concerning the greatest secrets communicated to him, "By revelation God made known to me the mystery, as I wrote to you in few words; whereby, *when you read*, YOU MAY UNDERSTAND my knowledge in the mystery of Christ."

Q. 25. Might it not be said that the natural man savors not spiritual things, while the spiritual man savors all things?

A. Yes; in Paul's sense of these words. The natural man can understand the things addressed to him, and these are all the things that should be addressed to him, so long as he continues out of the kingdom of Jesus—until he believes and obeys the gospel. But when he is naturalized or born again, then may be communicated to him the secrets of the reign: for he can then discover the things of the Spirit. "The secret of the Lord is with them that fear him." The things of the kingdom are veiled from those at a distance from it. They are too far off to discern them. Therefore they should be addressed as unbelievers, exhorted and commanded to do the things enjoined upon such; but after turning to the Lord, a new song is put into their mouth; and a new lesson put into their hands; and thus the book of God adapts itself to all classes and conditions of men.

Q. 26. How comes it to pass that a book from such an author, on such a subject, and addressed to all mankind, should be so difficult to understand?

A. There are in religion, as in nature, deep and unfathomable things, which overwhelm, in religious awe, all the powers of the human mind. These are the "*things* hard to be understood," while the language which suggests them is as plain and intelligible as any other language in the book.

Q. 27. But is not the gospel one of the plainest things in all the divine communications, and are not all the Christian institutions as plain as language can make them?

A. Most unhesitatingly we must answer yes. To the poor and the ignorant the gospel is announced. Therefore it must be plain.

Q. 28. What then are the deep and unfathomable things?

A. Some of the principles of the divine government; the original and ultimate designs of creation, providence and redemption; to which department belong all the pages of prophecy yet unfulfilled, and all the prophecies of past times. In reference to these one may say, with the arch-treasurer of Ethiopia, "How can I understand these annunciations, unless some one guide me?" But while prophecy always required an expositor, and while there are developments of that incomprehensible mind, which, in religion, as in nature, avouch the grandeur and majesty of Him who modeled the temple of the universe after the counsels of his own will; the word of life, the gospel of salvation, with all its sanctifying institutions, is so perspicuously and familiarly expressed that no honest mind can possibly mistake the path of life.

Q. 29. To what, then, are we to attribute the numerous and discordant theories of faith and salvation which have fractured Christendom into so many sects?

A. These are not to be charged to the obscurities of the revelation, but to the pride of the human mind. Men will not submit to the righteousness of God. Mysticism, and philosophy falsely so called. have created an aristocracy in the commonwealth of religion, and from the times of the Platonic conversions till now, men have prided themselves in belonging to this aristocracy, in taking rank according to the precedence of mysticism and speculative science, and have thus become the prey of an empty and a deceitful philosophy. Not one in ten thousand of the men of renown in the kingdom of the clergy, have ever stooped to the simplicity that there is in Christ. They have been soaring to the skies in their speculations, and by their own recondite abstractions, have sought for elevation in a kingdom which regards not humility as the high road to honor. They have been interred in the piles of rubbish which they have reared. To them one might apply:

> "O sons of earth! attempt you still to rise,
> By mountains piled on mountains, to the skies!
> Heaven still with laughter the vain toil surveys,
> And buries madmen in the heaps they raise."

But while God resists the proud, he gives grace to the humble. Every one who will sit at the feet of Jesus, will know that the knowledge of salvation is easily acquired; and that the simpleton, or he that becomes a fool that he may be wise, will attain to the full assurance of understanding in the mystery of Christ.

Q. 30. What! are there mysteries in Christianity?

A. Secrets there were until developed, and until developed to every man, there are mysteries still. But the greatest of all secrets, to this age, is, that Christianity consists in simply believing what God has said, and in doing what he has commanded.

Q. 31. Are there not many honest men on the opposite sides of all theological questions?

A. Honest to a theory and to the prejudices of education, they are; honest, also, to what they conscientiously apprehend to be the will of heaven; honest, as was Saul of Tarsus, while he anathematized the Messiah—but honest to the Bible they can not be, who mistake the way of salvation.

Q. 32. But how can a man be honest to himself and not honest to the Bible?

A. In the same manner that many persons are honest to the rules of commerce and to the approved course of trade, honest according to civil law and the principles of mercantile education, while the commerce itself, and the principles of traffic approved by the world, are reprobated at the bar of right reason and the Scriptures of truth.

Q. 33. How can a man be honest to the Bible?

A. By coming to it without a single inclination to any opinion, theory, or system, whatever; submitting his mind to it, as the sealing wax is submitted to the signet, prepared to receive from it, its own impression. The mind of such a person, like a mirror, reflects the image of the book.

Q. 34. Will all who approach it thus, receive from it the same impression?

A. Yes: the same impression, differing only as the substances which are impressed by the same seal, according to their respective qualities. Thus the characters engraved by the same type, will be the same in all the grand outlines; although on paper of different qualities, and on materials of a different fabrication, there may be a considerable variety as respects distinctness and beauty.

Q. 35. Are there not many who approach the Bible without any bias, who, nevertheless, arrive at very different conclusions, or receive very different impressions?

A. Not on the matters which are connected with salvation. But it is to be suspected that the number who thus approach the Bible are fewer than any sectary can think. The minds of almost the whole community are polluted with human inventions, from the first dawnings of reason, even before reflection has dared to compare, examine, or decide. From the constitution of the human family, the mind, as well as the body, of one generation is dependent on that which preceded it; and this greatly contributes to the difficulty of reading the book without any prejudice.

Q. 36. Why are many good people so much divided in their general views of the Scripture?

A. Because they belong to different sects, and have different systems, and they rather make the Bible bow to their own system,

received by tradition from their fathers, than make their system bow to the Bible; or, in other words, each man, too generally, views the Bible through the medium of his system, and of course it will appear to him to favor it. Just as if A, B and C should each put on different colored glasses; A puts on green spectacles, B yellow, and C blue: each one of them looks through his own glasses at a piece of white paper, and each concludes he is right, not remembering that he has his spectacles on. Thus to A it appears green, to B yellow, and to C blue. They begin to argue on the subject, and it is impossible for any one of them to convince another that he is wrong—each one feels a conviction next to absolute certainty that *his* opinion is right. But D, who has no spectacles on, and who is standing looking on during the contest, very well knows that they are all wrong; he sees the spectacles on each man's nose and so accounts for the difference. Thus one professor reads the Bible with John Calvin on his nose; another with John Wesley on his nose; a third with John Gill, or some of the good old lights of Scotland. Thrice happy is the man who lifts the Bible as if it had dropped from heaven into his hands alone and whose eyes are anointed that he may see.

In 1849, Mr. Campbell wrote: "In attempting to restore the ancient order of things, the right of private interpretation is of the highest importance. It is the exercise of this right which has elicited and maintained the present effort at Reformation and this alone which can carry it forward to its legitimate results.

PREREQUISITES FOR PROPER INTERPRETATION.

There is nothing more important than a suitable preparation of mind in the study of the Holy Oracles. Much depends, it is true, upon the condition in which these oracles are presented to our consideration. We must have the original, or a correct version, in which the true sense is given and in which there is not the slightest leaning to sectarian tenets. But, taking it for granted for the present, that we have such a version before us, the ideas which we shall derive from it, and our success in the pursuit of divine truth will depend much upon the condition of our own minds.

One of the prerequisites to which we have already adverted, is the conviction that we have a *right* to search and interpret the Scriptures for ourselves. A firm conviction that we possess this right is essential to our success. If we doubt our *authority* to search the Scriptures, we will scarce venture to consult them; or if we do, we will hardly trust ourselves to the conclusions to which they seem to lead us. If we fear that we are invading the province, and transgressing upon the prerogative of the clergy, we can have no confidence either in the teachings of the Scriptures or in ourselves. We dare not believe

what the Scripture seems to say, lest some learned theologian should have given a different interpretation to the passage; and we can scarcely rely implicitly upon his explanation, lest some other equally learned commentator should have supplied a different one. We are either without any fixed convictions upon the subject; or, if we receive in any case the assertions of some favorite teacher, we are led to mistake credulity for faith. Nor is it difficult for men to slide into these states of mind which are almost equally indolent and inactive. It requires little exertion of thought, and less examination of evidence, to make a doubter; and the easy trust of the credulous layman saves him the trouble of thinking altogether. Nay, some have been known to carry their humility and reverential awe so far, as not merely to shudder at the thought of venturing to understand the *Scriptures* for themselves, but to regard it as a piece of presumption even to attempt to understand their *preacher.*

In the pursuit of divine knowledge, we must neither doubt nor tamely surrender our right to examine and judge for ourselves. On the contrary, we must fully realize our true position in respect to the divine communications, and not only feel perfectly assured of our right to hear and consider them, but regard this as an imperative duty and a most precious privilege.

There is, however, another requisite to a proper preparation of mind, to which we shall briefly advert. This is *the conviction that we have to fear no delusion, and to guard against no sophism or artifice so far as the Bible itself is concerned;* and that we have to fear our own want of perception only, and to guard alone against the false and sophistical reasonings of our own minds.

When we are addressed by men, we have constantly to fear deception upon their part, as well as misconception upon our own. They desire to carry a point; to make a convert to their views; to secure the confidence and admiration of their followers. To this end they employ all the skill and ingenuity of the advocate, and often all the cunning and artifice of the sophist.

When, however, we take up the Holy Scriptures, we are spared this labor, except as it respects *ourselves.* To the Book of God there can never attach aught of uncertainty or delusion. Its teachings are above all suspicion. Hence there are no false facts; no sophisms; no mere rhetorical devices. Here we have to apprehend no entanglement in logical snares; no deceitful declamation; no error in historical detail; no want of foresight in anticipation of the future. Nor can we dread any imperfection in wisdom and knowledge, or any deficiency of regard for those addressed. In a word, we are enabled to commit ourselves heart and mind to the word of God as to an infallible guide; an unerring teacher; and an ever faithful friend. There is no other

book in the world which can occupy the same position; the Natural World alone presents a just analogy and bears a similar relation to its Author and to man.

It is a delightful reflection that we have thus no fallacy to fear in the Book of God, as we have ever in the books of men. And it is important that we should constantly remember this, and approach the sacred volume with the most implicit and undoubting confidence. It is an evident proof of a perverted mind to undervalue this quality of the Scriptures, and to deny its existence evinces either absolute infidelity, or bold and dangerous heresy. A Hume may argue against the truth of revelation, and a Priestly may trifle with its authority and even style the Apostle Paul "an inconclusive reasoner;" but the real student of the Scriptures is troubled neither with doubt nor disbelief, and can be neither an infidel nor a heretic. He approaches the subjects of the Bible just as the naturalist draws near to the objects of the material world; and the latter would as soon think of doubting or disbelieving the existence of the material things he sees and handles, as the former the truthfulness and reality of the spiritual things presented to his consideration in the Bible.

Our own perceptions may be at fault. We may fail to pay a proper degree of attention. Our minds may be biassed by preconceived opinions and theories. Our reasoning may be unsound, and our deductions false. It is just so with the observer of Nature. He may take a partial and imperfect view of an object. He may decide too hastily upon its character and relation. He may wrest the facts of the material world to sustain a favorite hypothesis, and reason erroneously from true premises so as to reach a false conclusion.

There is required, then, in the student of the Scriptures, the same condition of mind necessary to the successful student of Nature. Both must have a just reverence for the common Author, and an unwavering confidence in the reality and genuineness of the things whether of Nature or Religion. Both should have the same freedom from prejudice and prepossession, and both exercise the same care in observation, and observe the same justness and accuracy in their conclusions. With such prerequisites there could be no fear of the result. Truth, thus diligently sought, would always be found; and new discoveries would constantly reward pursuit.

DIFFERENT THEORIES OF THE SCRIPTURES.

There is a great diversity of sentiment among men in regard to the clearness or perspicuity of the Scriptures. Some believe them so obscure, as well in respect to subject as to style, that their meaning can be determined with certainty by no one. Accordingly, they make no attempt to comprehend them.

We have, again, a numerous class of religious persons, who, while they agree in general with the views of those mentioned in regard to the obscurity of the Scriptures, so that they do not pretend to be able to understand them, do nevertheless affirm that it is the privilege of a particular class of men, called the Clergy, to comprehend and interpret these divine communications, which are thus put at least upon a level with the ancient oracles of Greece and Rome.

We have others, however, who insist that the Scriptures are plain to every one, and that "he who runs" may not only "read," but understand them. They believe that the whole Bible is, in the most evident sense, a *revelation;* and that it treats of no subject so intricate, and uses no language so ambiguous, as to be beyond the comprehension of the common mind. To them there is nothing in its pages hidden, either past, present, or to come. They can speak with so much confidence, in unlicensed prose, of all the arrangements in the garden of Eden, that one would almost suppose them to have been there; and, as to the future, they feel themselves elevated upon the shoulders of both the lesser and the greater Prophets; and seeing, therefore, afar off, can tell you the very day, and give a shrewd guess as to the hour of the second Advent, and demonstrate the correctness of their views not only prophetically, but chronologically, arithmetically, hieroglyphically, pictorially, and almost geologically. To these persons there is nothing new or unlooked for, and having a marvelous want of marvelousness, they wonder at nothing, unless it be at the only mystery which they admit to be inexplicable—to wit, that everybody will not agree with them in their opinions.

It is not, however, uncommon to find great communities as well as great individuals, adopting in turn opposite views of the method of Scripture interpretation, and even holding them inconsistently at the same time. The Church of Rome, the very mother of spiritual mystification, declaring the sense of Scripture manifold and obscure, and denying to the laity both the ability and the right to interpret it, nevertheless insists, when it suits her purpose, that the Scripture means exactly what it says, and appeals confidently to this very principle when endeavoring to substantiate the doctrine of transubstantiation by the declaration of Christ: "This is my body." The great Luther, too, so conversant with language, and so just in general in his views of divine truth, seems to have been influenced by the same principle, when, in his celebrated conference with the Swiss Reformers, he wrote with a piece of chalk upon the velvet cover of the table at which they were seated: "Hoc EST CORPUS MEUM." "Christ has said," exclaimed he, "*this is my body.* Let them show me that a body is not a body. I reject reason, common sense, carnal arguments and mathematical proofs. God is above mathematics. We have the word

of God; we must adore it and perform it." And not content with continually pointing with his finger to the words which he had written, he closes the discussion by seizing the velvet cover, pulling it off the table and holding it up in front of Zuingle and Ecolampadius, "See," said he, "see! This is our text; you have not driven us from it, as you boasted, and we care for no other proofs." Such is the influence in some cases of interested motives; and in others, of those impulses by which, as by oscillatory movements, the human mind is carried from one extreme to another.

We have, in our own times, abundant illustration of the unlicensed use of the right of private judgment, and of great perversions of that favorite saying: "The Scriptures mean what they say." The truth is, the great majority appear to mistake the meaning of this saying itself, and to be unacquainted with its origin and proper application. They suppose it to be an absolute expression—a fixed law of interpretation; when it is merely a counter-assertion, a *relative* principle subordinate to the forms and laws of language. No one could commit a greater absurdity than to apply this as an absolute or literal rule in the interpretation of any book or author, human or divine; and it is important that so contracted a view should give place to a more enlarged knowledge of the subject, and to a proper acquaintance with the true principles of Biblical interpretation.

Alarmed at the rapid flood of innovation, and as yet ignorant of the great distinction between faith and opinion, and of the great truth that unity is quite compatible with diversity, the Protestant leaders endeavored to curtail the privileges which were at first so willingly bestowed.

In the present effort to recover the ground thus tamely surrendered to ambitious prelates, we, of course, seek to give conspicuity to the original Protestant doctrine, that all men may discuss and unanimously interpret the meaning of the inspired volume; and it is in opposition to the doctrine of the clergy, to wit, that the Scripture has a secret spiritual sense discoverable by them alone, that the saying, "The Scripture means what it says," has been introduced and employed. It was never intended as a literal rule of interpretation, but simply as a counter-assertion, equivalent to a denial of the proposition that the sense of Scripture is manifold, and that the true spiritual meaning is occult and discoverable only by those who are divinely called for the purpose of expounding it to the people.

And as to the sense of Scripture, because it is asserted that "it means what it says," it does not follow that every one who has learned to spell, is qualified to decide dogmatically either what it says or what it means. Alas! how many uninstructed and unlicensed, save by an overweening self-complacency, have assumed the character and office

of public teachers, and by their distorted views of divine truth, and absolute ignorance of the true principles of the present attempt at reformation, have created unnecessary opposition and brought discredit upon the cause in which they had been ostensibly enrolled!

It is with slow, but we trust with sure steps, that Truth follows a path marked with desolation, to bring order out of confusion, and, like genial Spring, to evolve both grateful flowers and precious fruits from amidst the storms of a Winter of contention. It is by the word of God alone, rightly "divided;" rightly interpreted; rightly practiced, that the peace and harmony of the religious world can be secured. This word alone can cast out the demons of discord, and restore Christendom to a right mind. It is then that all true disciples will be found sitting at the feet of Jesus.

In a certain point of view it may be said, indeed, that all the great controverted points which have, for so many ages, agitated Christendom, are mere questions of Scripture interpretation. The Romanist appeals to the word of God: so does the Protestant. Nay, each party of Protestants contends that it alone has discovered the true meaning of the divine communications to men. A difference of sentiment as to the import of the single word "baptism," has had the effect of separating the whole Christian community into great divisions. There is, indeed, scarcely a party, great or small, that we shall not find, upon examination, to be based ultimately upon a few biblical criticisms. The very distinctions or characteristics which belong to the present effort at reformation, may thus be resolved finally into proper definitions of a few Scriptural terms—such as Law, Gospel, Testimony, Faith, Regeneration, Salvation.

It was by the words of Satan that the human mind was first deceived; and it is by the words of God, that it is disabused of error. As language was the medium through which the ruin of man was effected, it is also made, with great propriety, the medium of his restoration.

On the part of the Scriptures, no condition is needed but a correct version. We need read no fallacies in the word of God. It is against ourselves we must be upon our guard. We have to watch against our own imperfections in knowledge and capacity; our own prejudices and preconceptions; our own proneness to hasty and erroneous conclusions; our own unfitness for a proper reception of truth. The word of God, being inspired, is, of course, infallible as its Author. He who "can not lie" dictated it, and it can not deceive us. He who knows all things imparts therein a wisdom which can never mislead us. We may rely upon it, therefore, with the most implicit confidence.

Amidst the controversies respecting the perspicuity of this sacred volume, to which I have adverted, men seem to have lost sight of the

obvious truth, that this quality is always *relative*. A treatise upon any subject, which, to an intelligent mind, or one familiar with the subject, would be perfectly clear, would be incomprehensible to another not possessed of the same capacity or knowledge. A matter, which seems obscure upon slight and partial consideration, becomes perfectly evident when maturely examined. The degree of attention has, indeed, in all cases, much to do with the proper understanding of the objects both of sense and thought; and, in deciding upon the perspicuity of any work, we must duly consider the nature of the subject which it presents, and whether it demands a greater degree of attention than the subject itself requires and deserves. And as there are some subjects which address themselves to the reason or the fancy, while others have a special relation to the affections, we must also consider whether the proper *kind* of attention has been bestowed. He who considers, with cold philosophical abstraction, a subject which demands the warmest emotions of the heart, will be as far from comprehending it truly, as he who wildly speculates upon a matter requiring the most vigorous intellectual analysis, will be from the discovery of the truth he seeks.

The perspicuity of the Scriptures, then, may scarcely be made with propriety a matter of discussion. Being the dictates of inspiration, they are necessarily perfect in this as in every other respect.

Perspicuity, then, as said before, is a relative quality, and is to be regarded in a twofold point of view: 1st, *as respects the power to impart knowledge;* and 2dly, *as it regards the ability to receive it.* These are correlative and dependent upon each other. It matters not that a treatise have the utmost possible clearness which the subject admits, if there be not sufficient capacity, or knowledge, or attention on the part of its student. However brilliant the light of heaven, it may not penetrate eyes that are closed; however distinct and clear the truths the Bible utters, they will fail to enter into ears that are dull of hearing; however interesting and attractive the objects it presents for acceptance, they can find no admission into hearts already full of grossness and corruption. Hence it is that our Lord so often closes an important lesson of instruction with the singular but expressive injunction, "He that has *ears to hear*, let him hear." The good word of the kingdom, too, is represented as seed sown upon various kinds of ground—on the beaten pathway where it did not enter; upon stony places where it had not sufficient depth of earth; among thorns by which its growth was hindered, or upon the good soil in which it flourished and brought forth abundant fruit. These different kinds of ground represent different classes of hearers, and as it is manifestly no defect in the vegetative power of the seed sown that occasions such various results, but differences in the soil on which it falls, so it is

owing to no deficiency in the word of God, that all do not understand and receive it, but to the obtuseness and obduracy, the corruption and pride of the human heart itself.

Instead, then, of vainly endeavoring to make the Scriptures plainer, our efforts should be directed rather to the removal of the obstacles which prevent them from speaking to the consciences of men. Christians may be co-workers with the Lord and agents of the divine providence in breaking up the stony ground or the trodden paths of obduracy, and in extirpating the rank weeds of depravity and vice. It is thus the skillful husbandman addresses his labors to the amelioration of the soil he cultivates, nor does he ever dream of adding any vegetative power to the seed he sows, but seeks to secure an abundant harvest by preparing and opening the soil for its reception.

It has not been my design, in these papers, to enter upon the consideration of the rules to be observed in *translating* the Scriptures from the original tongues.

It has been shown, I trust, that the state of mind of those to whom the Scripture is addressed, is a matter of the utmost importance; and that if the heart be not in a suitable condition, the proper impressions can not be made upon it. To this cause alone is evidently referred, in the parable of "The Sower," any failure or deficiency that may appear in the results designed to be accomplished by the word of God. Just as the sun's rays fall in vain upon the eyes of the blind, so does the light of truth fail to penetrate into the soul that is unfitted to receive it. The perspicuity of the Scriptures, then, is necessarily relative, as we have before stated, depending quite as much upon the attention and disposition of the reader, as upon the intrinsic perfection of the oracles themselves. But their light is necessarily transmitted through the medium of human language, in order that it may depict upon the human heart the bright image of the divine perfections. This medium must be so pure that no ray of the celestial light shall be intercepted; or, in other words, we must have a true version, in which the divine communications are fully delivered; but it is no less necessary that the mind should be ready to receive the truth, and that this should dwell long enough upon the heart to produce its proper impression. There can never be any imperfection in this impression, unless from some defect in the medium of communication, or in the heart itself on which the impression is to be made. If no defect exist in these, the heavenly light will truly reveal God to the human soul; and not only so, but will also reveal man to himself, and with such unerring truthfulness portray his real character, that no one can mistake the resemblance. It will not be here as in a miniature drawn by human art, which misrepresents; is seldom accurate, and almost invariably flatters; but rather as in the Daguerreotype which

forms, by means of the light of day, a perfect image upon the polished plate fitted to receive it. THE BIBLE, INDEED, IS THE DAGUERREOTYPE FOR THE SOUL. Through it the spiritual light of heaven passes, and imprints upon the heart a faithful representation of the character. Like the Daguerreotype, however, it, too, may fail by a mistranslation or perversion of its language, which, like the lens of the former, is the medium through which the light passes—or by an insensibility or corruption of the heart, which is as the plate on which the image is portrayed. What care, then, should be taken that this celestial light, itself, so pure and perfect, should be transmitted through a pure medium, and received into a heart well prepared for its reception!

Ernesti says: "It has frequently been asserted, that in the interpretation of Scripture, we should proceed in the same manner that we would do in regard to any other book of antiquity. To a certain extent, this position may be regarded as just, and many of the observations contained in the following pages are founded on it; but as the Bible contains subjects, which, of all others, are calculated to affect the heart, and it is generally admitted, that in proportion as the heart is interested in any inquiry, a corresponding degree of influence will be exerted on the processes of investigation; it is evident, that respect must be had to the moral state of the affections, if we would arrive at just and accurate views of divine truth.

"The high and exclusive claims of Scripture, too, give them an elevation of character, which commands peculiar attention and respect. Till the mind be satisfied on the subject of these claims, it may be conceded to an inquirer, to class the sacred writings with other works, pretending to a heavenly origin, though, even then, he could not be justified in treating their contents with levity and indifference of mind; but no sooner are their inspiration and paramount authority admitted, than, according to the natural constitution of the human mind, he is constrained to place himself under the influence of a principle, which will lead him to bow with humble submission to their holy dictates, and to seek in all things to receive and practice whatever is presented to him, as the will of the great Author of revelation.

"If he be imbued with the spirit of the Bible, and his affections be in unison with its dictates, nothing will be more natural and easy than the acquisition of correct ideas respecting its contents; whereas, if his views, feelings and inclinations are at variance with its requirements, he will infallibly, though perhaps unwittingly, endeavor to pervert the language in which these requirements are recorded, in order to bring them into accordance with his wishes, or the standard of his preconceived opinions.

"§ 1. The primary moral qualification, therefore, of all who would successfully interpret the Scriptures, is *vital and practical godliness*—

that 'godliness,' 'which is profitable to all things'—'the fear of the Lord,' which 'is the beginning of wisdom.' While it is the righteous determination of heaven, that 'none of the wicked shall understand;' we are taught by Him, who is truth itself, that all who conduct their inquiries under the influence of a predisposition to conform to the will of God, shall not be left without instruction; 'if any one is willing to do his will, he shall know concerning the doctrine' (John vii. 17). 'What man is he that feareth the Lord? Him shall he teach in the way that he shall choose' (Ps. xxv. 12).

"§ 2. *Unreserved submission to the authority of divine revelation.* The language of him who interprets Scripture, should ever be in harmony with that of Samuel: 'Speak, Lord, for thy servant heareth. All favorite ideas, popular hypotheses, hereditary or self-cogitated systems and opinions, must be laid prostrate at the feet of the Bible, which must be 'received not as the word of men; but as it is in truth, the word of God.' 'To the law and the testimony' all our decisions must be brought. If they differ from them, 'it is because there is no light in them.' A divine revelation might naturally be expected to teach truths untaught by reason; and it is equally natural to expect, that our limited capacities should not be able to comprehend fully the modes, circumstances, and relations of these truths which reason could not teach, and which are known only by revelation, any more than of many physical and moral truths connected with our world, known without revelation.

"§ 3. *An humble and teachable disposition of mind.* As few things are more hostile to the pursuit of truth, in general, than self-conceit and pride of intellect, so there is no temper so offensive to the great Author of religious truth, as a proud and self-sufficient disposition: "Though the Lord be high, yet hath he respect to the lowly; but the proud he knoweth afar off. Every one that is proud in heart, is an abomination to the Lord. God resisteth the proud, but giveth grace to the humble. The meek will he guide in judgment, and the weak will he teach his way' (Ps. cxxxviii. 6; Prov. xvi. 5; I. Pet. v. 5; Ps. xxv. 9). Hence, both in the general defense of Christianity, and in the successful interpretation of its essential doctrines, none have more signally distinguished themselves than they who, to a grasp of intellect above their fellows, have united the profoundest reverence and humility in exploring the depths of heavenly wisdom.

"§ 4. *A decided attachment to divine truth, springing from a perception of its intrinsic beauty and excellence.* That spirit of indifference which some would recommend as favorable to the discovery of truth, is perfectly incompatible with all just ideas of the nature and importance of divine revelation. The truths it discloses are so transcendently excellent, and bear so directly on our best and dearest interest,

that whenever discovered in their native light, they must win the heart, and decide the choice. Accordingly, those who derive no saving benefit from the gospel, are said to receive not the LOVE OF THE TRUTH. (II. Thess. ii. 10.) The more the true glory of the revealed system is perceived, the more will the mind be imbued with the spirit, and the influence which this imbuement will exert in leading to full and consistent views of that system, can not fail to be signally beneficial.

"§5. *Persevering diligence in the use of every proper means for discovering 'the mind of the Spirit.'* While it is of prime importance for the interpreter of Scripture to form a just estimate of his natural faculties, and never to attribute supremacy to his own understanding, or the judgment of any mere man, or body of men, it is obviously his duty to apply those faculties in the use of the various means with which he is furnished for understanding the Scriptures. Subject to those restrictions, which a sense of the supreme authority of the oracles of God, and the natural darkness of the mind can not but inspire, human reason and science may, without hesitation, be allowed their full share in the interpretation of those oracles. Though incompetent themselves to the discovery of spiritual knowledge, yet, when discovered, they are competent to discern, to examine, to compare, to illustrate, and to confirm it by means similar to those which, in every other pursuit, lead most certainly to improvement and perfection. Not only must the interpreter render himself familiar with the contents of the sacred volume, by a constant and unremitting reading; but he must spare no pains in finding out, and appropriating to his use, all the accessory means by which his acquaintance with it may be facilitated and advanced: endeavoring to make himself master of every subject in any way connected with the work in which he is engaged; and guarding against every temptation to precipitation and rashness in drawing conclusions on matters of such."

'Incessant and earnest prayer for divine illumination," to which he appends the following remarks: "While it is freely admitted that no such extraordinary teaching, as was enjoyed in the age of inspiration, can warrantably be expected in the present day, it is nevertheless undeniable that the Scriptures instruct us to believe in the enlightening influences of the Holy Spirit. (I. John ii. 20, 27.) This aid consists in a special, internal and efficient operation of that divine agent, and is no less distinct from the prophetic and apostolic impulse, than it is from that mere natural assistance by which we discover common truths, and succeed in our ordinary undertakings. It is granted in answer to prayer, accompanied by the exercise of humble dependence on God, and a due use of all the ordinary means of improvement. 'If any man lack wisdom, let him ask of God, that giveth

to all men liberally, and upbraideth not: AND IT SHALL BE GIVEN HIM' (Jas. i. 5).

"All eminent interpreters of Scripture have asserted the necessity and utility of prayer. One of the qualifications which Wickliffe considered to be indispensably requisite in him who interprets the word of God, he expresses in the following striking terms: 'He should be A MAN OF PRAYER. HE NEEDS THE INTERNAL INSTRUCTION OF THE PRIMARY TEACHER.' To the same effect is the testimony of the great Dr. Owen: 'For a man solemnly to undertake the interpretation of any portion of Scripture without invocation of God, to be taught and instructed by his Spirit, is a high provocation of him; nor shall I expect the discovery of truth from any one who thus proudly engages in a work so much above his ability. But this is THE SHEET ANCHOR of a faithful expositor in all difficulties: nor can he without this be satisfied that he hath attained the mind of the Spirit in any divine revelation. When all other helps fail, as they frequently do, this will afford him the best relief. The labors of former expositors are of excellent use; but they are far from having discovered the depths of this vein of wisdom; nor will the best of our endeavors prescribe limits to our successors: and the reason why the generality go in the same track, except in some excursions of curiosity, is not giving themselves up to the Holy Spirit in the diligent performance of their duty.' And Ernesti himself, whom none will accuse of fanaticism, scruples not to assert that 'men truly pious, and desirous of knowing the truth, are *assisted by the influence of the Holy Spirit* in their researches, specially in those things that pertain to faith and practice.'"

Dr. Richardson protests against the formation of any theory as to how the Holy Spirit aids—the fact is sufficient.

INTERPRETATION OF THE SCRIPTURES.

In discussing the general subject of Scripture interpretation, we have contemplated, in certain points of view, the two opposing theories respecting the perspicuity and intelligibility of the Bible. In order to keep these theories clearly before the mind, we will here briefly state them.

The one is, that the Scriptures possess in themselves an *absolute* and necessary power to make themselves understood, wholly irrespective of the state or character of the mind to which they are presented. In this view, no preparation of mind or heart is supposed at all necessary to the reception of the truths of revelation. All minds are, at all times, fit for their reception. Everybody has "ears to hear," and to hear, is at once to comprehend. It is supposed that the Scriptures, independent of the nature of the subjects which they present, and even of the attention that is paid to them, have the power to reach

and control the understanding and the affections, and all influences of every sort which may be thought by others requisite or even conducive to these ends, are accordingly contemned. There are, it is true, a great many different degrees and phases of this doctrine; from the time at which it first modestly displays its horns, in the haze of the western horizon, to that at which, like another satellite, high in the zenith, it reveals its full-orbed face unveiled. But we prefer to state it, and to consider it, as it is really and essentially, free from those reticences and ambiguities by which it is so often rendered misshapen or obscure. It is a necessary consequence of this view that to a proper understanding of the sacred writings, ignorance is just as conducive as knowledge, and that neither learning, nor talent, nor disposition, nor attention; in short, that no gifts, either natural or acquired, contribute any thing whatever to their interpretation. And the practical effect of it is, that the untaught and unstable, glad to receive and cherish a doctrine which places them upon a fancied equality with those of superior attainments and abilities, adopt the most crude and imperfect notions of religion, and adhere to them so much the more tenaciously, as they are, in their opinion, the evident doctrines of the word of God, of which they are themselves competent and authorized expositors. Such individuals are readily recognized by the vanity and confidence with which they propound their half-formed tenets, and the dogmatic intolerance, and procacity with which they at once begin to controvert the views of others.

The other theory is, that the written word is a dead letter, having no power or tendency whatever in itself to act upon the human mind. Nothing can secure this result but a direct and independent operation of the Holy Spirit, which, it is supposed, can and often does, without the word, enlighten, convince, and convert the soul. Here, equally as in the other view, the state of mind is a matter of indifference, and all human aids which might be thought favorable to the object, such as learning, or natural ability, or purity of purpose, or earnestness of desire, or application, are absolutely unavailing. The wise know not God by their wisdom, nor do the prudent attain salvation by their vigilance, nor do the earnest secure to themselves a knowledge of the truth by strenuous perseverance. It is an instantaneous effect, produced by special supernatural power, whose exercise depends wholly upon the sovereign will and pleasure of the Deity. The natural tendency and the actual effect of this doctrine is that the written word is neglected and its teachings disregarded, and that the supporters of the theory are characterized more by the unsettled state of their feelings, than by the clearness of their views of Christianity; that they are more superstitious than religious; and far better oneirocritics than interpreters of Holy Writ.

It is in opposition to both of the above theories that we have endeavored to show the perspicuity of the Scriptures is *relative*, and that a variety of influences may and do contribute to a proper comprehension of their meaning. We have already, we trust, in some degree, exhibited the importance of a proper state of mind—a suitable preparation of heart for the reception of the truth—and have briefly stated some objections to the popular doctrine which requires that this preparation of heart, or that spiritual discernment necessary to the just perception of Scripture truth, shall be invariably referred to "a special internal and efficient operation of the Holy Spirit."

We have not thought it necessary, at present, directly to controvert this theory. It has been deemed sufficient, in relation to the general subject of Scripture interpretation, to object to it as an unauthorized mixture of opinion with faith, an unnecessary introduction of the question of the *mode* in which prayer for wisdom is answered, and an undue restriction of divine agency to one precise and unvaried channel. It ought to be sufficient for the Christian to inculcate belief in the statements, and trust in the promises of Scripture, without insisting upon the addition of any theoretic view of the manner in which they are to be fulfilled.

We regard it, however, important to consider a little more fully the opposite notion, that the Scriptures possess in themselves an absolute intelligibility; and to exhibit the nature of those influences which are indispensable to a proper understanding of the things which they are designed to reveal. It is essential here that *words* be rated at their true value. This, indeed, is the very question in dispute. One party underrates; the other, overrates their power. The former supposes that the word alone does nothing; the latter imagines that it accomplishes everything. Between such conflicting extremes, calm and impartial investigation may discover the happy medium of reason and truth.

That the power of words to communicate ideas depends upon the capacity to understand them, is a matter so obvious that it requires no argument. And this capacity is, by no means, always given by a knowledge of the individual words employed to communicate the thought. There are many who, while they are willing to agree that we must understand the words in order to comprehend the thought, will by no means admit that we can fail to grasp the thought after having this acquaintance with the words employed to convey it. With them, each word has a certain determinate value, and it is only necessary to add together these separate values to have the true result. Words, however, are somewhat like numbers, whose value in combination is very different from that which they possess individually and alone. They are not, indeed, always affected by relative position to

the same extent, or in the same manner as numbers, but every one, at all conversant with language, must be aware how much depends upon the arrangement of words, and how readily the meaning of a sentence can be changed, and even reversed, by a slight alteration in the order of its words, without making any alteration in these words themselves. Hence it requires the largest acquaintance with language; the most highly cultivated powers of thought, and the greatest delicacy of perception, to determine, with accuracy, the proper signification of the phrases and various combinations into which language may be wrought. The determination of these points involves often the exercise of the very highest powers of the human mind, and the utmost labor of research, and it is therefore the error of ignorance to suppose that a mere knowledge of the words will necessarily communicate the ideas intended to be conveyed. A knowledge of the words is, indeed, necessary; but often much more than this is necessary; and it is this which the friends of the theory above mentioned seem to have wholly overlooked.

Again, there are many who seem to imagine that human language is a perfect medium of the communication of thought. But this is very far from being the case, even when the language is thoroughly understood. Different languages differ, indeed, in this respect, as they vary in copiousness and in delicacy of structure. Thus the translator of the noted passage (Matt. xvi. 18), "I say unto thee that thou art Peter, and upon this rock I will build my church," may well complain of the imperfection of our English tongue, as compared with the Greek, because he finds it impossible to express, in the former, the distinction between "Peter" and "rock," so admirably exhibited in the latter by the differences of termination of the words *Petros* and *petra*. Not only is the allusive force and beauty of the passage wholly lost, in our language, by the want of resemblance between "*Peter*" and "*rock*," but an ambiguity is introduced which does not exist in the original, and which, depending merely upon two or three letters, is, nevertheless, foundation enough for St. Peter's and the Popedom. Thus, also, there are many delicate shades of thought which may be expressed in the French language, but not in the English. But there is no numan language which can perfectly reveal all the thoughts and workings of the mind.

Written language is, in this respect, especially defective, as compared with that which is *spoken*. The changes of the voice, the emphasis and intonations of the speaker, will render his meaning clear, when his words alone will not express it. We feel this deficiency of written language often in the scriptures, and more especially in that most important portion of them in which our Lord's discourses are recorded. These were spoken, and when thus delivered by our

Lord in person, were as different from those handed down to us in writing, as the living form is different from the skeleton. Hence much of the force and meaning of his language is wholly lost to the reader, who is either too superficial to penetrate the parchment veil, or too dependent upon naked arbitrary signs, to pass beyond their mere literal import. Of this we might adduce many examples were it necessary, but we will here for illustration only refer to a very simple incident in the interview between Jesus and Mary after the resurrection, recorded by John (chap. xx. 15, 16): "Jesus saith unto her, Woman, why weepest thou? Whom seekest thou?" She, supposing him to be the gardener, saith unto him, "Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away." Jesus saith unto her, "Mary." She turned herself and saith unto him, "Rabboni." Here, the mere utterance of a single word, "Mary," and that word, too, a mere proper name, and wholly insignificant as regards the subject then before the minds of the speakers, at once penetrates the heart and understanding of the person addressed, and pours a flood of light and conviction upon her mind. But by the simple written words the reason of this sudden and wonderful effect is not at all expressed; nor is it possible to perceive it even when the passage is read *aloud* in the usual monotonous and inexpressive style of common readers. He saith unto her, "MARY." Oh! how much was due to that gentle intonation; to that expressive accent; to that peculiar and affectionate utterance with which that single word was spoken. How that soft inflection of the voice could make that word speak a meaning which was not in it; and reveal a fact of whose communication to others it could form no part! That word of itself states nothing; explains nothing; reveals nothing; but the tone in which it is pronounced, states all; explains all; reveals all. What a crowd of convictions rush upon the soul of the Magdalene! What a flood of emotions fill her heart! It is the Lord! He is risen from the dead! He is alive again who delivered me; who died for me! My Lord! my teacher! my all! All this, and more than this, she feels, and all this, and more than this, she utters; not, indeed, in the written word "Rabboni,"* the single word, that with all the propriety of language, of truth and nature and feeling, is the sole reply; but in the deep affection, the reverence and joy with which that word was uttered.

It is most evident, indeed, that language, when *oral*, is much superior to that which is *written*, as a means of communicating ideas. The inferiority of the latter, however, arises not merely from its inability to represent by signs the various inflections of the voice which give such force and point to spoken language, but from the absence also of those *gestures* which are so usual and so important an accom-

* In the Galilean dialect, "My Master."

paniment of the latter. The want of these, to a reader, renders many passages obscure, which were clear as a sunbeam to those who heard and saw the speaker. We may take a single example of this from the very next chapter of John: "So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these?" (xxi. 15). The question here is: To what did our Lord refer by the word "*these*"? Grammatically, it may apply to the other disciples present, or to the boats and fishing implements. Papists will adopt the first view, because, in the use they make of it, it serves to bolster up the supremacy of Peter and the Pope. Protestants will receive the latter, because it implies a deserved reproof to Peter for having for a time forsaken his spiritual duties, to return to his old employment of fisherman. Both of these views are constructive, neither being expressed in the words; but they who heard the question, were at no loss to determine the precise meaning, as they could see the gesture by which our Lord pointed out the precise objects to which he referred.

It may thus be readily perceived how great are the disadvantages under which we labor in the interpretation of the records of the past, and how far written language really is from possessing any absolute or necessary power of communicating thought.

THE SIN UNTO DEATH AND THE SIN AGAINST THE HOLY SPIRIT.

In reply to several queries on this subject, often alluded to in our writings, I am constrained by a recent request from King William, Virginia, to advert to the subject again.

"All manner of sins and blasphemies committed on earth, save one, are pardonable." That one is defined by our Saviour to be a *speaking against* the Holy Spirit—a *blaspheming* his character. It is neither thought nor action alone; but maliciously *speaking against* that Divine Agent. It is a sin of the tongue, prompted by a wicked heart. The reason why this renunciation and blasphemy of the Spirit never can be forgiven, is, as it appears to me, because he that commits it can never repent of it. This is also evident from the fact that all the goodness of God is so sinned against that there is no attitude in which it can be placed before the mind that can lead it to repentance. The Spirit, of course offended, leaves off all farther strivings with its calumniator; and then the Spirit being the last divine agent, no one succeeding it, it is impossible to renew such a one to repentance. It is, however, questionable whether now such a sin is at all possible: the Spirit not now appearing in such miraculous demonstration as formerly, and therefore not calling forth such an opposition or blasphemy. If I could write a volume on the subject, I would do little

more than amplify and place in diverse attitudes what is imported and implied in this paragraph. But a new word may be added on

THE SIN UNTO DEATH.

This sin, as defined in my mind, is simple apostacy from, and an open renunciation of, Jesus Christ. It is treating him as in the case of the blasphemy above described the Spirit is treated by his calumniator. Jesus is denied, renounced, crucified in effect by one that openly abjures allegiance to him. This is the person for whom "remaineth only a certain fearful looking for of judgment and fiery indignation." He is an adversary, open and avowed, of that same Jesus Christ whom he once acknowledged as the true Messiah. Paul to the Hebrews, in the 6th and 10th chapters, refers to that same sin to which John alludes in the 5th chapter of his General Epistle. But it must be distinguished from the sin of *backsliding*. Backsliders and apostates are very different characters, though the former may ultimately terminate in the latter. Backsliders are comparatively many, while apostates are few. Backsliders may, and do repent, and are forgiven; while apostates sin unto death, never repent, and are consequently never forgiven.

Many tender consciences have been oppressed with a fear of having sinned so much against light and conviction, as to have committed this, with them, unpardonable sin. I do not think that any persons other than those described, have ever committed blasphemy against the Holy Spirit, or sinned the sin unto death. And certainly those who desire to be saved from sin, and would rejoice in the favor of God, labor under some morbid influence, physical or educational, when they imagine that they have been guilty of the one or the other of these unpardonable offenses. I say *offenses:* for although but one and the same in effect, and probably from the same remote cause, are nevertheless formally and apparently separate and distinct. To all who *return* to the Lord there is a promise of redemption; and whosoever sincerely desires to return, certainly is neither an apostate from Christ nor a blasphemer of the Holy Spirit. A. C., 1842, p. 181.

In 1845, page 388, we read:

THE PLAN AND METHOD OF THE APOCALYPSE.

This very sublime and mysterious portion of the apostolic writings seems to be as necessary to the completion of the Christian revelation as the contents of it are captivating and interesting to every sincere Christian. Had the sacred writings of the New Institution closed with the epistle of Jude, or with that of John to sister Electa, every one, well read in the Jewish records, must have regarded the Christian Scriptures as incomplete, if not imperfect. The Jewish Scriptures,

like the Pentateuch, begin with history and end with prophecy. This is, indeed, the plan of all the different departments of revelation. The merely perceptive, didactic, and exhortatory portions of the Bible, occupy but a small space compared with its history and prophecy. Both volumes of the sacred writings commence and end alike. The historian opens and the prophet closes the divine communications to Jews and Christians. There are, then, some good reasons why the book called the Apocalypse should be placed at the close of the last message which Heaven has vouchsafed to man. We thank kind Heaven that we have both the beginning and the end of the Christian Institution in this volume.

That this divine communication should be much read and much pondered seems to be so evident from the benediction pronounced in the beginning of it, as to need no argument to enforce it:—"Blessed is he that *readeth*, and they that *hear* the words of this prophecy, and *keep* those things which are written therein." If the blessing had been confined to those only who understand and comprehend it all, then, indeed, it would have been enjoyed by no one from the days of John to the present hour. But the reading and practicing of the things enjoined in this book, so far as they are understood, has always been accompanied with the blessing promised. That it is more or less intelligible to all sincere and attentive students of it, is, moreover, to be presumed both from its exordium and its conclusion, from the injunction to read it, and the consolation promised to those that keep its sayings.

Notwithstanding a thousand abortive efforts to comprehend it all, and a thousand failures to satisfactorily explain certain passages in this book, there has been derived from it very much light as to the future destiny of Christianity and the world. We may also add that much successful and important effort to bless the world by the Bible, has been both prompted and guided by the indications of the divine purposes and plans, gleaned from the assiduous and devout examination of it. So that, notwithstanding all the discouragements thrown in our way by weak and positive dogmatists, and visionary speculators upon the contents of this book, we are still strongly inclined to the opinion that the Revelation concerning the kingdom of Jesus Christ, presented to us in the visions of John, has paramount claims upon the church to devote to it much calm, prayerful, and unbiased study and examination.

I am not proposing to add to the general stock of knowledge already possessed on this book by the Christian Church, by any new light that I am now presuming to throw upon the sublime and awful subjects on which it treats. I only purpose to assist the students of Christian prophecy by a few suggestions on the plan and method of the Apoca-

lypse, and by discriminating, as far as we have certain knowledge, the fulfilled from the yet unfulfilled portions of the book. Though in this effort we may not be able to advance one step beyond the van of the most enlightened interpreters, though we could not even greatly assist the present school of apocalyptic students in advancing to the highest class of interpreters; still it might be a service full of reward and honor, could we only induce a great many Christians to enter the school of the prophets, and to learn to understand what the Spirit intimates to us of the awful and glorious destinies of the human race. In the hope of inspiring some of our contemporaries with the desire to understand, and of aiding others who are seeking to comprehend these gracious developments of human destiny, I shall first undertake to examine *the plan and method* of the Apocalypse.

The TITLE of the book, in the first place, demands a moment's attention. Romanists and others call it, "The Revelation of Saint John the Divine." But this, like many other names imposed on parts of the holy oracles, as well as on the things contained in them, is as wanting in good sense and good taste as in divine authority. In the short preface prefixed to the Book by the writer of it, it is styled, "*A Revelation of Jesus Christ, which God gave unto him to show unto his servants things which must shortly come to pass.*" It is, then, a revelation of things future from its date; some of which were immediately to come to pass, while others were as remote as the end of the world. Were we to condense this divine title, found in the text itself, we should call it, "A REVELATION OF FUTURE EVENTS, ADDRESSED TO THE SERVANTS OF GOD, COMMUNICATED BY JESUS CHRIST THROUGH HIS SERVANT JOHN."

Next to the title comes the *preface*. John presents all the communications made to him in one letter addressed to the seven Asiatic churches. Hence the Apocalypse is one great epistle; and, indeed, it might well be called THE FOURTH EPISTLE OF JOHN, as any one of the three is called First, Second, or Third. It is one great letter; the first period of which is "John to the seven congregations which are in Asia: Grace to you, and peace from him who is, and who was, and who is to come, and from the seven spirits before his throne—even from Jesus Christ the faithful witness, the first born from the dead, and the Prince of the kings of the earth." And this last period is, "The grace of our Lord Jesus Christ be with you all. Amen."

In this grand letter, written by John, are found seven special epistles dictated by Jesus Christ, and addressed to each one of these Asiatic communities. Thus John addresses one letter to all the seven, while in that letter are found seven short epistles severally addressed to each of the communities by Jesus Christ himself.

The method adopted by John is as simple and rational as could be imagined. In the first chapter he directly addresses the seven churches, giving an account of himself, his location in Patmos, and the cause of it, with the scenes that there transpired on a certain Lord's day. He especially informs them that he was commanded by the Lord to *write* what he saw and what he heard of the things which were then existing, and of the things which were afterwards coming to pass. In the next two chapters we have a copy of the letters addressed to Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea.

The fourth and fifth chapters state the preparation for the developments of the things then future. Here we have a vision. John was in the spirit when these celestial scenes passed before him. He saw a door opened in heaven, and had an invitation to ascend into the presence of the Lord. Immediately, he adds, I was in the spirit, and, I presume, like Paul, "was caught away into the third heaven," in obedience to the command, "Come up hither, and I will show thee things which must be hereafter:" for it is in reference to this precept that he immediately adds, "I WAS IN THE SPIRIT." The scenes there presented to his view, are, indeed, unearthly and divine; and his description of them is transcendently animating and transporting.

A celestial throne of high state is erected, and the Father Almighty is seated in it. Earth's brightest and most radiant gems lend their most brilliant rays of beauty and glory to adumbrate the splendors of His Majesty. The jasper and the sardius, with an emerald rainbow, mingling every color that adorns earth or heaven, conspire with all their powers to set forth his peerless eminence. Four and twenty inferior thrones, at proper distance, encircle the awful throne of the Eternal, pouring forth its floods of light and glory upon them all. These, after reflecting upon each other their respective glories, send back again to their unwasting fountain all that beauty and grandeur which they have received from it. On these four and twenty thrones sat the grand peers of heaven in senatorial majesty, adorned in the snow-white raiment of absolute purity, each having his majestic brow encircled with a crown of gold. From the central throne perpetually issued coruscations of the most vivid lightnings, accompanied with mighty thunderings and overwhelming voices. Seven lamps of celestial brilliancy flamed before the throne, symbols of the seven spirits of God, and shed their holy light upon a sea of glass, of more than crystal brightness, spreading its unmeasured waves of glory far beyond the horizon of angelic vision. In the circular interval between the four and twenty senatorial thrones stood at proper intervals corresponding with our cardinal points, four living seraphim, creatures of no earthly resemblance, having each six wings, and covered within and

without with eyes of soul-piercing brightness. These four combined the courage of the lion, the patience of the ox, the sagacity of man, and the towering fleetness and lofty genius of the eagle. These were all engaged in a rapture of worship at the moment John in spirit drew near. The seraphim sang, "Holy, holy, holy Lord God Almighty, who wast, and art, and who art yet to come!" The four and twenty elders fall prostrate before the throne, and cast their crowns at his feet, exclaiming, "Thou art worthy, O Lord, to receive glory, and honor, and power: for thou hast created all things, and for thy pleasure they are and were created." Such are the solemn and sublime preparations antecedent to the opening of the Christian Church and its mighty fortunes.

The fifth chapter opens with a view of the eternal God, holding in his right hand a roll of parchment, written on both sides, seven times encompassing a roller, and sealed as often with a seal on one of its ends. A mighty angel, herald of that day, standing before him, challenges the whole created universe to present some one capable of breaking the seven seals and reading the seven rolls of that most mysterious parchment inscribed with the entire annals of the Christian Church and the human race. But no man in heaven, nor in earth, neither under the earth, "was able to break the seal," unrol the parchment, and read its awful lines replete with the fortunes of the world. So enrapt was John and so eager to know, that, on hearing no one speak, and on seeing no one advance of all created intellects, celestial, terrestrial, or infernal, he burst into a flood of tears. But while in this mournful agony, a celestial senator stooping from his throne, said, "WEEP NOT; Behold the Lion of the tribe of Judah, the Root of David, has prevailed" to open the rolls of time and read its wondrous developments. Then appeared the Lamb, bearing the scars of death upon his person, yet living and having seven horns and seven eyes—perfect power and perfect knowledge of all things, past, and to come. Majestically advancing towards the central throne of the universe, he stretches forth his hand and receives the mystic volume. No sooner is he seen turning round to open the first seal, than all the celestial ranks and orders—angels, principalities, and powers—prostrate themselves before the Lamb: "And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the living creatures, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and

wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four living creatures said, So LET IT BE. And the four and twenty elders fell down and worshipped him that liveth for ever and ever."

Thus have we seen (thanks to the Father Almighty!) the volumes of providence and of moral government, replete with the church's destiny, committed to Jesus Christ. This verifies the title of the book—"*A Revelation of Jesus Christ, which God gave to him to show unto his servants things which must shortly come to pass.*" The Lord has the rolls of time in his hand; for he alone could open them. His is the power and the intelligence, and he alone can reveal the future. "All the treasures of wisdom and knowledge are in him." To his throne of Grace and to his Apocalypse, let us look for all we desire to know, that we ought to know, of the things that are, and of the things which are yet to come to pass.

We shall now read and examine the sixth chapter, having for the present disposed of the first five. In this no less than six seals are opened. The Lamb stands between the four seraphim and the throne of God. He is above them all. He takes into his right hand the roll. He holds it up before the universe. Then breaks the first seal, and unrolls one fold of the curious volume. At that instant stands forth one of the seraphim, and with a loud voice summonses the attention of the universe to the mysterious inscription, saying, "*Come and see.*" What is it? A milk-white horse, whose puissant rider is the Messiah himself, goes forth with his faithful followers to subdue the nations with the sceptre of his grace, or the rod of his anger. He has one crown upon his head, a bow in his hand, and a quiver full of arrows by his side, and his course is onward, "conquering and to conquer." That we have not mistaken the first seal, we shall now prove by a development that comes out of the last, or seventh seal, when the eventful campaign is coming to a close. It is found in chap. xix., verses 11-16, "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns: and he had a name written that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty

God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."

He is in the field from the first to the end of the seventh seal. If he does not appear in them all, he is at work in them all, fighting by the sharp two-edged sword with which he smites the nations, against those who will not have him to rule over them, and still extending the victories of his love. All the symbols of this passage show that the Messiah is the person who mounted the white horse, having then but one crown, now returning covered with the blood of his enemies, and wearing the trophies of a thousand battles. Well did Isaiah say of him, chap. lxiii. 1-6, "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the wine-press alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in my heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth."

The first act of the first seal and the last act of the seventh seal are most unquestionably applicable to the Messiah, and to him only; and indicate, very clearly, what is intended in the Apocalypse, and therefore impart great assurance to those who view the treatise as indicative of the conflicts between King Jesus and Tiberias Cesar in some one of his Pagan or Papal successors, and of the various mutations and fortunes of a two thousand years' war between Christ and Belial —between his kingdom and the world.

I need not go into a prosing detail of the particular calamities to which the Christian Church was subjected down to the time of Constantine, set forth under the figures of the three next seals. I need not give the history of the red or war-horse of the Cesars. They soon drew the sword. They called for the blood of Christians. That oracle of the Messiah was fully verified in them. They unsheathed the sword, and they perished with the sword. Our Captain commences his pacific and conciliatory career mounted on a milk-white steed. The Cesars mounted first the red horse of war; then the black horse of famine; and finally the pale horse of death. The ten, more or less, Pagan persecutions of the Christians, are most clearly and strikingly set forth under those appropriate and intelligible symbols. Any one who makes

himself well acquainted with the history of the first centuries of Christianity, and carefully reads Gibbon's "Decline and Fall of the Roman Empire," will feel the most satisfactory evidence that the Pagan persecutions are here set forth with an especial reference to the sufferings of the Christians and of the world under that idolatrous and wicked government. Each of the four seraphim attends in succession on the opening of the four seals, three of which develop the general character of the cruelties of the opposition.

The fifth seal represents the souls of slaughtered myriads of Christians as congregated under the celestial altar, invoking vengeance on their enemies, and imploring mercy upon the earth, with the answers given them from their Chief.

The *sixth seal* presents great commotions in the Roman heavens and earth. The sun of the Cesars is covered with sackcloth, and their moon is baptized in blood. Their stars fall from their firmament, and the earth reels to and fro like a drunken man. Their political heavens are rolled up like a scroll, and the mountains and islands are moved out of their places. The whole population is in terror and alarm. The government is changed. Swarms of Barbarians for a series of years spread ruin and desolation over all their realms. Kings and princes, the rich and the noble, with the poor and the ignoble, the bond and the free, are overwhelmed in trouble and dismay—the consequences of their former tyranny and their hostility to the name of the Messiah. Pagan Rome is in name, in form, and profession, no more. Christianity, in name at least, triumphs over avowed Paganism, and thenceforth the character and position of the parties lately engaged in hostile array are changed.

The seventh chapter continues the developments of the sixth seal. The four angels, ministers that command the forces of earth, that are ultimately to sweep from the earth with the besom of destruction those that oppressed the Christians, are for some time to hold the tempests of wrath in their hands till the saints are all *sealed*, that they may escape the impending evils about to overwhelm the world. Of the twelve tribes (a definite number put for an indefinite), some one hundred and forty-four thousand are sealed for deliverance. An innumerable host of saints of all nations are now seen standing before the throne, uniting with all the celestial hosts in an ecstacy of admiration and worship—giving glory to God for their salvation and deliverance from their enemies, and for the triumphs of justice and truth over unrighteousness and falsehood.

The six seals, then, cover the whole period of the church's trials under the tyranny of those spirits and principles that first opposed the Messiah and his Apostles. Still there are yet in store for the Roman Empire innumerable woes to be developed under the seventh

seal. That power yet exists in new forms and combinations, waiting for a day of complete and perpetual desolation.

The period of the six seals numbers the days of Pagan Rome so far as she opposed the rising empire of the King Messiah. The church, and not the Roman Empire, is the special object of the calamities inflicted during the first three centuries of the Christian era. The seventh seal is comprehensive of all the fortunes of the world and the church to the end of the awful career of Papal Rome. It reaches to the second coming of the Messiah. Indeed, it embraces the sequel of human history under the remedial system. The developments of the seventh seal constitute the main burthen of the revelation of Jesus Christ. It grasps the annals of almost seventeen centuries, and therefore it includes the fortunes of the Roman Empire from the days of Constantine till the fall of Babylon, or the utter ruin of Papal Rome.

The dismemberment of that empire because of its assaults upon the Christian church, and the calamities consequent thereupon, occupy six of the seven "trumpets." The gradual fall of the empire by the terrific irruptions of the Goths, the Vandals, the Huns, and the Lombards, during a period of something less than one hundred and fifty years, and extending to the overthrow of the last of the emperors by Odoacer, A. D. 476, engross the first four trumpets. There are not wanting some of the most learned and gifted interpreters of prophecy, most conversant, too, with both political and ecclesiastic history, who assign the first trumpet to Alaric the Goth, A. D. 400; the second to Genseric the Vandal, the maritime depredator, A. D. 420; the third to Atila the Hun, that fiercest scourge of Heaven on Pagan Rome, A. D. 450; the fourth to Odoacer the king of the Heruli, A. D. 476. Still no prudent and learned expositor of the symbols would confine these trumpets exclusively to the doings of any four individual depredators. Hordes after hordes of these northern thunderbolts of war made irruptions upon the ill-fated empire of Rome, and wave after wave of indignation passed over it, until the empire was overwhelmed with floods of Goths and Vandals, of Huns and Lombards, that left behind them a fearful desolation.

After these accumulated woes, those of the Saracens and Turks ensued, and with a mighty sweep of wrath reached from A. D. 612 to the overthrow of Constantinople, A. D. 1453, which entirely destroyed the eastern section of the Roman Empire. Some of our contemporaries assign to the Saracen invasion a period of one hundred and fifty years, from 612 to 762, and give the prophecy of the hour, the day, the month, and the year—a period of three hundred and seventy-six years and one hundred and six days, to the Turks—from the ascendency of Togrul Beg, head of the Mahometan realm, to the fall

of the city of Constantine, A. D. 1453. Although I gave substantially these views of the Apocalypse in a course of lectures delivered to the church in Wellsburg, some twenty years ago, and have since that time seen them several times advanced by very eminent expositors, both in Europe and America, I should not lay much stress upon the exact assignment of particular persons to particular events, or of particular events to particular persons. Nor is the evidence of the special details of each seal or of each trumpet so satisfactorily clear and demonstrative as to leave no shadow of doubt of the exact harmony of the symbol or prophecy and the event. We therefore prefer to assign to a period—a well-marked and definite period, all that belongs to the seals, the trumpets, the vials, etc., rather than to find for each seal and for each trumpet a precise accomplishment in well ascertained historic facts and documents.

When, however, we remember that the blast of a trumpet was the well known and clearly established symbol of the proclamation of war, and of victory in war, we can not doubt that while the seven seals include all the secrets in the book, and that six of the seven indicate the fortunes of the church under Pagan Rome, and the calamities accruing in consequence to the empire—the trumpets intimate the progressive destruction of the Pagan form of imperial Rome. to make way for the rise and development of the Man of Sin, whose full growth was hindered while yet Pagan idolatry was the religion of the empire.

A sort of interlude in this splendid poem or picturesque representation of the mysterious future occupies the seventh chapter. The eighth opens to us a new scene. Portentous of the sublime and awful developments of the seventh seal, there was a profound silence in heaven for half an hour. Divine worship was performed at the golden altar of incense, when an angel cast down upon the earth a censer full of flaming incense, which was followed by voices, thunderings, lightnings, and an earthquake. Then commence the seven blasts of the trumpet-bearing angels.

These seven angels belong to the seventh seal, but by no means exhaust its developments. Six of the seven depict the crash of Pagan Rome, as before intimated—interrupted, however, by other scenes afterwards developed by special symbols. While, then, the first six seals display the sufferings of the church under the Roman persecutors, the first six trumpets represent the sufferings of these Roman enemies of the church, by the desolating hordes of the North, who distributed the empire among themselves in the form of ten kingdoms —fragments of the Roman Empire.

The seventh angel, like the seventh seal, is the most comprehensive of them all. During the awful blasts of his indignation seven vials

full of wrath are poured out upon a monster that sprung up out of the wreck of Pagan Rome, an amalgamation of Judaism, Paganism, and Christianity. This new monster—this anomalous compound of idolatry, law, and gospel, reduced to a system, though the most conflicting and jarring elements, has been most singularly compacted, maintained, and controlled by one mystic person called the BEAST—the Pope, or universal sire of a multitudinous brood—a mongrel progeny, neither Jews nor Christians, neither Pagans nor Turks; but a combination of all creeds, traditions, opinions, and rites, more characteristically called "PAPISTS" than anything else.

The Papal institution of Catholic errors has spread clouds of darkness and error over the whole face of Christendom, and has left unscathed no form of religion to which the cognomen *Christian* has been affixed. So that Protestantism itself, in its most prominent and by law established branches, is, in fact, but reformed Popery, though avowing principles which, if carried out, would revolutionize and convert the world. This monster of iniquity occupies considerable space in the Apocalypse. His rise, progress, and ruin, are the subjects of several special symbols. Indeed, his mystic Holiness is himself with his worshippers, a main actor in the drama, and a main subject of prophecy.

The seventh angel, however, announces the catastrophe, and intimates the subordination of all the nations of the earth to the sceptre of the Messiah. This is done in the eleventh chapter of the Apocalypse, after sundry episodes have been introduced, and after several subordinate symbols have been developed; amongst which are the THREE WOES, the SEVEN THUNDERS, the LITTLE BOOK, and the TWO WITNESSES. But the full import of this trumpet reaches to the end of the volume. The prophet arranges his communications under the three leading classes of seven seals, seven trumpets and seven vials; often, however, interrupted with matters somewhat foreign, yet still connected with these leading visions. A very characteristic feature of the plan of the Apocalypse is its assortment of events more with regard to the class of symbols employed than to the chronological order of the events themselves. For example, seven seals contain all the revelation given to the church. Six of these are opened in immediate sequence, and the remainder of the book belongs to the seventh. Under the seventh seal first come the seven trumpets. Six of these sound in rapid succession, and occupy, with some episodes, only a part of three short chapters. Under the seventh trumpet "the mystery of God is finished;" or to quote the whole sentence, "And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and sware by Him that liveth for ever and ever, who created heaven and the things therein, the earth and the things

therein, the sea and the things therein, that there should be time no longer"—or, should be no longer delay;—"but in the days of the voice of the seventh angel, when he shall begin to sound the mystery of God should be finished as he has declared to his servants the prophets" (x. 5-7). While the sixth angel was sounding another angel came down from heaven, of surpassing glory, standing both on the sea and on the earth, and cried with a tremendous voice; at the close of which seven mysterious thunders uttered their voices. This is that angel who sware that while the seventh angel sounded, the secrets of divine government and providence concerning the church should be fully developed.

The remaining future of the church's destiny is therefore all hid in the seventh trumpet. Under the seventh trumpet stand forth seven other angels, having each a golden vial filled with indignation, about to be poured upon the apostate church. These seven vials extend to the fall of Babylon. After which but one other angel appears in the drama of the church's destiny. He has the key of the bottomless pit in one hand, and a mighty chain in the other. He seizes the dragon, that old serpent, the devil and Satan, and binds him a thousand years, and seals him up in that bottomless gulf. Then comes the first resurrection and the triumph of the saints. What follows are but details of the church's history and glory—the last conflict of Satan, and the final judgment.

The seventh seal, the seventh trumpet, the seventh vial, in their respective classes, are those of superlative interest to the church. The seventh seal contains seven trumpets and seven vials, with all that is subsequent to the desolations of the mystery of iniquity and the first resurrection.

Various digressions or episodes occur in these developments. These give special views of peculiar mystic personages and events necessary to a clear intelligence of what is detailed under the three great classes of seals, trumpets, and vials. Of these special mystic personages we may hereafter speak. A. C.

BOOK V.

THE KINGDOM OF HEAVEN.

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THE KINGDOM OF HEAVEN.

PATRIARCHAL AGE OF THE WORLD.

The world had its infancy as well as man. Families preceded nations. Family worship was, therefore, the first religious institution.

At the head of this institution naturally stood *the Father of every Family*. From necessity, and from choice, he was the prophet, the priest, and the king of his household. As a *prophet*, he instructed his household in the knowledge of God and in the history of man. As a *priest*, he officiated at the family altar, interceded for those under his care, and pronounced benedictions upon his children. As a *lawgiver* and *king*, he commanded his children and servants, and rewarded them according to merit. By a divine ordinance the *first fathers of mankind* were thus constituted prophets, priests, and kings. Hence the first religious and political institution is properly called "*the Patriarchal.*"

Family worship was, then, the *first social worship;* and, during the first ages of the world (for at least 2,500 years) it was the *only social worship* of divine authority. Though other institutions have since been added, this has never been superseded. Having its foundation in the matrimonial compact, the most ancient of all religions and political institutions, and this being founded on nature itself, it never can be superseded. While the forms of this worship have always been adapted to the genius of the various revelations of God vouchsafed to mankind, it has continued through all the changes of six thousand years, and will continue till the day when men, like the angels of God, shall neither marry nor give in marriage.

Family worship, so long as it continued the only social worship, underwent no material change; and this is the period which is properly called *the Patriarchal Age of the World.* So long as the descendants of one man and one woman continued under the paternal roof, or until they became heads of families themselves, they continued under this religious and political administration. And if, after marriage, they did not migrate to a great distance from the patrimonial inheritance, the paternal authority was still acknowledged and acquiesced in. Thus, in process of time, he who at first was only the head of a single family, if his days were prolonged and his progeny multiplied, became the paternal prince or chief patriarch of a tribe.

In the youth of time and freshness of human nature families soon became large; and as the father and head could not be always present while he lived, and as he might die before all his children could have become heads of families, it became necessary that a substitute in his absence, and a successor in case of his premature death, should be appointed to fill his place and administer the affairs of the family. Nature and reason alike pointed to his first-born son, and religion consecrated him his vicegerent. Hence the privileges and honors of the first-born son were both religious and political; and thus the duties devolving upon him gave him a right to a double portion of the inheritance. Esau was, therefore, both *prodigal* and *profane* in selling his birthright for a meal of pottage.

The antiquity of this arrangement appears from the envy and jealousy of Cain, roused at the rejection of his offering and the acceptance of that of Abel. That jealousy seems to have been kindled into rage because of the birthright. This is fairly implied in God's address to Cain, when that address is fairly translated and understood. "If you do well, shall you not have the excellency; and if you do not well, sin precludes you (from the excellency). And (Abel shall be subject to you) to you shall be his desire, and you shall rule over him." *

The moral and religious institutions of the patriarchal or family worship, which continued from the fall of Adam to the covenant of circumcision, were the Sabbath, the service of the altar, oral instruction, prayer, praise and benediction. With the addition of circumcision in the family of one patriarch, for special purposes, these were the parts of that system which continued for two thousand five hundred years.

The religious observance of weeks or Sabbaths in commemoration of Creation, and prospective of an eternal rest, to arise out of the sacrificial and typical institution, was religiously observed to the giving of the law, or the erection of the Jewish institution. Thus the law of the Sabbath commences with the words, "*Remember the Sabbath.*" The righteous always remembered the weeks, and regarded the conclusion of the week as holy to the Lord. Hence even after the Apostacy, which issued in the neglect of family worship, in consequence of the sons of God intermarrying with the daughters of men, and which brought a flood of water upon the world of the ungodly—we find Noah religiously counting his weeks even while incarcerated in the Ark. In the wilderness of Sin, before the giving of the law, we also find the Jews observing the Sabbath. And to facilitate the observance of it God wrought three special miracles during the peregrinations of Israel.

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*Gen. iv. 7.

He gave two days' portion of manna on the sixth day—none on the seventh—and preserved from putrefaction the portion laid up for the Sabbath.*

Sin-offerings and thank offerings, on altars both of stone and earth, were presented to the Lord—the former, in faith of the promise concerning the bruising of the Serpent's head by the offspring of woman—the latter, in grateful acknowledgment of the goodness of God in creation and providence. Cain, without faith in the promised redemption, like many deists and natural religionists in our time, did acknowledge the goodness and care of God by a thank-offering; but Abel, *by faith in that promise*, not only offered his thank-offering, but a lamb as a sin-offering: therefore, while God respected not Cain's oblation without faith in that promise, he testified in favor of the *gifts* of Abel—he accepted his sin-offering and his thank-offering.

In the very brief and general outlines of almost two thousand five hundred years given us in the book of Genesis, we find sundry allusions to this part of the patriarchal institution. Immediately after his egress from the Ark, we find Noah rearing his altar upon the baptized earth, and of every clean bird and beast offering to the Lord whole burnt offerings. Thus began Noah, after the deluge, to worship the Lord according to the patriarchal institution. And thus we find Abraham, Isaac, Jacob, Job, and other patriarchs presenting their sacrifices to the Lord, while the family worship was the only religious institution in the world.

Even libations, drink-offerings, and anointing as tokens of gratitude and consecration, are found in this most ancient and venerable institution. "Jacob rose up early in the morning, took the stone which he had put for his pillow, set it up for a pillar, and poured oil upon the top of it."† "And Jacob set up a pillar in the place where God talked with him, even a pillar of stone, and he poured a drink-offering thereon, and he poured oil thereon."‡

A beautiful and instructive instance of ancient family worship, and of the sacerdotal functions, as exercised by the patriarchs in reference to *the Altar*, we have in that most ancient of books, supposed by many to have been written by Moses, while in the land of Midian; but, according to others, by Job himself, who was certainly contemporary with *Eliphaz the Temanite*. Eliphaz was the son of Teman, who was the son of Eliphaz, who was the first son of Esau, the son of Isaac, the son of Abraham. He therefore lived before Moses. Thus we find him also officiating at the altar. We are told that "his sons went and feasted in each other's houses, every one his day, and sent and called for their sisters to eat and drink with them. And it was so, that

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* Ex. xvi. 15–27. † Gen. xxviii. 18. ‡ Gen. xxxv. 14.

when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned and cursed God in their hearts. Thus acted Job continually." *

The same Job, by divine appointment, acted as priest or intercessor in behalf of his three friends, princes of Edom: for having spoken amiss, they were commanded to take seven bullocks and seven rams, and go to Job the servant of God, and to offer them up for themselves; and "Job my servant shall pray for you." "Job prayed for them, and the Lord accepted his prayer, and forgave Eliphaz, Bildad, and Zophar." "The Lord also accepted and blessed Job after he had prayed for these his friends, and the Lord turned again the captivity of Job."†

During this period of the world there was but one high or general priest, specially called and sent by God. "He was King of Salem and Priest of the Most High God." To him the patriarch Abraham paid tithes or gave the tenth of the spoils taken in war, and Melchisedeck blessed him. He was of an order *sui generis*. He had no predecessor, successor, nor equal in the age of family worship.

From all these facts and documents we learn that the service of the altar belonged first to the father of the family—next, to his eldest son;—that it consisted in presenting sin-offerings and thank-offerings of various sorts in behalf of himself or family—that all pious sons and individuals might *for themselves* erect altars, offer sacrifices, and pour out libations and thank-offerings to the Lord;—that these sacrificial observances were generally, if not always, accompanied with prayer, intercession, and thanksgivings;—and that intercession in behalf of those under the care of any father or patriarch was a part of the first institution.

Benediction also was one of the duties of this office. Fathers pronounced blessings on their children. Superiors in age and standing blessed their inferiors. Melchisedeck blessed Abraham, Isaac blessed Jacob, and Jacob blessed the twelve patriarchs. The invocation of blessings and the imposition of hands upon the head, were parts of the family worship institution.

Concerning prayer and praise, as we can not imagine a religion without them, it is unnecessary to speak particularly of them as parts of the patriarchal institution. Jubal soon taught men to handle the harp and the organ, and piety soon consecrated them to the praise of God. The melodies of nature soon taught man to tune his voice to God. Isaac went out into the fields at eventide for secret prayer. Abraham interceded for Sodom until he was ashamed to push his

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* Job i. 4. 5. † Job xlii. 8–10.

importunities farther; and for Abimelech, king of Egypt, and his family, he made his requests to God. Of him and his patriarchal character God said, "I know Abraham that he will command his children, and his household after him, and they shall keep the ways of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he has spoken of him." *

Prophets of a public character were occasionally raised up to bring men back to the primitive simplicity of the patriarchal institution, as well as to lead them forward to the future developments of God's purposes in reference to the work of redemption. Amongst these the most conspicuous were Enoch, Noah, Abraham, Isaac, Jacob. To all these were given new visions of the future, and thus they were all preachers of righteousness and reformers in their respective generations.

From these gleanings from the book of Genesis, one may learn that the family worship institution, which was divinely instituted in the first age of the world, embraced the observance of the Sabbath, the service of the altar, oral instruction, prayer, intercession, thanksgiving, and benediction. It contemplated no other bond of union than the marriage covenant and the relations springing out of it. Doing justly, loving mercy, and walking humbly with God, were enforced in all its maxims, and in the examples of those whom God honored and approved.

There was, during the long period of this family institution, no community separated from the world larger than a single household—no public altars—no temples—no established order of public teachers; therefore, there were no initiating or separating institutions. There was no *circumcision* for the infant, nor *washing of regeneration* for the instructed. These institutions of later times had respect to public professing communities; and, therefore, for two thousand years there was no initiating rite or ordinance amongst men.

Wherever the family curtains were spread and a tent erected, the devout father built his own altar to the Lord, gathered his own children and domestics around him, instructed them in the knowledge of God the creator and preserver of all; and in the history of man, his origin and destiny, as far as revealed to them. They offered their thank-offerings, acknowledgments of favors received; and when conscious of sin, they presented their sin-offering, with confessions, and in faith of God's promise, supplicated pardon. Such are the essential attributes of the patriarchal institution, and of the family worship, as learned from the writings of Moses.

But as the root of all the subsequent dispensations of God's mercy and favor to man was planted in the patriarchal institution, it is neces-

* Gen. xviii. 19.

sary to our plan, before we advance farther, to pay some attention to one of these patriarchs, whose fame is eternal, on whom God bestowed an honor above all earthly honor, and who stands enrolled in the annals of time as THE FRIEND OF GOD. The intelligent reader needs not to be informed that we now call his attention specially to

ABRAHAM.

Reader, attend! "I am the God of Abraham, the God of Isaac, and the God of Jacob: this is my name forever, and this is my memorial to all generations." And shall not the name, the calling, the blessing, and the history of Abraham always occupy a large space in the records of God's government of man, and in all the details of his redemption!

Because of his unprecedented faith in God's promises and exalted piety, he was constituted the *father of all believers;* and his whole life is made a model for all the children of God, as far as walking by faith in God's promises is an ornament to human character.

Sufficient then to our present purpose, we observe, that *during the family worship institution,* a little after the commencement of the third Millennium, about the 75th year of his life, God appeared to Abraham while he yet lived in Ur of Chaldea, and commanded him to depart out of that country, and that he would do for him certain things. Abraham obeyed. God gratuitously tendered to him *two promises,* not only interesting and valuable to Abraham himself, but to all the human race.

These two promises were intended to be the basis of a two-fold relation to God, and the foundation of two distinct religious institutions called "the Old Testament and the New," "the Old Covenant and the New," "the Two Covenants," and "the Covenants of Promise." There was contemplated in them the constitution for a temporal and a spiritual kingdom of God—a kingdom of God of this world, and a kingdom of God not of this world. Be it, however, always remembered, when we attempt to form correct and comprehensive views of the whole economy of God's redemption, that these two promises were made while the patriarchal institution was yet standing and several centuries before its close. What, then, it will be asked, are these

TWO PROMISES.

We find them in their most simple form in the beginning of the twelfth chapter of Genesis. The first—

"*I will make of thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing. I will bless them that bless thee, and curse him that curses thee.*"

The second—"*In thee shall all the families of the earth be blessed.*"

These promises when fully developed contained numerous blessings. They are, however, in all their details separate and distinct from each

other. Abraham's family alone are personally concerned in the first—all families of the earth in the second. Temporal and earthly are the blessings of the former—spiritual and eternal are the blessings of the latter. Paul calls the second, "The gospel preached to Abraham,' and "The covenant confirmed by God in reference to the Messiah, four hundred and thirty years before the giving of the law." The Jewish kingdom in all its glory was but the development of the first—the Christian kingdom in its present and future blessings is the consummation of the second.

COVENANT OF CIRCUMCISION.

In pursuance of the first promise, and in order to its exact and literal accomplishment, about twenty-four years after its promulgation the "*Covenant of Circumcision*" was established. This "covenant in the flesh" marked out and defined the natural descendants of Abraham, and gave to the world a full proof of the faithfulness of God, putting it in the power of every one to ascertain how God keeps his covenants of promise with all people. This gave to the descendants of Abraham the title of "*The Circumcision*," and beautifully represented the separation of God's people from the children of this world.

The land of Canaan, as *the inheritance* of this nation, is repeatedly promised to Abraham; and as soon as Isaac, the child of promise, is born and circumcised, the promise of the "SEED," in which all nations were to be blessed, is confined to him. Not in Ishmael, but "in Isaac shall *thy seed* be called."*

After the death of Abraham and towards the close of the life of Isaac, his father's God give him a second edition of these two promises. The first is considerably amplified in its details, while the second is repeated almost in the same words. That which was first to be accomplished is first developed, and its provisions pointed out. "I will be with thee and will bless thee; for unto thee and to thy seed I will give all these countries, and I will perform all the oath which I sware to Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give to thy seed all these countries; and in thy seed shall all the nations of the earth be blessed: because Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."†

The same two promises are repeated in almost the same words to Jacob the son of Isaac at the time he had the vision of the ladder reaching from earth to heaven, while in obedience to a command given him by his parents, he was on his way to Padan-aram in quest of a wife. On these *three* great occasions—to Abraham—to Issac—to Jacob

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*Gen. xxi. 12. †Gen. xxvi. 3. 5.

—these two promises are solemnly pronounced; always standing in the same order—never confounded; but as distinct as earth and heaven —as time and eternity.

Four hundred and thirty years after the first solemn declaration of these promises, the descendants of Abraham, Isaac, and Jacob, in virtue of the first promise, were redeemed out of bondage in Egypt, and saved from the tyranny and cruelty of Pharaoh. Then, in order to the *full completion* of its stipulations, God, by the hand of Moses, proposed a covenant with all Israel at Sinai; in which he guarantees to do all for them contemplated in the promise, confirmed by an oath to Abraham, in being a God to his seed after him. This

SINAITIC COVENANT

constituted them a kingdom of God, a holy nation, a peculiar people. All the blessings comprehended in the first promise to Abraham, or that could grow out of the relation to God which it contemplated, were in full detail carried out into this transaction, and secured to the whole nation. The relation was, however, temporal, and its blessings temporal and earthly. The second promise made no part of the Jewish institution or covenant at Sinai, more than it did of the patriarchal or antecedent institution. The typical or figurative part of the family wor- and earthly. The second promise made no part of the Jewish institution and made a part of it; and whatever *spiritual* privilege was enjoyed by the Jew, was enjoyed upon the same principle with the patriarch—by faith in the second promise, and by an intelligent and believing attendance upon all the appointed means which either prefigured the coming redemption, or realized the blessings which were to be derived through the promised seed.

The SEED in which all the families of the earth were to be blessed, was in the nation, but in no other sense than as it was in the people while in Egypt, or in the patriarchs before they went down into Egypt. It was in the nation, but no element of the national institution. They had the second promise made to their fathers, and all the faithful and approved among them believed that promise, and acted conformably to it. Thus amongst the Jews, even before the coming of the Messiah, there were

TWO SEEDS,

The natural and the spiritual children of Abraham. The whole nation were his literal and natural children; and such of them as believed the second promise and understood it, were not only his natural children, but his children in the same sense in which all *believing Gentiles* are by virtue of the second promise constituted the children of Abraham: *for these two promises raised up two seeds to Abraham.* The

first, like Ishmael, were born according to the flesh—the fleshly seed of Abraham; the second, like Isaac, were the children of faith in the promise: and thus Abraham is the constituted father of all who believe in that promise, whether of his flesh or not.

But the second promise was not fulfilled for nearly one thousand five hundred years after the first, or after the national institution was confirmed at Sinai; and therefore

THE BLESSING OF ABRAHAM,

Which was to come on the nations through his seed, through faith in the accomplished promise, was to be the basis and the substance of a new institution. This "blessing of Abraham" includes all the spiritual and eternal blessings which were laid up in his seed, who is the ark of this new constitution, in whom all the promises of God are verified, and in whom they are deposited for the comfort and salvation of all the children of God. Whatever concerned the family of Abraham coming through the first promise, descended upon the family principle, which is only *flesh;* but whatever concerns all saints of all nations, descends upon the new principle of *faith.* "They who are of faith," says Paul, "are blessed with believing Abraham." And "If you be Christ's, then," and only then, "are you Abraham's seed and heirs according to the promise."

The blessing of Abraham was then promised in the patriarchal age antecedent to the Jewish national institution, and independent of it; therefore, that institution can not affect, much less disannul, the blessings promised in the covenant, confirmed before by God, respecting the Messiah, in the time of family worship, and four hundred and thirty years before the Jewish institution began.

In calling Abraham, and in making him the father of many nations, and the depository of still more precious promises and revelations, God did not supersede the family worship. He only added to the stock of religious knowledge, strengthened the faith, and enlarged the hopes of that single family. The family institution continued without the slightest change, except in one particular specified in the covenant of circumcision, as respected the single family of Abraham, for four hundred and thirty years after the charter concerning his seed and that concerning the Messiah was secured to this renowned patriarch. Thus we have traced the continuance of the family religion, or patriarchal economy, for two thousand five hundred years, and are now prepared to make a few remarks on the Jewish national institution, though we have already anticipated almost all that is necessary to our present object. Still, however, we shall make it the subject of a distinct notice.

THE JEWISH INSTITUTION.

In this age of improvement in divine institutions, we read and hear much of "two dispensations of the covenant of grace;" thus making the Jewish and the Christian institutions dispensations of one "covenant of grace." Why not make the patriarchal, (still more venerable for its antiquity and which continued a thousand years longer than the Jewish,) also a dispensation of the covenant of grace, and then we should have had *three* dispensations of one covenant! This is but "a *show* of wisdom." The Holy Spirit calls them "two covenants," or "two institutions," and not two modifications of one covenant; and it speaks of each as established upon promises. The Jewish was established upon temporal and earthly promises, contained in the first promise made to Abraham; but the new, says Paul, "is established upon *better promises*," growing out of that concerning *the blessing of the nations* in the promised seed.*

The Jewish institution commenced and continued about 1,500 years before the Reign of Heaven began. It was not substituted for the family worship, but added to it; affecting, however, the patriarchal institution in some respects, as far as concerned the single family of Abraham. The individual families of the nation of the Jews, *as such*, had still their family worship—still the worship of God was heard in the dwellings of the righteous; and, like Joshua, every good Israelite said, "As for me and my family, we will serve the Lord."

In four hundred years the family of Abraham had, in the line of Isaac and Jacob, in fulfillment of the first promise, grown up into millions. Not less than two millions† came up out of Egypt under the conduct of Moses. The heavenly Father, in progressive development of his plan of blessing all nations, leaves all the world under the family worship institution, and erects the whole progeny of Abraham that came up out of Egypt into one great national institution. He condescends to appear in the character of *King of the Jews*, and to make them *a kingdom of God*, as preparatory to the appearance of his *Son*, who is predestined to be the King of the whole earth, and to have a kingdom which shall ultimately embrace all the nations of the world.

The twelve tribes were brought into the form of one great worshiping family, presenting through one common High Priest their united worship to God. This gave rise to the erection of one public house consecrated to the Lord, as the place of meeting in their social and national character. A constitution, political, moral, and religious, was submitted to the people; and on their adoption of it, they became a

*Jer. xxxi. 31.

†Men fit for war are never more than the third or fourth of any population. There were six hundred thousand men of this class when they came to Mount Sinai.

covenanted people of God. This constitutional kingdom was built upon precepts and promises; and its worship when fully developed was little more than the extension of the family worship to one great national family. They had one king, one high priest, one national altar, one national house of God, one morning and evening sacrifice, one great national sacrifice, and one great annual atonement. The nation was a family of families, and whatever pertained to a single family in its family worship was extended and accommodated to this great confederate family.

Various mystic and significant institutions distinguished this nation from all others; for it was one principal object of its institution to keep its subjects separate and distinct from all other people till Messiah (the promised seed) should come. Another object was, to figure out in appropriate types the spiritual worship of the kingdom of heaven, and to exhibit the great doctrine of faith, repentance, remission, adoption, and inheritance, by picturesque images, ingeniously devised to figure out the whole doctrine of reconciliation and sanctification to God.

The Jewish institution is not to be regarded only in its political, moral and religious aspect, but especially in its figurative and prospective character. God so wisely and benevolently contrived it from its origin to its close, that its whole history—the fates and fortunes of its subjects from their descent into Egypt, their travels thence to Canaan and settlement in the land of promise—their fortunes in that land to their final catastrophe, should exactly and impressively shadow forth the new institution with the fates and fortunes of the subjects of this new and more glorious order of things. "All these things happened to them for *types*," (examples,) says Paul, "and they are written for our admonition, upon whom the ends of the world have come." The same great commentator on this institution not only presents the history of its subjects as instructive to the citizens of the new institution, but of the tabernacle he says, "It was a figurative representation for the time then present," the furniture thereof "the pattern of things in the heavens." "The law," he adds, "contained only a shadow of the good things to come." A shadow, indeed, proceeding from a man, a house, a tree, is not, and can not be, an exact image or representation of them; yet, when explained by a verbal description, it greatly facilitates an easy and correct conception of them.

So full of the doctrine of the new institution was the old, that we find all the Apostles and Christian writers unceremoniously applying everything they quote from the law, the prophets, and the psalms, to the Messiah, his kingdom, and the fortunes of his people; as if the Jewish writings had no other object than to unfold the kingdom of heaven. Jesus begins with Abraham seeing his day on Mount Moriah

in the typical resurrection of Isaac. Paul regards Hagar, Ishmael, Sarah, Isaac, as the best illustration of the *two institutions;* and John ends with the description of the descent of Jerusalem from heaven.

Every one, then, who would accurately understand the Christian institution must approach it through the Mosaic; and he that would be a proficient in the Jewish, must make Paul his commentator. While the mere politician, moralist, or religionist contemplates the one without the other, though he may find much to admire in both, he will never understand either. A veil, thick as that which concealed the glory of the face of Moses from the Israelites, will hide the glory of the Jewish and Christian institution from his view.

Not only did the tabernacle, the temple, their furniture, the service of both, the priests, the sacrifices, the festivals, the convocations, and all the ordinances of that Ritual, together with the history of that people, assume the picturesque and figurative character, but almost all the illustrious and highly distinguished personages of that institution were made prophetic or typical of the Messiah, or of the great incidents of his life, sufferings, and triumphs, and the leading affairs of his government. Amongst *persons* in the patriarchal and Jewish ages, who, in one or more prominent characters or incidents, or in their general history adumbrated the Messiah, and his reign, the following group occupy a lofty eminence:—Adam, Abel, Noah, Melchisedeck, Isaac, Jacob, Joseph, Moses, Aaron, Joshua, Samson, David, Jonah. Of *things* of this class, as well as persons highly figurative and instructive, are the vision of Jacob's ladder—the burning bush—the pillar of cloud and fire—the manna—the rock Horeb, a fountain of living water in the wilderness—the veil of Moses—the brazen serpent—the victory over the nations of Canaan, and the land of Canaan itself. And of *ordinances*, the passover, the scape goat, the red heifer, the year of jubilee, the law of the leper, the kinsman redeemer, the cities of refuge; together with all the sacrifices, washings, anointings, and consecrations of the *holy* nation.

But a third object of the Jewish institution, of paramount importance to the world, was the furnishings of a new alphabet and language (the elements of heavenly science,) without which it would appear to have been almost, if not altogether, impossible to learn the spiritual things, or to make any proficiency in the knowledge of those relations which Christianity unfolds. The language of the new institution is therefore explained by that of the old. No one can understand the dialect of the kingdom of heaven who has not studied the dialect of the antecedent administrations of heaven over the patriarchs and Jews. The most striking and characteristic attribute of the sacred dialect is, that the elements of it are composed of the incidents of history, or what we call *remarkable providences.*

I can not explain myself better, nor render my readers a more essential service, than by illustrating by an actual detail of sacred history, the following proposition, viz.: *That sacred history or the remarkable incidents of God's providences to the Jews and Patriarchs are the foundation of the sacred dialect of the new institution.* Or, if the reader will understand it better, it may be thus expressed—*All the leading words and phrases of the New Testament are to be explained and understood by the history of the Jewish nation and God's government of them.* Take the following as a mere specimen:—

God *called* Abram out of Ur, and changed his name into *Abraham;* and the name of his wife Sarai into *Sarah.* He *promised* Isaac as the person in whom his *seed* should be *called.* God did *tempt* Abraham, commanding him to *offer* Isaac for a burnt-offering—Isaac had two sons—Esau the elder, and Jacob the younger. Esau *despised* his *birthright* and *sold* it to Jacob. Jacob wrestled with God, and *prevailed;* he obtained a blessing, and was therefore called *Israel.* He had *twelve* sons: of these Joseph was his favorite. His brethren *envied* him, and *sold* him for twenty pieces of silver. Joseph *found grace* in the sight of his master. *The Lord was with Joseph.* He was cast into prison, and from thence was elevated to be the *governor* of Egypt under Pharaoh. A famine in Canaan compelled Jacob and his sons into Egypt for bread, and Joseph was *made known* to his brethren. Joseph died in Egypt and left his father's house in that land. They multiplied exceedingly, and the Egyptians greatly *afflicted* and *oppressed* the Israelites. *Moses* was born and exposed: Pharaoh's daughter found him and *adopted* him for a son. Moses fled into Midian, and married the daughter of the priest or prince of Midian, and kept his father-in-law's flock in the *desert,* and came to Horeb, *the mountain of God.* The Lord appeared to him in a *flame of fire* in a bush. The bush burned and was not consumed. Moses *drew near,* and then first stood on *holy ground.* God *sent* him to Egypt to lead *his people* out of *bondage.*

God bade him say to the *children of Israel,* "I AM has sent me to you. Gather the *elders* of Israel, and say to them, The *Lord God* of your fathers, the God of Abraham," etc., "has sent me to you. I will *smite* Egypt with my *wonders,* and *bring you up out of the afflictions* of Egypt. Tell Pharaoh, Israel is *my son—my first born.* Take Aaron with thee, and thou shalt *put words into his mouth;* and I will be *with thy mouth* and with his mouth: he shall be to thee instead of a mouth, and thou shalt be to him *instead* of God. Take thy *rod* in thy hand. The Lord *sent* Aaron to Moses: he met him in the mount and *kissed* him. And the Lord *visited* his people. And the people *believed when they heard* that the Lord had *looked upon* their affliction. Pharaoh oppressed them still more. The Lord said with a *strong*

hand shall he let them go. I will *redeem* them with a stretched out arm and with great *judgments.* I will give you Canaan for a *heritage:* I will take you to me *for a people. I will be your God.*"

Moses said, I am a man of *uncircumcised lips*, and how shall Pharaoh *hearken* to me? I have made thee *a god* to Pharaoh, and Aaron *thy prophet.* I will multiply my *signs*, and bring out *my people*, and *harden* Pharaoh's heart. When he says, "Show me a miracle," cast your rod before him, and *it shall become* a serpent. Still Pharaoh refused, and *hardened his heart.* The magicians, overcome with the *signs*, said, This is the *finger of God.* The *God of the Hebrews* said, Let *my people* go. I have *roused* thee up (as a lion) to show in you my power and to make *my name known* through *all the earth.* The Lord slew all the *first born* of Egypt after he had *plagued* them exceedingly. Pharaoh commanded them to depart; but he pursued them to the Red Sea. Israel fainted at the sight before and behind them. Moses said, Stand still, and see *the salvation of God.*' The sea was divided. Covered with a cloud, Israel marched through as on dry ground. The waters stood on either side as a wall. Pharaoh pursued with his chariots and horsemen, but the waters returned and they were drowned. Thus the Lord *redeemed, saved, delivered, and brought Israel out of bondage.*

After this deliverance Moses and the children of Israel sang, "The Lord is become *my salvation;* he is *my God.* Thou hast overthrown them that *rose up against thee.* Thou hast *led forth thy people* whom thou *hast redeemed.* Thou *hast guided them* in thy strength to thy *holy habitation.* The inhabitants of Canaan shall be still as a stone till *thy people* pass over, O Lord! the people *thou hast purchased.* Thou shalt plant them in the mountain of *thine inheritance*—in the *sanctuary* which *thy hands* have *established.*

They came into *the wilderness of Sin.* They cried for bread, and God *rained bread from heaven upon them*, that he might *prove* them whether or no they would *walk in his law:* and they did eat manna forty years, till they came to the borders of Canaan.

They complained for water, and tempted God. And Moses *smote the rock* in Horeb, and water gushed out. But Moses was wroth, and smote the rock twice; and he and Aaron thus *rebelled* against God, and fell in the wilderness. The Lord made a covenant with the whole nation at Sinai, and made them a *peculiar treasure* above all people—a *kingdom of priests*, a *holy nation;* and God *spake* all the words of the law, written on two tables of stone; and *spake to Israel from heaven.*

The Lord by Moses gave them directions for rearing a *tabernacle*, and a pattern for all its furniture. And as *a ransom for his soul*, every man, rich and poor, was to pay half a shekel as an *offering to*

the Lord, to *make an atonement* for his soul; and it was given for *the service* of the tabernacle. When the tabernacle was reared and finished, *the glory of the Lord* filled the tabernacle and the *cloud* covered it. And when the cloud *was taken up* they journeyed; but until it was taken up they journeyed not. The *cloud* was on the tabernacle by day, and *fire* was on it by night, in the sight of all Israel throughout all their journeys.

And before Moses died he *laid his hands* upon Joshua, and gave him a *charge* as the *Lord commanded;* and thus put *honor* upon him, that the children of Israel might be *obedient* to him as their *savior*. "As I was *with Moses*, so will I be *with thee*," saith God; "I will not fail thee nor *forsake* thee."

Could we thus proceed with the history of this people, and add to their history the observances of their religious institutions, we should find out the true meaning of the sacred style of the New Testament with more accuracy and certainty, than from all the commentators of ancient and modern times. This, as a sample, must suffice for our present purpose.

From the premises now before us, the specifications of the outlines of the Sinaitic and national institution, and the terms and phrases found in the history of this people, we may discover in what *relation* they stood to God, and what *favors* he bestowed upon them in that relation.

They were *called* and *chosen*, or the *elect* of God as a nation. As such, they were *delivered*, *saved*, *bought*, or *purchased*, and *redeemed*. God is said to have *created*, *made*, *formed*, and *begotten* them. As such he is called their *Father*, their *God*, their *Redeemer*, their *King*, their *Saviour*, their *Salvation;* and they are called his *children*, *sons*, and *daughters*, *born to him*, his *house*, *people*, *inheritance*, *family*, *servants*.

As a *chartered* and congregated people, they are called *the city*, *the holy city*, *the city of the Lord*, *Jerusalem*, *Zion*, *Mount Zion*, *the city of David*. Other nations, in contrast with them, are called, *not a people*, *aliens*, *strangers*, *enemies*, *far off*, *unclean*.

Various similitudes expressive of the kind relation in which they stood to God are also found on the pages of the ancient institution—such as *husband* and *wife*, *shepherd* and *flock*, *vine* and *vineyard*, *mother* and *children*. They are said to be *written* or *enrolled* in *the book of God;* to be *planted*, *washed*, *sanctified*, *clean*, *separated to God;* they are called the *house*, *building*, *sanctuary*, *dwelling place* of God; *a kingdom of priests*, *a holy nation*, *a peculiar people*, *saints*, etc., etc.

Those who are curious to trace these phrases descriptive of the relation and privileges of the ancient kingdom of God, had better (in addition to the passages quoted in their history from Egypt to the

Jordan) examine the following passages:—Ex. xiv. 30; xv. 16; xix. 6; Deut. iv. 37; vii. 6; x. 15; xiv. 1; i. 31; vii. 5; xxxii. 6, 18, 19; xviii. 7; iii. 18, 20; xii. 9; I. Kings iii. 8; Ps. cv. 6; xxxiii. 12; cv. 43; cvi. 5, 21; lxxiv. 2; cxlix. 2; Isa. xli. 8, 9; xliii. 1, 3, 5, 7; li. 2, 4; lxi. 5; lxiii. 16; i. 2; lxii. 1, 6, 7; xxviii.; Jeremiah and Ezekiel, and the Psalms of David throughout, etc., etc.

Unless we should write a full treatise on these antecedent institutions, we can not with propriety descend farther into details. The outlines, as far as subordinate to the theme of this essay, are now before the reader; and with this preparation we shall now invite his attention to THE KINGDOM OF HEAVEN.

And why, an *American* will say, is it not called the *Republic* of Heaven, and the Chief called the *President* of a Celestial Republic? Certainly there were the Republics of Greece and Rome before the doctrine of this Kingdom was first promulged, and the Gentiles as well as the Jews could have understood the figure of a Republic as well as that of a Kingdom. It was not, then, because there was not in society a model or type of this sort; but because such a type would have been inapposite to the nature of this institution.

History testifies that Republics are better adapted to peace than war, and that they are forced and unnatural organizations of society. Aristocracies and Republics owe all their attractions to the excessive corruptions of the governments under which they have originated. They are the reaction of force and fraud, of cruelty and oppression, and are sustained by the remembrance and apprehension of the evils which occasioned them. They have alwaye been extolled and admired either in contrast with the vices and enormities of degenerate and profligate monarchies, or in the freshness of the recollections of the wrongs and outrages which occasioned them; and men have generally tired of them when they became corrupt and forgetful of the oppressions and crimes which forced them into being. So that the corruptions of Monarchies have given birth to Republics, and the corruptions of these have originated Monarchies again.

In these last days of degeneracy Republics are great blessings to mankind, as good physicians are blessings in times of pestilence; but yet it must be confessed that it would be a greater blessing to be without plagues and doctors. While men are, however, so degenerate, and while selfishness and injustice are so rampant in society, republican officers are better than kings—because we can get rid of them sooner. They are, indeed, kings under another name, with a short-leased authority; and our experience fully demonstrates that in these degenerate days the reigns of our republican kings are nearly long enough. Till the King of kings comes, we Christians ought to be good republicans, under the conviction that human governments seldom

grow better, and that the popular doctrine of our country is true—that political authority generally makes a man worse, and public favors almost invariably corrupt the heart. Rapid rotation in office is the practical influence of the republican theory; and the experiment proves that, brief as republican authority is, it is sometimes too long for republican virtue to sustain without deterioration. Now if this be true of republican virtue, the brightest and the best, what earthly virtue can long resist the contamination of long protracted authority?

Monarchy is the only form of government, however, which nature recognizes. It was the first, and it will be the last. A government with three or thirty heads is a monster; and therefore the beast that represents it comes out of the sea with a plurality of horns as well as heads.

The most approved theory of human nature and of human government now current wherever the English language is spoken, either in the Old World or in the New, is, that a monarchy would be always the best government, because the cheapest, the most efficient, and the most dignified; provided only, that the crown was always placed on the wisest head and the sceptre wielded by the purest hands. Could we always secure this we would all be monarchists; because we can not, we are all republicans.

But after this apology for the phrase *Kingdom of Heaven*, we would recall the attention of the reader to the concession made by republicans themselves, that a kingdom is better adapted to a state of war, than a republic; and that this beautiful, because most appropriate figure, which occurs in the New Testament more than one hundred and fifty times, and very often in the Old, presupposes a state of war as existing in the universe. But for the reasons assigned in preference of monarchy, the *natural* government of the universe, always was, is, and evermore shall be monarchy. God himself is of necessity absolute monarch of the universe. Had he not essentially sustained that relation to all his creatures, there never could have been rebellion nor sin in his dominions. The systems of nature are all after this model. Every sun is a king over the system which it controls; and in every sphere there is one controlling and supreme principle. It will be the last government; for when the episode in the great drama of *rational* existence which sin occasioned, shall have been completed, the government of the universe will assume its ancient order, and God be supreme monarch again. But this will not be till Jesus gives up the kingdom to God, which a preternatural state of things put into his hands. This can not be till he has subdued man to his rightful allegiance, or destroyed forever every opponent to the absolute monarchy of the Eternal Supreme: "for Jesus must reign till all his enemies be put under his feet."

The kingdom which Jesus has received from his Father, however heavenly sublime, and glorious it may be regarded, is only temporal. It had a beginning, and it will have an end; for he must reign only *till* all enemies are put under his feet. But the transition of the sceptre into the hands of Emanuel has not changed the nature of the government. He is now the hereditary Monarch of the universe, as well as the proper King of his own kingdom. He now reigns as absolutely over all principalities, hierarchs, and powers, celestial and terrestrial, as did the great God and Father of the universe, before he was invested with the regal authority.

We have said it was a preternatural state of things which originated the kingdom of Jesus: therefore the object of this remedial reign is to destroy that preternatural state of things, or to put down sin. Now as all human governments presuppose disorder, and as the kingdoms of this world generally have arisen out of confusion and war, this kingdom of heaven of which we are to speak owes its origin to the celestial and terrestrial apostacies—the revolt of Satan and of Adam. Were there not injustice within, or violence without, civil government would be wholly unnecessary, and its appendages an excrescence upon society. Had there not been such a revolt and rebellion as sacred history records, there would have been no such kingdom of heaven as that over which Jesus the Messiah now presides. Now as both this King and kingdom, and all that appertains to them, were occasioned by such a preternatural state of things, we must view them in all their attributes and details, with reference to those circumstances which called them into being.

THE ELEMENTS OF A KINGDOM.

We must understand the type, or we can not understand the antitype. We must understand that which is natural before we can understand that which is spiritual. What, then, are the essential elements of a kingdom as existing among men? They are five—viz.: King, Constitution, Subjects, Laws and Territory. Such are the essential parts of every political kingdom, perfect in its kind, now existing on earth.

In *forming a state*, the essential elements are people and country. The people make a constitution, and this makes a President or a King, citizens or subjects, and everything else belonging to a state. It is, then, the relation into which the people resolve themselves, which makes it a republic, an aristocracy, a monarchy. Do they choose a monarchy? They first make a constitution, and this places one upon the throne—makes them subjects, and he gives them laws. Although the constitution is first, in the order of nature, of all the elements of a kingdom, for it makes one man a king and the rest subjects; yet we can not imagine a constitution in reference to a kingdom, without

king and subjects. In speaking of them in detail, we can not then speak of any one of them as existing without the others—we must regard them as correlates, and as coming into existence contemporaneously. There is no husband nor wife before marriage, neither can there be a husband without a wife; yet one of the parties must be made before the other. Marriage makes a husband out of the groom, and a wife out of the bride. So the constitution makes the king or the governor, the citizens or subjects, out of the people, as the case may be: for there never can be a king or subject without a constitution, or, what is the same thing, an agreement, verbal or written, for certain privileges stipulated and conditioned. In every well regulated political kingdom, *in the order of nature*, the elements stand thus—1. Constitution; 2. King; 3. Subjects; 4. Laws; 5. Territory.

In the kingdom which God set up by Moses, the elements stood in this order. The constitution was first proposed under which God condescended to be their King, and they were to be regarded as his people or subjects; he then gave them laws and established them in the territory before promised.

But in the kingdom of nature, or in the original kingdom of God, the elements are only four, and the order in which they stand, are—1. King; 2. Subjects; 3. Laws; 4. Territory. As Father and Creator of that kingdom, God himself was absolute Sovereign, whose will is the supreme law of the whole realm of nature.

Having ascertained the essential elements of a *kingdom*, and marked the order in which they stand, before we particularly attend to these elements in order, we shall ask why this kingdom is called the Kingdom of *Heaven?*

THE NAME

Heaven, and the Kingdom of Heaven are not one and the same thing. God is not the Kingdom of God. But as the kingdom of God is something pertaining to God, so the kingdom of heaven is something pertaining to heaven, and consequently to God. Whether always the phrases "the kingdom of God" and "the kingdom of heaven" exactly represent the same thing, certain it is that both phrases are often applied to the same institution.*

This is true of them whether translated *reign* or *kingdom;* and it is very evident that frequently the original word *basileia* ought in preference to be rendered *reign*, inasmuch as this term better suits all

*If the following passages are carefully examined and compared, it will appear that both these phrases often represent the same thing: Matt. iii. 17; Mark i. 11; Luke iv. 43;—Matt. xiii. 12; Mark iv. 11; Luke viii. 10;—Matt. xi. 11; Luke vii. 28. To these three distinct evidences many more might be added. What Matthew calls "the Kingdom of *Heaven*," Mark and Luke call "the Kingdom of *God*."

those passages where *coming* or *approaching* is spoken of: for while reigns or administrations approach and recede, kingdoms have attributes and boundaries which are stationary. Reign and Kingdom of God, though sometimes applicable to the same subject, never contemplate it in the same light. They are, indeed, as intimately connected as the reign of King William and the Kingdom of Great Britain. The former represents the administration of the kingdom, and the latter the state over which this administration extends.

Two good reasons may be offered why Matthew, the oldest Christian writer, generally prefers Kingdom or Reign of *Heaven*, to the phrase Kingdom or Reign of *God:* I say *generally*, for he occasionally uses *both* designations.* He wrote to Jews in Judea who expected a Messiah, a King, and a kingdom of God on *earth*, a mere improvement of the Jewish system; and, therefore, to raise their conceptions, he delights to call it the Reign or Kingdom of *Heaven*, in contrast with that earthly kingdom of God, of which they were so long in possession.

He also found a good reason in the idiom of the Jewish prophets for using the word *Heaven* (both in the singular and plural form) for *God.* Daniel told the Assyrian monarch that his kingdom would be sure to him when he should have learned that "the *Heavens* do rule;" yet, in the preceding verse, he says, "Till thou knowest that the Most High rules in the kingdom of men"—thus using *Heavens* and *the Most High* as synonymous. The Psalmist says, "The wicked set their mouths against the *Heavens.*" The Prodigal confesses that he had "sinned against *Heaven,*" and Jesus himself asked whether the baptism of John was "from *Heaven* or from men." Thus he was authorized from the Jewish use of the word to regard it as equivalent to *God.* If, then, Matthew had meant no more by the phrase "Kingdom of Heaven" than the "Kingdom of God," he was justified by the Jewish use of the word *heaven*, to apply it in that sense. Some may object to all these remarks upon Matthew's manner, that it was Jesus Christ and the preachers he commissioned who called it the Kingdom of Heaven, and not Matthew Levi. To such we reply, that the other sacred writers uniformly, in reciting all the same parables and incidents, use the phrase "Kingdom of God," and *never* the phrase "the Kingdom of Heaven."

From his use of the phrase "Kingdom of God," we must, I think, regard him as having special reference to the reason first assigned. He does not say the Kingdom of *Heaven* shall be taken from the Jews, but, "The Kingdom of *God* shall be taken from you, and given to a nation bringing forth the fruits of it;" for although it might with

*See chapters vi. 33; xii. 28; xix. 24; xxi. 31, 43.

propriety, in his acceptation, be said, that the Jews already had the kingdom of God, it could not be said that they had the kingdom of Heaven as proclaimed by Matthew.*

When compared with the earthly kingdom of God among the Jews, it is certainly the kingdom of *Heaven:* for Jesus alleges that his kingdom is not of this world; and Daniel affirmed that in the days of the last worldly empire the God of Heaven would set up a kingdom unlike all others then on earth; in which, as Paul teaches, men are "blessed with every spiritual blessing in heavenly places in Christ:"† for he has *raised* the Jews and Gentiles, and "has set us down together in the heavenly places by Christ Jesus."‡

There is, in the superior and heavenly privileges and honors bestowed upon the citizens of this kingdom, the best reason why it should have first been presented to this world under this title, rather than any other; and, for the same reasons which influenced Matthew to usher it into notice in Judea, under this designation, we ought now to prefer it; because many of our contemporaries, like the ancient Jews, see as much of heaven and glory in the veiled grace of the Mosaic institution, as in the unveiled grace of the Christian kingdom. The pertinency of this title will appear still more evident as we develop the constitutional privileges of his kingdom.

But most evidently the kingdom of Heaven is "*the kingdom of Christ and of God.*" ‖ It is the kingdom of God because he set it up,§ gave the constitution and King, and all the materials out of which it is erected.** It is the kingdom of Christ, because God the Father gave it to him as his Son, and as the *heir of all things;* and therefore, "all that is the Father's is mine," says Jesus, "and I am his."†† "*God created all things* BY *Jesus Christ and* FOR *him.*"

Having, then, noticed the reasons for the characteristic *titles* of this kingdom, and having already ascertained what are the elements absolutely essential to a kingdom, distinguished from those merely circumstantial or accidental, we shall now proceed to consider, in the order suggested, the Constitution, King, Subjects, Laws, and Territory of the Kingdom of Heaven.

CONSTITUTION.

God himself, after the gracious counsels of his own will, proposed and tendered the constitution of this kingdom to his own Son. This "glory he had with the Father before the world was." He that was "in the beginning with God"—"*the wisdom and power of God*"—was "set up [constituted] from everlasting, or ever the earth was." "Then was I with God, as one brought up with him; I was daily his delight,

* Matt. xxi. 43. † Eph. i. 3. ‡ Eph. ii. 6. ‖ Eph. v. 5. § Dan. ii. 44.
** Jer. xxxi. 31-34. †† John xvii. 18.

rejoicing always before him—rejoicing in the habitable parts of his earth; and my delights were with the sons of men."* Therefore he who was to be "*ruler in Israel*" was with God in counsel "in the beginning of all his ways;" for "his goings forth were from old, even from the days of eternity."†

It was TO DO THE WILL, or fulfill the items in this constitution, that "*the* WORD was made flesh and dwelt among us." "I came to *do the will* of him that *sent* me," and to finish "the work *given* me to do." "I have the power to lay down my life, and I have power to resume it; this commandment I received from my Father." The Father "commissioned and sent him forth into the world." He "came down from heaven." "Thou hast given me power over all flesh, that I might give eternal life to all that thou hast given me."

These, and many other passages which the reader will easily remember, unequivocally evince that an understanding and agreement existed ere time began between God and the WORD of God—or, as now revealed, between the FATHER and the SON, respecting this kingdom. In consequence of which, "the *Word* was made flesh and dwelt among us"—in consequence of which, "he divested himself" of his antecedent glory—"took upon him the form of a bond-servant"—"was made in the likeness of sinful flesh"—"took part with us in flesh and blood." In consequence of which agreement, and the promised glory, for "the joy set before him in the promise," of "seeing his seed, the travail of his soul, and being satisfied," "he endured the cross, despising the shame," and "was made perfect through sufferings to lead many sons to glory."

To the stipulations concerning eternal life, propounded in the constitution of the kingdom of heaven, frequent allusions are made in the Apostles' writings. Thus the believers were "elected in *him* before the foundation of the world," and "eternal life was promised before the times of the ages," "according to the benevolent purpose which *he purposed in himself* for the administration of the fulness of the appointed times, to gather together all under Christ—all in the heavens and all on the earth, under him." He formerly marked us out for an adoption through Jesus Christ to himself, according to his purpose, who effectually works all things according to the counsel of his will.‡

From all these sayings and allusions, we must trace the constitution of this kingdom into the days of eternity—before time began. We must date it from *everlasting*, and resolve it into the absolute gracious will of the eternal God. In reference to all the prospective developments of time, "known to God from the beginning," it proposed to make the WORD flesh, and then to make the incarnate Word,

* Prov. viii. 23-31. † Mic. v. 21. ‡ Eph. i. 3-12.

called Emanuel, or Jesus Christ, the *King*, to give him all who should be reconciled to God by him for *subjects*, to put under him all the angelic hosts, and constitute him monarch of heaven and earth, *lawgiver* to the universe; and thus make him heir and Lord of all things.

As a constitution brings all the elements of a kingdom into a new relation to one another, so it is the measure and guarantee of all the privileges, immunities, and obligations accruing to all the parties in that relation. It prescribes, arranges, and secures all the privileges, duties, obligations, honors, and emoluments of the King and the subjects. Neither of them can claim more than it stipulates and guarantees, and neither of them can rightfully be deprived of any of them.

From the premises now before us, and the light given to us in these Scriptures and those in the margin, we learn—

1. That God is the author of the constitution of the kingdom of heaven; that he propounded it to the WORD that was made flesh, before the world was, in prospect of all the developments of creation.

2. That the WORD accepted it, because the will of God was always his delight; therefore he said, "I come to do thy will, O God!" Hence "*God* has so loved the world as to give his only begotten Son, that whosoever believes on him may not perish, but obtain eternal life."

3. That in consequence "all *authority* in heaven and earth" was given to Jesus Christ, and all orders of intelligence subjected to him, that he might be *King* over all, and have the power of giving eternal life to his people.*

4. That the earth is now the Lord's, the present temporal territory of his kingdom; that the heathen people are given to him for his inheritance, and the uttermost parts of the earth for his possession; that all ends of the earth are his, and all dominions, kindreds, tribes, tongues and people shall yet serve him on earth, and glorify him in heaven.†

5. That all he redeems are his seed—his subjects: that he will have their faith, confidence, esteem, admiration, and gratitude forever: that he will be worshiped, honored, and revered by them in a world without end: that God, angels and saints will delight in him for ever and ever.‡ He has, therefore, to raise the dead, judge the world, and to present the redeemed pure, holy, happy and triumphant before his Father, and then to give up the kingdom to God.

To comprehend, in any adequate degree, the constitution of this kingdom, we must learn more than its history, or the way in which it was introduced and propounded. We must regard all the elements of the kingdom as *constitutional* elements—the King as a constitutional King; the subjects, laws and territory, including the ultimate

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*Matt. xxviii. *id.* ii. 11; vii. 27. †Ps. ii. 6–8; lxxii. 2–18; Daniel. ‡Rev. v. 9–14; xiv. 1–5; xvi. 3, 4; xxi. 9–27; Eph. i. 20, 21.

inheritance, as constitutional subjects, laws, territory, inheritance: and, therefore, we shall speak of them in detail.

THE KING.

The Lord Jesus Christ is the constitutional monarch of the kingdom of heaven. The privileges guaranteed to him in reference to the kingdom are the following:

As King, he is to be the *oracle* of God—to have the disposal of the Holy Spirit—to be Prophet and High Priest of the Temple of God—to have the throne of his Father—to be Governor of all nations on earth, and head of all hierarchs and powers in heaven—the supreme Lawgiver, the only Saviour, the resurrection and the life, the ultimate and final Judge of all, and the Heir of all things.

These honors, privileges, and powers are secured to him by the irrevocable grant of the God and Father of all; therefore, as said Isaiah, "The Lord cometh with a strong hand, and his arm shall rule for him. Behold, his reward is with him, and his work before him." "I have set my King upon my holy hill of Zion." "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." "I have made him a leader and a commander to the people"—"a light to the Gentiles"—"salvation to the ends of the earth"—"a Priest forever after the order of Melchisedeck." "Sit thou at my right hand till I make thy foes thy footstool." "The government shall be upon his shoulders." "All things are delivered to me of my Father." "He is Lord of the dead and living." "Angels, authorities, and powers are subjected to him." "The Father gave the Spirit without measure to him." "He received of the Father the promise of the Holy Spirit." "The kingdom is the Lord's, and he is the governor among the nations." "He shall have dominion from sea to sea, and from the Eurhrates to the ends of the earth." They shall fear thee as long as the sun and moon endure to all generations." "The Father has committed all judgment to the Son."

But, not to weary the reader with quotations and proofs, we shall give but another: "Behold my servant, whom I uphold; my elect, in whom my soul delights. I have put my Spirit upon him. He shall bring forth judgment to the Gentiles. He shall not fail nor be discouraged till he have set judgment in the earth; and the Isles shall wait for his law. I, the Lord, have called thee in righteousness, and will hold thy hand and keep thee, and give thee for a *covenant* [a CONSTITUTION] of the people for a *light* to the Gentiles—to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house."*

* Isa. xlii. 1-7; xlix. 8.

THE SUBJECTS OF THE KINGDOM.

They are all born again. Their privileges and honors are the following:

1. Their constitutional king is the only begotten Son of God; whose title and honors are—image of the invisible God—effulgence of the Father's glory—Emanuel—Upholder of the Universe—Prophet of the Prophets—High Priest of the Temple of God—King of kings—Lord of lords—the only Potentate—Commander and Covenant of the people—Captain of Salvation—Counsellor, Lawgiver, Redeemer, Deliverer, Mediator, Saviour, Advocate, Judge. He is Sun of Righteousness, Prince of Peace, Lamb of God, Lion of the tribe of Judah, the Root and the Offspring of David, the Bright and Morning Star, Light of the World, the Faithful and True Witness, Bishop of Souls, Great Shepherd of the Sheep, Head of the Church, Lord of all, Heir of the Universe, the Resurrection and the Life, the Son of Man, the Alpha and the Omega, the Beginning and the End, the Amen, etc., etc., etc. Such is the Christian's King, whose assistance in all these characters, offices, and relations, as exhibited under all these figures, is guaranteed to him in the Constitution. Indeed it is all expressed in one promise—"*I will be your God, and you shall be my people.*"

2. It is guaranteed that "their sins and iniquities are to be remembered no more." "There is no condemnation to them who are under Christ." "Sin shall not have dominion, nor lord it over them.' The Lord imputeth to them no sin. They are all pardoned, justified, and saved from sin.

3. They are adopted into the family of God; made sons and daughters of the Lord Almighty; children of God, and heirs—joint heirs with Christ. They have an advocate in the heavens, through whom their persons and prayers are accepted.

4. They all know the Lord. "All thy children shall be taught of God." The Holy Spirit of God writes the law of God upon their hearts, and inscribes it upon their understanding: so that they need not teach every one his fellow citizen to know the Lord, "for they all know him from the least to the greatest." They are all sanctified through the truth—separated and consecrated to God.

5. They have the promise of a resurrection from the dead, and eternal life; an inheritance incorruptible, undefiled, and unfading—new heavens and a new earth, in which righteousness alone shall dwell forever.

Such are the constitutional rights and privileges of the citizens of the kingdom of heaven. And these have obtained for them the following titles and honors: Kingdom of heaven; Israel of God; chosen generation; body of Christ; children of God; habitation of God; fam-

ily of God; Jerusalem from above; Mount Zion; peculiar people; the elect of God; holy nation; temple of the Holy Spirit; house of God; city of the living God; pillar and ground of truth; living stones; seed of Abraham; citizens of heaven; lights of the world; salt of the earth; heirs of God; joint heirs with Christ, etc., etc.

These privileges, honors, and emoluments belong to every citizen of the kingdom of heaven. Indeed, they are all comprehended in the summary which Paul (from Jeremiah) lays before the believing Hebrews: "This is the constitution which I will make with the house of Israel after those days: I will put my laws into their mind, and inscribe them upon their hearts; and I will be to them a God, and they shall be to me a people. And they shall not teach every man his fellow citizen, and every man his brother, saying, Know the Lord; for all shall know me, from the least of them to the greatest of them; because I will be merciful to their unrighteousness, and their sins and iniquities I will remember no more."* To this summary the reader may add those scriptures in the margin as confirmatory to the above.†

THE LAWS OF THE KINGDOM.

The supreme law of the kingdom is *love*—love of the King and love of each other. From this law all its religious homage and morality flow. Precepts and examples innumerable present this to the mind of all the citizens. The kingdom of heaven is divided into small societies, called *churches*, or *congregations of the Lord*. Each of these communities in the reception of members, in the education and discipline of them, or in excluding them when necessary, is to be governed by the apostolic instructions: for to the Apostles the Saviour committed the management of his kingdom. After they had made citizens by preaching the gospel and baptizing, they were commanded to teach them to observe whatsoever the Saviour had commanded them.

These laws and usages of the Apostles must be learned from what the Apostles published to the world, after the ascension and coronation of the King, as they are recorded in the Acts of the Apostles and Epistles: for we shall see in the sequel that the gospel was fully developed, and the whole doctrine of the Reign of Christ *began* to be proclaimed in Jerusalem on the first Pentecost after the ascension.

The old, or Jewish constitution was promulged first on Sinai on the first Pentecost after the redemption of Israel from Egyptian bondage; and from that day, and what is written after it in Exodus and Leviticus, Numbers and Deuteronomy, all the laws, manners and

* Heb. viii. 10-13. † Rom. vi. 5, 6, 14; viii. 1, 33-39; I. Cor. vi. 11; Eph. i. 7; ii. 6, 19, 21, 22; Col. i. 13, 14; 1. Pet. ii. 5-7; II. Pet. i. 10, 11; I. John ii. 2.

customs authorized by the national constitution are to be found. They are not to be sought after in Genesis, nor in the antecedent economy. Neither are the statutes and laws of the Christian kingdom to be sought for in the Jewish scriptures, nor antecedent to the day of Pentecost; except so far as our Lord himself, during his lifetime, propounded the doctrine of his reign. But of this when we ascertain the *commencement* of this kingdom.

There is one universal law of naturalization, or for making citizens, out of all nations, enjoined upon those citizens of the kingdom who are engaged in the work of proselytism; but the laws of this kingdom, like the laws of every other kingdom, are obligatory only on the citizens.

The weekly celebration of the death and resurrection of Jesus, and the weekly meeting of the disciples of Christ for this purpose, and for the edification of one another in their most holy faith, are the only positive statutes of the kingdom; and, therefore, there is no law, statute, or observance in this kingdom, that in the least retards its extension from East to West, from North to South, or that can prevent its progress in all the nations of the world.

It is, however, worthy of observation, that every part of the Christian worship in the small communities spread over the territory of the kingdom of heaven, like so many candlesticks in a large edifice, are designed to enlighten and convert the world; and, therefore, in all the meetings of the family of God, they are to keep this supremely in view; and to regard themselves as "the pillar and ground of the truth."

Concerning the details of the laws of the kingdom, we can not now speak particularly. "The favor of God which brings salvation, teaches all the citizens of heaven, that, denying all godliness and worldly lusts, they should live soberly, righteously, and godlily in this present world, expecting the blessed hope—namely, the appearing of the glory of the great God, and of our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works." These things the Bishops of every community should teach and enforce; for such is the spirit and such is the object of all the laws and statutes of the kingdom of heaven.

THE TERRITORY.

In all other kingdoms, except the kingdom of heaven, the territory is the national domain and inheritance. It was so in the first kingdom of God under the constitution from Sinai. But in the typical kingdom they lived at a distance from their inheritance for one generation. During these forty years, in which they pitched their tents in the

wilderness, *God was their inheritance.* He rained bread from heaven upon them, and sent them flesh on the east wind. He made the flinty rock Horeb a living spring, whose stream followed them all the way to Jordan. He renewed their garments every day, so that for forty years they grew not old, nor needed a single patch. A pillar of fire by night and a cloud by day guided them on towards Canaan, the land of their inheritance.

The whole earth is the present territory of the kingdom of heaven, but the new heavens and earth are to be its *inheritance.* The earth, indeed, is the Lord's and the fullness thereof; but the children of God and the children of the wicked one—the *wheat* and the *darnel,* are both planted in it, and must grow together till the harvest. The righteous have their bread and water guaranteed to them while they live; for "godliness is profitable to all things, having *promise of the life that now is,* as well as of that which is to come." But the joint heirs with God are never taught to regard the earth as their inheritance. They may indeed say, though poor and penniless, "All things are ours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come—all are ours, and we are Christ's, and Christ is God's." But, like the Jews on their journey to Canaan, "they seek a better country"—"they seek a city yet to come." "My kingdom," says Jesus, "is not of this world." And, therefore, in the world Christians are strangers and pilgrims, and may expect tribulation.

The earth is the present *theater of war;* therefore all Christians in the territory are soldiers. Their expenses are borne, their rations are allowed, the arms and munitions of war are supplied them from the magazines in Mount Zion, the stronghold and fortress of the kingdom; where the King, the heads of departments, and all the legions of angels are resident. So that, on entering the Army of the Faith, every soldier is panoplied with the armor of God; and when inducted into the heavenly tactics under the Captain of Salvation, he is expected to be a good soldier of Jesus Christ, and to fight the good fight of faith courageously and victoriously.

The kingdom of heaven on this territory is greatly opposed by the kingdom of Satan; which ever seeks to make an *inheritance* out of the territory of the militant kingdom of righteousness; and, therefore, the citizens have not to wrestle with flesh and blood, but with the rulers of the darkness of this world—with spiritual wickedness in high places.

Ever since the commencement of this kingdom, the governments of this world have either been directly opposed to it, or, at best, pretended friends; and, therefore, their influence has always been opposed to the true spirit and genius of the Christian institution. Chris-

tians have nothing to expect from them except liberty of conscience and protection from violence, while leading peaceable and quiet lives, in all godliness and honesty, till Jesus take to himself his great power, and hurl all these potentates from their thrones, and make his cause triumphant—a consummation devoutly to be wished, and which can not now be regarded as far distant.

MANNERS AND CUSTOMS.

Touching *the manners and customs* of the kingdom of heaven, they are such as generally obtained in the land of Judea and in the East at the time of its erection; or, rather, they are the simple manners and customs of the *family worship age* of the world. These are consecrated by simply performing them with a regard to Jesus Christ, or from the motives prompted by the doctrine of the Reign of Heaven. As we treat our natural brothers and sisters in public and in private —as we address, salute, and converse with them—as we transact all family business, and conduct the affairs of the household—so are Christians to treat one another. There is no other virtue or utility in these, than as they cherish brotherly kindness and love, and are regarded to the Lord.

INDUCTION INTO THE KINGDOM OF HEAVEN.

Into every kingdom, human or divine, there is a legal door of admission. This is, in the statute book of heaven, called a *birth*. Into the kingdom of nature we are born. Into the future and ultimate kingdom of glory we enter, soul and body, by being born from the grave. As Christ, the first-born from the dead, entered the heavenly kingdom, so must all his brethren. And as to this kingdom of which we speak, as now existing in this world, Jesus himself taught that into it no person can legally enter who is not born again, or "*born of water and the Spirit.*"* The analogy is complete between the kingdoms of nature—of grace—and of glory. Hence we have natural birth, metaphorical or spiritual birth, and supernatural birth. There is a being born of the flesh—born of the Spirit—born of the grave; and there is a kingdom for the flesh—a kingdom for the Spirit—and a kingdom for the glorified man.

This second, or new birth, which inducts into the kingdom of God is always subsequent to a death and burial, as it will be into the everlasting kingdom of glory. It is, indeed, a literal death and burial before a literal resurrection, into the heavenly and eternal kingdom. It is also a metaphorical or figurative death and burial, before the figurative resurrection or new birth into the kingdom of heaven. Water is the element in which this burial and resurrection is per-

*John iii 5; Tit. iii. 5.

formed, according to the constitutional laws of the kingdom of heaven. Hence Jesus connects the water and the Spirit when speaking of entering this kingdom of God.

In naturalizing aliens the commandment of the King is first to submit to them the Constitution, or preach to them *the gospel of the kingdom.* Soon as they understand and believe this, and are desirous of being translated into the kingdom of Christ and of God, that "they may receive the remission of sins and inheritance among all that are sanctified," they are to be buried in water, into the name of the Father, Son, and Holy Spirit, and raised out of it confessing their death to sin, their faith in Christ's sacrifice and resurrection; and thus they are born of water and the Spirit, and constituted citizens of the kingdom of heaven. *To as many as thus receive him he gives privilege to become the children of God;* for they are "*born of God*"—born of God, when born of water and of the Spirit, because this is the institution of God.

In these days of apostacy men have sought out many inventions. Some have attempted to get into the kingdom of heaven without being born at all. Others imagine that they can be born of the Spirit, without water, and that the King is as well pleased with them who have been born without a mother, as with those who are lawfully born of father and mother. Others think that neither Spirit nor water is necessary; but if they are politically born of the flesh, they can enter the kingdom as rightfully as the Jewish circumcised infants enter the earthly kingdom of Israel. But as we have no faith in any modern improvements of the gospel, change or amendment of the constitution of the kingdom of heaven, we must leave them to account to the King himself, who "*have transgressed the law, changed the ordinance, and broken the everlasting covenant;*" and proceed to the question,

THE COMING OF THE KINGDOM.

When did the kingdom of heaven commence? "With the ministry of John," says one;—"With the ministry of Jesus," says another;—"With the first sending out of the Twelve Apostles," says a third;—"At the resurrection of Jesus," says a fourth;—"At none of them: but by degrees from the baptism of John to the fall of Jerusalem," says a fifth.

The reader will please remember that there are at least *five elements* essential to a perfect organized kingdom, and that it may be contemplated in reference to one or more of these component parts. Hence the numerous and various parables of the Saviour. Sometimes he speaks of the administration of its affairs—of its principles in the heart—of its subjects—of its King—of its territory—of its progress—

of various incidents in its history. Hence the parable of the sower—of the wheat and darnel—of the leaven—of the merchant seeking goodly pearls—of the grain of mustard seed—of the sweep net—of the marriage of a king's son—of a nobleman going into a far country—of the ten virgins—of the talents—of the sheep and goats, present to our view the kingdom of heaven in different attitudes, either in its elements or in its history—its commencement or its close.

The approaching, or the coming of the reign of heaven, can properly have respect only to one or two of the elements of a kingdom; or to the formal exhibition of that whole organization of society which we call *a kingdom*. It can have no proper allusion to its territory; for that was created and located before man was created. It can not allude either to the persons who were constituted subjects, for they too were in existence before the kingdom commenced. It can not allude to the birth or baptism of the King, for it was not till after these that Jesus *began* to proclaim its coming or approach. It can not have reference to the ministry of John or of Jesus, any more than to the patriarchal or Jewish dispensations; because Jesus did not begin to proclaim the coming of this reign *till after John was cast into prison*. This is a fact of so much importance, that Matthew, Mark, and Luke distinctly and circumstantially declare that, in conformity to ancient predictions, Jesus was to begin to proclaim in *Galilee*, and *that he did not commence to proclaim the doctrine or the gospel of the coming of the Reign, till after John's ministry ceased and he was cast into prison*. In this assertion the Evangelists agree:—"Now Jesus [after his baptism and temptation in the wilderness] hearing that John was imprisoned, retired into Galilee; and having left Nazareth, resided at Capernaum. For thus said the Prophet," etc. From that time Jesus *began* to proclaim, saying, "*Reform, for the Reign of Heaven approaches;*" or, "The Kingdom of Heaven is at hand," as says the common version.*

Some Baptists, for the sake of *immersion*, and some of our brethren in the Reformation, for the sake of *immersion for the remission of sins*, seem desirous to have John in the kingdom of heaven, and to date the commencement of the Christian dispensation with the first appearance of John the Immerser. They allege in support of this hypothesis that Jesus said, "The Law and the Prophets continued till John," (the only instructers of men;) "since that time the kingdom of God is preached, and every man presses into it." "Publicans and harlots show you the way into the kingdom of heaven," said Jesus to the Pharisees. Again, "Alas! for you Scribes and Pharisees! for you shut the kingdom of heaven against men, and will neither enter yourselves, nor permit others that would, to enter."

* Matt. iv. 12; Mark i. 14; Luke iii. 20; iv. 14.

"The kingdom of God is within you." "The kingdom of heaven has overtaken you." From these premises they infer that the kingdom of heaven was actually set up by John the Baptist: "For, say they, "how could men and women *enter into a kingdom* which was not set up? And did not John immerse for the remission of sins, and call upon men to repent and reform in order to baptism?"

The Paidobaptists, too, will have Abraham, Isaac, and Jacob, Moses, David, and all the circumcised Jews in the kingdom of heaven, because Jesus said, "Before Abraham was, I am;" "Abraham saw my day and was glad;" and Paul says Moses esteemed the reproach of Christ greater riches than all the treasures of Egypt, and forsook Egypt in faith of the Christian recompense of reward. Yes, and Paul affirms that Abraham, Isaac, Jacob, and their families, who dwelt in tents in the promised land, looked not only to the rest in Canaan, but they sought a heavenly country, and expected the city of foundations, whose builder and maker is God. Thus the Jews had Christ in the manna and in the Rock, and baptism in the cloud and in the sea.

The mistake is specifically the same. Christ was promised and prefigured before he came, and the kingdom of heaven was promised and preached by John, by Jesus, the Twelve, and the Seventy, (who went about proclaiming the glad tidings of the Reign) before the reign of Christ, or kingdom of heaven, commenced. Because Christ was promised and prefigured in the patriarchal and Jewish ages, the Paidobaptists will have the kingdom of heaven on earth since the days of Abel; and because the glad tidings of the reign and kingdom of heaven and the principles of the new and heavenly order of society were promulged by John, the Baptists will have John the Baptist in the kingdom of heaven, and the very person who set it up.

Let us, then, examine this matter with all candor: and first we shall place the passages above quoted out of the testimonies of the Evangelists on one side, and the following passages on the other side; and then see if we can reconcile them. John says, "Reform, for the reign of God approaches." Jesus began to proclaim, saying, "Reform, for the reign or kingdom of heaven is at hand." He also commanded the Twelve and the Seventy to perigrinate all Judea, making the same proclamation.* Of John the Baptist he said, though greater than all the Prophets, "The least in the kingdom of heaven is greater than he."

Thus after John was beheaded we have some eighty-four preachers daily proclaiming the nigh approach of the reign of God; and Jesus often assuring his disciples that the kingdom of God was soon to appear, and that some of his companions would see him enter upon

*Matt. x. 8; Luke x. 1–11. When eating the last supper he distinctly said that the reign of God was then future. Luke xxii. 18.

his reign before they died—and yet the kingdom was set up by John! Scribes and Pharisees were shutting the kingdom against men, when Jesus had only given the keys to Peter! John the Baptist was in the kingdom, and the least in the kingdom is greater than he! More than eighty preachers say, "Reform, for the reign of heaven is at hand;" and John the Baptist before he died introduced all Judea and Jerusalem into it! How, then, shall we reconcile these apparent contradictions? Make both sides figurative, and it may not be done. Regard both sides literally, and it can not be done! To say that the kingdom came in one point of view at one time, and in another point of view at another time, is only to say that it came in different senses—literally and figuratively. For our part we must believe that the kingdom of heaven began, or the reign of heaven literally and truly commenced in one day.

Many of its principles were developed by the ancient Prophets; David, Isaiah, and others wrote much concerning it; John the Baptist proclaimed its immediate and near approach, and more fully developed its spiritual design; therefore, he was superior to them. Jesus often unfolded its character and design in various similitudes; and every one who understood and received these *principles* were said to "press into the kingdom," or to have "the kingdom within them;" and wherever these principles were promulged "the kingdom of heaven" was said to "come nigh" to that people, or to "have overtaken them;" and those who opposed these principles and interposed their authority to prevent others from receiving them, were said to "shut the kingdom of heaven against men;" and thus all those Scriptures must of necessity be understood from the contexts in which they stand: for it was impossible that the reign of heaven could literally commence "*till Jesus was glorified*," "received the promise of the Holy Spirit," was "made Lord and Christ," and "sat down with his Father upon his throne"—for he left this earth *to receive a kingdom*.*

To make this, if possible, still more evident, we ask, *When did the kingdom of God, established by Moses amongst the seed of Abraham, cease?* This question penetrates the whole nature and necessity of the case: for will any one suppose that there were two kingdoms of God on earth at one and the same time? Certainly the one ceased before the other began.

Now that the kingdom of God, ministered by Moses, had not ceased during the personal ministry of the Messiah on earth, is, we think, abundantly evident from the following facts and documents:—

1. Jesus was to have appeared and did appear, "*in the end of the world*," or last days of the first kingdom of God. "In the conclusion

* Luke xix. 11-15.

of the age has he appeared to put away sin by the sacrifice of himself." The "world to come" was one of the names of the gospel age. He has not subjected "the world to come" to the angels, as he did the world past, says Paul to the Hebrews. He appeared, then, not in the beginning of the gospel age, but in the end of the Jewish age.

2. The Temple was the house of God to the very close of the life of Jesus. For it was not till the Jewish ministry conspired to kill him that he deserted it. At the last festival of his life, and immediately before he fell into their hands, on walking out of the Temple, he said, "Behold your house is deserted, for you shall not see me henceforth till you shall say, Blessed be he that comes in the name of the Lord!" It was his Father's house, the house of God till that moment. Then, indeed, the glory departed.

3. The Jewish offerings and service, as a divine institution, continued till the condemnation of Jesus. He sent the cleansed leper to the priest to make the offering commanded in the law. He commanded the people to hear the doctors of the law who sat in Moses' chair. He paid the didrachma. He was a minister of the circumcision. He lived *under*, not *after* the law. He kept all its ordinances, and caused all his disciples to regard it in its primitive import and authority to the last passover. *Indeed, it could not be disannulled, for it was not consummated till on the cross he said,* "IT IS FINISHED."

4. When he visited Jerusalem the last time, and in the last parable pronounced to them he told them plainly "the kingdom of God should be taken from them" and given to a nation who should make a better use of the honors of the kingdom; consequently at that time the Jews had the kingdom of God.

5 It was not until his death that the veil of the Temple was rent; that the things "which could be shaken were shaken." It was then, and not till then, that he nailed the legal institution to his cross. Then, and not till then, was the middle wall of partition broken down. The last Sabbath he slept in the grave. *From the moment of his death there was no life in the old kingdom of God.* The Temple was deserted, its veil rent, its foundation shaken, the city devoted, the ritual abolished, and as after death the judgment, the Temple, city, and nation waited for the day of his vengeance.

The kingdom of God was evidently in the Jewish institution till Jesus died. Hence the kingdom of heaven came not while Jesus lived. In anticipation they who believed the gospel of the kingdom received the kingdom of God, just as in anticipation he said, "I have finished the work which thou gavest me to do" before he began to suffer; and as he said, "This cup is the new testament in my blood, shed for the remission of the sins of many," before it was shed. So while the doctrine of this reign—faith, repentance, baptism, and a

new principle of sonship to Abraham were promulging by John, the Twelve, the Seventy, and by himself, the kingdom of heaven was approaching; and those who received these principles by anticipation were said to enter into the kingdom, or to have the kingdom within them.

The principles of any reign or revolution are always promulged, debated, and canvassed before a new order of things is set up. A party is formed upon these principles before strength is acquired or a leader obtained competent to the commencement of a new order of things. In society, as in nature, we have first the blade, next the stem, and then the ripe corn in the ear. We call it wheat, or we call it corn, when we have only the promise in the blade. By such a figure of speech the kingdom of God was spoken of while as yet only its principles were promulging.

When these American states were colonial subjects of the King of England, and long before the setting up of a Republic, republican doctrines were promulged and debated. The believers and advocates of these doctrines were called Republicans, while as yet there was not a republic in this continent. He who dates the commencement of the kingdom of heaven from the ministry of John the Baptist, sympathizes with him who dates the American Republics from the first promulgation of the republican principles, or from the formation of a republican party in the British colonies. But as a faithful and intelligent historian, in writing the history of the American Republics, commences with the history of the first promulgation of these principles, and records the sayings and deeds of the first promulgers of the new doctrines; so the sacred historians began their history of the kingdom of heaven with the appearance of John in the wilderness of Judea, preaching the Messiah, faith, repentance, a holy life, and *raising up a new race of Israelites on the principle of faith rather than of flesh:* for this in truth was "the blade" of the kingdom of heaven.

Having from all these considerations seen that until the death of the Messiah his kingdom *could not* commence; and having seen from the record itself that it *did not* commence before his resurrection, we proceed to the development of things after his resurrection to ascertain the day on which this kingdom was set up, or the reign of heaven began.

The writer to whom we are most indebted for an orderly and continued narrative of the affairs of the kingdom of heaven, is the Evangelist Luke. His history begins with the angelic annunciations of the nativity of John and Jesus, and ends with the appearance of the great standard-bearer of the Cross in Imperial Rome, A. D. 64. That part of his history to which we now look as a guide to the affairs of

the commencement of the Reign, is the notices which he makes of the *forty days* which the Lord spent in his crucified body, previous to his ascension. The reader ought not to be told (for he ought to know) that Jesus rose in the same body in which he was crucified, and in that reanimated fleshly body did eat, drink, and converse with his Apostles and friends for forty days. That body was not changed till, like the living saints who shall be on the earth at his second personal coming, it was made spiritual, incorruptible, and glorious at the instant of his ascension. So that the man Christ Jesus was made like to all his brethren in his death, burial, resurrection, transfiguration, ascension, and glorification; or rather, they shall be made to resemble him in all these respects.

The Apostles testify that they saw him ascend—that a cloud received him out of their sight—that angels descended to inform them that he was taken up into heaven, not to return for a long time—that he ascended far above all the visible heavens, and now fills all things. Stephen, when dying, saw him standing on the right hand of God.

Much attention is due to all the incidents of these forty days—as much, at least, as to the forty days spent by Moses in the Mount with God in the affairs of the preceding kingdom of God. For the risen Messiah makes the affairs of his approaching kingdom the principal topic of these forty days.* Towards the close of these days, and immediately before his ascension, he gave the commission to his Apostles concerning the setting up of this kingdom. "All authority in heaven and in earth is given to me: go, *therefore*," said he, "convert the nations," (announce the gospel to every creature,) "immersing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe *all the things* which I have commanded you; and behold! I am with you always, even to the conclusion of this state."† "But continue in the city of Jerusalem until you be invested with power from on high." Thus according to his promise and the ancient prophecy, it was to "*begin at Jerusalem.*"‡

The risen Saviour thus directs our attention to Jerusalem as the *place*, and to a period distant "not many days," as the *time* of the beginning of his reign. The great facts of the death, burial, and resurrection of Jesus, not being yet fully developed to his Apostles, they were not qualified to take any steps to the setting up of a kingdom which was to be *founded upon Christ crucified.* They needed an interpreter of these facts, and a supernatural advocate of the pretensions of the King, before they could lay the foundation of his kingdom.

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*Acts i. 3. †Matt. xxviii. 19, 20; Mark xvi. 16; Luke xxiv. 47, 48. ‡Isa. ii. 3; Mic. iv. 2.

Again, the King himself must be glorified before his authority could be established on earth; for till he received the promise of the Spirit from his Father, and was placed on his throne, the Apostles could not receive it; so that Christ's ascension to heaven and coronation were indispensable to the commencement of this reign of heaven.

Here let us pause for a moment—leave the earth, and on the wings of faith in the testimony of Prophets and Apostles, the two witnesses for Jesus, let us follow him to heaven and ascertain his reception into the heaven of heavens, and exaltation to the right hand of God.

THE ASCENSION OF THE MESSIAH.

Prophets and Apostles must now be heard. David, by the Spirit, says, "The chariots of God are twenty thousand, even thousands of angels; the Lord is among them as in Sinai in the holy place. Thou hast ascended on high; thou hast led captivity captive; thou hast received gifts for men; yea, for the rebellious, that the Lord God might dwell among them." * The same Prophet, in speaking of the solemn and joyful procession at the carrying up of the ark of the ancient constitution into Mount Zion, turns his eyes from the type to the antitype, and thus describes the entrance of the Messiah into heaven:—"Who shall ascend into the hill of God?" The attendant angels in the train of the Messiah, approaching the heaven of heavens, shout, "Lift up your heads, O you gates! be lift up, you everlasting doors, and the King of glory shall come in." Those within, filled with astonishment that any one should so confidently demand admission into those gates so long barred against the sons of men, responsive shout, "Who is the King of glory?" The angels in attendance upon the Messiah reply in strains still as triumphant, "The Lord, strong and mighty! the Lord, mighty in battle!" and still more exultingly triumphant, shout, "Lift up your heads, O you gates! even lift them up, you everlasting doors, and the King of glory shall come in. Who is this King of glory? He is the Lord of hosts! he is the King of glory!" †

CORONATION OF THE MESSIAH.

Everything in its proper order. He that ascended first descended. Jesus died, was buried, raised from the dead, ascended, and was crowned Lord of all. In the presence of all the heavenly hierarchs, the four living creatures, the twenty-four seniors, and ten thousand times ten thousand angels, he presents himself before the throne. So soon as the first born from the dead appears in the palace royal

* Psa. lxviii. 18. † Psa. xxiv.

of the universe, his Father and his God, in his inaugural address, when anointing him Lord of all, says, "Let all the angels of God worship him"—"Sit thou at my right hand, till I make thy enemies thy footstool." "Jehovah shall send out of Zion [Jerusalem] the rod of thy strength: rule thou in the midst of thine enemies, [the city of thy strongest foes.] Thy people, willing in the day of thy power, shall come to thee. In the beauty of holiness, more than the womb of the morning, shalt thou have the dew of thy progeny. The Lord hath sworn, and will not repent, Thou art a Priest forever after the order of Melchisedeck. The Lord at thy right hand shall strike through the kings [that oppose thee] in the day of his wrath." "Thy throne, O God, endures forever: the sceptre of thy kingdom is a sceptre of rectitude. Thou hast loved righteousness, and hated iniquity; therefore God, thy God, has anointed thee with the oil of joy above thy fellows. Thou, Lord, in the beginning hast laid the foundations of the earth, and the heavens are the works of thy hand: they shall perish, but thou remainest; and they shall all grow old as does a garment, and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail." *

Thus God highly exalted him, and did set him over all the works of his hands, and gave him a name and an honor above every name in heaven and on earth, that at the name of Jesus glorified every knee should bow, and every tongue confess, to the glory of God.

Now we see Jesus, who was made a little lower than the angels, that he might taste death for all, on account of the sufferings of death, crowned with glory and honor"—Now "angels, authorities, principalities, and powers are subjected to him." "His enemies will I clothe with shame, but upon himself shall his crown flourish."

The Holy Spirit, sent down by Jesus from heaven, on the Pentecost after his resurrection, to the disciples in attendance in Jerusalem, informs the Apostles of all that had been transacted in heaven during the week after his ascension, and till that day. Peter now filled with that promised Spirit, informs the immense concourse assembled on the great day of Pentecost, that God had made that Jesus whom they had crucified both Lord and Christ—exalted him a PRINCE and a Saviour to grant repentance to Israel and remission of sins.

The first act of his reign was the bestowment of the Holy Spirit, according to the prophecy of Joel and his own promise. So soon as he received the kingdom from God his Father, he poured out the blessings of his favor upon his friends; he fulfilled all his promises to the Apostles, and *forgave three thousand of his fiercest enemies.* He received pardons and gifts for them that did rebel, and shed

* Psa. xc., c. and Heb. i.

forth abundantly all spiritual gifts on the little flock to whom it pleased the Father to give the kingdom. Thus commenced the Reign of Heaven, on the day of Pentecost, in the person of the Messiah, the Son of God, and the anointed Monarch of the Universe. Under him, his people, saved from their sins, have received a kingdom which can not be shaken nor removed.

But as the erection of the Jewish tabernacle, after the commencement of the first kingdom of God, was the work of some time, and of united and combined effort, on the part of those raised up and qualified for the work; so was the complete erection of this new temple of God. The Apostles, as wise master builders, laid the foundation—promulged the constitution, laws, and institutions of the King, and raised the standard of the kingdom in many towns, cities, and countries, for the space of forty years. Some of them not only saw "the Son of Man enter upon his reign," and the kingdom of God commence on Pentecost, and carry its conquests over Judea, Samaria, and to the uttermost parts of the earth; but they saw the Lord "come with power" and awful glory, and accomplish all his predictions on the deserted and devoted temple, city, and people. Thus they saw a bright display of the golden sceptre of his grace in forgiving those who bowed to his authority, and an appalling exhibition of the iron rod of his wrath in taking vengeance on his enemies who would not have him to reign over them.

PRESENT ADMINISTRATION OF THE KINGDOM OF HEAVEN.

During the personal absence of the King, he has committed the management of this kingdom to stewards. These were, first, Apostles; next in rank to them, Prophets; next, teachers; then, assistants, or helpers; then directors or presidents, all furnished with gifts, knowledge, and character, suited to their respective functions. Besides these, many persons possessed of miraculous powers—gifts of healing and speaking foreign languages, were employed in setting up and putting in order the communities composing the kingdom of heaven. Angels also were employed, and are still employed, under the great King in ministering to them who are heirs of salvation. For Jesus now, as Lord of all, has the Holy Spirit at his disposal, and all the angels of God; and these are employed by him in the affairs of his kingdom.*

The Apostles were plenipotentiaries and ambassadors for Jesus, and had all authority delegated to them from the King. Hence everything was first taught and enjoined by them. They were the first preachers, teachers, pastors, overseers, and ministers in the kingdom, and had the direction and management of all its affairs.†

*I. Cor. xii. 28; Eph. iv. 11; Heb. i. 14. †II. Cor. iii. 6; v. 18-20.

The communities collected and set in order by the Apostles were called *the congregations of Christ*, and all these taken together are sometimes called *the kingdom of God.* But the phrases "church of God," or "congregation of Christ," and the phrases "kingdom of heaven," or "kingdom of God," do not always nor exactly represent the same thing. The elements of the kingdom of heaven, it will be remembered, are not simply its subjects, and therefore not simply the congregations of disciples of Christ. But as these communities possess the oracles of God, are under the laws and institutions of the King, and therefore enjoy the blessings of the present salvation, they are, in the records of the kingdom, regarded as the only constitutional citizens of the kingdom of heaven; and to them exclusively belongs *all the present salvation.* Their King is now in heaven, but present with them by his Spirit in their hearts and in all the institutions of his kingdom.

Every immersed believer, of good behavior, is, by the constitution, a free and full citizen of the kingdom of heaven, and entitled to all the social privileges and honors of that kingdom. Such of these as meet together statedly in one place in obedience to the King, or his ambassadors the Apostles, for the observance of all the institutions of the King, compose a family, or house, or congregation of Christ; and all these families or congregations, thus organized, constitute the present kingdom of God in this world. So far the phrases *kingdom of heaven* and *the congregation* or *body of Christ* are equivalent in signification.*

Now in gathering these communities, and in setting them in order, the Apostles had, when alive, and when dead, by their writings still have, the sole right of legislating, ordering, and disposing of all things. But it is not the will of Jesus Christ, because it is not adapted to human nature, nor to the present state of his kingdom as administered in his absence, that the church should be governed by a *written* document alone. Hence in every city, town, and country where the Apostles gathered a community by their own personal labors, or by their assistants, in setting them in order, for their edification, and for their usefulness and influence in this world, they uniformly appointed Elders, or overseers, to labor in the word and teaching, and to preside over the whole affairs of the community. To these also were added *Deacons*, or public *ministers* of the congregation, who, under the direction of the overseers, were to manage all the affairs of these individual families of God. This the very names *Bishop* and *Deacon*, and all the qualifications enjoined, fairly and fully import.

* Rom. xii. 4–8; I. Cor. xii. 27; Heb. iii. 6.

But as all the citizens of the kingdom are free men under Christ, they all have a voice in the selection of the persons whom the Apostles appoint to these offices. The Apostles still *appoint* all persons so elected, possessing the qualifications which they, *by the Holy Spirit*, prescribed. *And if a congregation will not elect to these offices the persons possessing these qualifications; or if by a waywardness and selfwilledness of their own, they should elect those unqualified, and thus disparage those marked out by the possession of those gifts; in either case, they despise the authority of the Ambassadors of Christ, and must suffer for it.* It is, indeed, the Holy Spirit, and not the congregations, which creates Bishops and Deacons. The Spirit gives the qualifications, both natural and acquired, and, speaking to the congregations in the written oracles, commands their ordination or appointment to the work.*

In the present administration of the kingdom of God, *faith is the* PRINCIPLE, *and ordinances the* MEANS *of all spiritual enjoyment.* Without faith in the testimony of God, a person is without God, without Christ, and without hope in the world. A Christless universe, as respects spiritual life and joy, is the most perfect blank which fancy can create. Without faith nothing in the Bible can be enjoyed; and without it, there is to man no kingdom of heaven in all the dominions of God.

In the kingdom of nature *sense* is the *principle*, and *ordinances* the *means* of enjoyment. Without sense, or sensation, nothing in nature can be known or enjoyed. All the creative, recuperative, and renovating power, wisdom, and goodness of God, exhibited in nature, are contained in ordinances. The sun, moon, and stars—the clouds, the air, the earth, the water, the seasons, day and night, are therefore denominated the *ordinances* of Heaven, because God's power, wisdom, and goodness are *in* them, and felt by us only *through* them.† Now sense, without the ordinances of nature, like faith, without the ordinances of religion, would be no *principle* of enjoyment; and the ordinances of nature, without sense, like the ordinances of religion, without faith, would be no *means* of enjoyment. These are the unalterable decrees of God. There is no exception to them; and there is no reversion of them. To illustrate and enforce the doctrine of this single paragraph is worthy of a volume. The essence, the whole essence of that reformation for which we contend, is wrapped up in this decree as above expressed. If it be true, the ground on which we stand is firm and unchangeable as the Rock of Ages; if it be false, we build upon the sand. *Reader, examine it well!*

* Acts vi. 2–7; xiv. 23; xx. 17–36; Phil. i. 1; I. Tim. iii. 1–16; Tit. i. 5–10; Heb. xiii. 7, 17, 25. † Jer. xxxi. 35, 36; Job xxxviii. 31–33; Jer. xxxiii. 25.

In the kingdom of heaven faith is, then, the *principle*, and ordinances the *means* of enjoyment; because all the wisdom, power, love, mercy, compassion, or *grace of God*, is in the ordinances of the kingdom of heaven; and if all grace be in them, it can only be enjoyed through them. What, then, under the present administration of the kingdom of heaven, are the ordinances which contain the grace of God? They are, preaching the gospel—immersion in the name of Jesus, into the name of the Father, and of the Son, and of the Holy Spirit—the reading and teaching the Living Oracles—the Lord's Day —the Lord's Supper—fasting—prayer—confession of sins—and praise. To these may be added other appointments of God, such as exhortation, admonition, discipline, etc.: for these also are ordinances of God; and, indeed, all statutes and commandments are ordinances:* but we speak not at present of those ordinances which concern the good order of the kingdom, but of those which are primary means of enjoyment. These primary and sacred ordinances of the kingdom of heaven are the means of our individual enjoyment of the present salvation of God.

Without the sun, there is no solar influence; without the moon, there is no lunar influence; without the stars, there is no sidereal influence; without clouds, there can be no rain; and without the ordinances of the kingdom of heaven, there can be no heavenly influence exhibited or felt. There is a peculiar and distinctive influence exerted by the sun, moon, and stars; yet they all give light. So in the ordinances of the kingdom of heaven—although they all agree in producing certain similar effects on the subjects of the kingdom, there is something distinctive and peculiar in each of them, so that no one of them can be substituted for another. Not one of them can be dispensed with—they are all necessary to the full enjoyment of the reign of heaven.

In nature and in religion all the blessings of God bestowed on man are properly classed under two heads. These may be called, for illustration, *antecedent* and *consequent*. The antecedent includes all those blessings bestowed on man to prepare him for action and to induce him to action. The consequent are those which God bestows on man through a course of action correspondent to these antecedent blessings. For example, all that God did for Adam in creating for him the earth and all that it contains, animal, vegetable, mineral; in forming him in his own image; giving him all his physical, intellectual, and moral powers, and in investing him with all the personal and real estate which elevated him above all sublunary beings, were antecedent to any act of Adam; and these furnished him with inducements to love, honor, and obey his creator and benefactor. All

*Jas. i. 25.

that God did for Abraham in promises and precepts before his obedience—all that he did for the Israelites in bringing them up out of Egypt, and redeeming them from the tyranny of Pharaoh, were antecedent to the duties and observances which he enjoined upon them, and to the privileges which he promised them. And all the blessings which Adam, Abraham, the Israelites enjoyed through conformity to the institutions under which they were placed, were consequent upon that state of mind and course of action which the antecedent favors demanded and occasioned. *God never commanded any being to do anything but the power and motive were derived from something God had done for him.*

In the kingdom of heaven the antecedent blessings are the constitution of grace, the King, and all that he did, suffered, and sustained for our redemption. These were finished before we came upon the stage of action. This is all favor, pure favor, sovereign favor: for there can be no favor that is not free and sovereign. But the remission of our sins, our adoption into the family of God, our being made heirs and inheritors of the kingdom of glory, are consequent upon faith and the obedience of faith.

Organization and life of any sort are of necessity the gifts of God; but health and the continued enjoyment of life, and all its various and numerous blessings, are consequent upon the proper exercise of these. He that will not breathe, eat, drink, sleep, exercise, can not enjoy animal life. God has bestowed animal organization and life antecedent to any action of the living creature; but the creature may throw away that life by refusing to sustain it by the means essential to its preservation and comfort.

God made but one man out of the earth, and one earthly *nature* of every sort, by a positive, direct, and immediate agency, of wisdom, power, and goodness. He gave these the power, according to his own constitution or *system* of nature, of reproducing and multiplying to an indefinite extent. But still this life is transmitted, diffused, and sustained by God operating through the system of nature. So Jesus, in the new creation, by his Spirit sent down from heaven after his glorification, did, by a positive, direct, and immediate agency, create one congregation, one mystical, or spiritual body; and, according to the constitution or system of the kingdom of heaven, did give to that mystical body created in Jerusalem, out of the more ancient earthly kingdom of God, the power of reproducing and multiplying to an indefinite extent. But still this new and spiritual life is transmitted, diffused, and sustained by the Spirit of God, operating through the constitution, or system of grace, ordained in the kingdom of heaven.

Hence in setting up the kingdom of heaven, as in setting up the kingdom of nature, there was a display of divinity, compared with

everything subsequent, properly supernatural. Hence the array of apostles, prophets, extraordinary teachers, gifts, powers, miracles, etc., etc. But after this new mystical body of Christ was created and made, it had, and yet has, according to the system of grace under the present administration of the kingdom of heaven, the power of multiplying and replenishing the whole earth, *and will do it;* for as God breathed into the nostrils of Adam the spirit of life after he had raised him out of the dust; and as he bestowed on his beloved Son Jesus, after he rose out of the water, his Holy Spirit, without measure; so on the formation of the first congregation, figuratively called *the body of Christ*, Jesus did breathe into it the Holy Spirit to animate and inhabit it till he come again. The only temple and habitation of God on earth, since Jesus pronounced desolation on that in Jerusalem, is this body of Christ.

Now this first congregation of Christ, thus filled with the Spirit of God, had the power of raising other congregations of Christ; or, what is the same thing, of causing the body of Christ to grow and increase. Thus we see that other congregations were soon raised up in Judea and Samaria by the members of the Jerusalem body. Many were begotten to God by the Spirit of God, through the members of the first congregation. And since the Spirit himself ceased to operate in all those splendid displays of supernatural grandeur, by still keeping the disciples of Christ always in remembrance of the things spoken by the holy Apostles, and by all the arguments derived from the antecedent blessings bestowed, working in them both to will and do according to the benevolence of God, he is still causing the body of Christ to grow and increase in *stature*, as well as in knowledge and the favor of God. Thus the church of Christ, inspired with his Spirit, and having the oracles and ordinances of the reign of heaven, is fully adequate to the conversion of the whole world if she prove not recreant to her Lord.

In the work of conversion, her Evangelists, or those whom she sends beyond the precincts of her weekly meetings, have, under the influence of the Spirit of God, simply to propose the constitution, or the glad tidings of the reign, to those without; and by all the arguments which the oracles of God and the times and occasions suggest, to beseech and persuade men to be reconciled to God, to kiss the Son, to accept the constitution, to bow to him who is ordained a Prince and a Saviour to grant repentance and remission of sins to all who submit to his government. Thus they, and the congregation who sends them forth and sustains them in the work, beget children of God by the gospel, and enlarge the body of Christ.

With all these documents before us, may we not say, that, as Eve was the mother of all living, so "Jerusalem is the mother of us all"?

And thus, to use the language of Paul, "Men are begotten to God by the gospel" through the instrumentality of the congregations of Christ.

Under the present administration of the kingdom of heaven a great apostacy has occurred, as foretold by the Apostles. As the church, compared to a city, is called "Mount Zion," the apostate church is called "Babylon the Great." Like Babylon the type, "Mystery Babylon" the antitype is to be destroyed by a Cyrus that knows not God. She is to fall by the sword of infidels, supported by the fierce judgments of God. "The Holy City" is still trodden under foot, and the sanctuary is filled with corruptions. It is, indeed, a den of thieves; but strong is the Lord that judges the apostate city. Till that great and notable day of the Lord come, we can not, from the prophetic word, anticipate a universal return to the original gospel, nor a general restoration of all the institutions of the kingdom of heaven in their primitive character; and, consequently, we can not promise to ourselves the universal subjugation of the nations to the sceptre of Jesus.

But were we to enter upon the consideration of the administration of the affairs of the kingdom after the fall and overthrow of the apostate city and the conversion of the Jews, we should have to launch upon a wide and tempestuous ocean, for which our slender bark is not at this time sufficiently equipped. This may yet deserve the construction of a large vessel in a more propitious season. Meanwhile, the original gospel is extensively proclaimed, and many thousands are preparing for the day of the Lord; and these are taught by the "Faithful and True Witness" that the day of the Lord will come as a thief in the night, and that their happiness and safety alike consist in being prepared for his second advent.

ADDRESS TO THE CITIZENS OF THE KINGDOM.

Fellow-Citizens:

Your rank and standing under the reign of the Prince of Peace have never been surpassed—indeed, have never been equalled by any portion of the human race. You have visions and revelations of God —his being and perfections—developments of the depths of his wisdom and knowledge, of the counsels of his grace, and the purposes of his love, which give you an intellectual and moral superiority above all your predecessors in the patriarchal and Jewish ages of the world. Secrets of God, which were hid from ages and generations, have been revealed to you by the Apostles of the Great Apostle and High Priest of your confession. What Abraham, Isaac, and Jacob, Moses, David, Isaiah, Daniel, and all the Prophets, down to John the Harbinger, rejoiced to anticipate, you have realized and enjoyed. The intellectual pleasures of the highest and most sublime conceptions of God and of

Christ vouchsafed to you, so far transcend the attainments of the ancient people of God, that you are comparatively exalted to heaven, and may enjoy the days of heaven upon earth. You have a book which contains not only the charter of your privileges, but which explains a thousand mysteries in the antecedent administrations of God over all the nations of the earth. In it you have such interpretations of God's past providences in the affairs of individuals, families, and nations, as open to you a thousand sources of rational and sentimental enjoyment from incidents and things which puzzled and perplexed the most intelligent and highly favored of past ages. Mountains are, indeed, levelled; valleys are exalted; rough places are made plain, and crooked ways straight to your apprehension; and from these data you are able to form more just conceptions of the present, and more lofty anticipations of the future, than fell to the lot of the most highly favored subjects of preceding dispensations. And, indeed, so inexhaustible are the deep and rich mines of knowledge and understanding in the Christian Revelations, that the most comprehensive mind in the kingdom of heaven might labor in them during the age of Methusaleh, constantly enriching itself with all knowledge and spiritual understanding, and yet leave at last vast regions and tracts of thought wholly unexplored.

But this decided superiority over the most gifted saints of former ages you unquestionably enjoy. Among all the living excellencies with which they were acquainted, they wanted a perfect model of all human excellence. Bright as were the virtues and excellencies of an Abraham, a Joseph, a David, there were dark spots, or, at least, some blemishes in their moral character. They failed to place in living form before their contemporaries, or to leave as a legacy to posterity, every virtue, grace, and excellence that adorn human nature. But you have Jesus not only as "the image of the visible God," "an effulgence of his glory, and an exact representation of his character," but as a man holy, harmless, undefiled, separate from sin, exhibiting in the fullest perfection every excellence which gives amiability, dignity, and glory to human character. You have motives to purity and holiness, a stimulus to all that is manly, good, and excellent, from what he said, and did, and suffered as the Son of Man, which would have added new charms and beauties to the most exemplary of all the saints of the olden times.

Means and opportunities of the highest intellectual and moral enjoyments are richly bestowed on you, for which they sighed in vain; God having provided some better things for Christians than for Jews and patriarchs. Shall we not, then, fellow-citizens, appreciate and use, as we ought, to our present purity and happiness, to our eternal honor and glory, the light which the Sun of Righteousness has shed

so richly and abundantly on us? Remember that we stand upon Apostles and Prophets, and are sustained by Jesus the light of the world, and the interpreter and vindicator of all God's ways to man, in creation, providence, and redemption. All suns are stars: and he that is now to us in this life "*the Sun of Righteousness*," in respect of the future is "*the bright and Morning Star*." Till the day of eternity dawn, and the day star of immortality arise in our hearts, let us always look to Jesus.

But it is not only the felicity of superior heavenly light, though that is most delectable to our rational nature, which distinguishes you the citizens of this kingdom; but that personal, real, and plenary remission of all sin, which you enjoy through the blood of the Lamb of God, bestowed on you through the ordinances of Christian immersion and confession of sins.

The Jews, indeed, had sacrifices under the law, which could, and did take away ceremonial sins: and which so far absolved from the guilt of transgressing that law, as to give them a right to the continued enjoyment of the temporal and political promises of the national compact; but farther Jewish sacrifices and ablutions could not reach. This benefit every Jew had from them. But as respected the conscience, Paul, the great commentator on Jewish sacrifice, assures us they had no power. "With respect to the conscience," says he, "they could not make him who did the service perfect."

The entrance of the law gave the knowledge of sin. It gave names to particular sins, and "caused the offense to abound." The sacrifices appended to it had respect to that institution alone, and not to sin in the general, nor to sin in its true and proper nature. The promise made to the patriarchs and the sacrificial institution added to it, through faith in that promise, led the believing to anticipate a real sin-offering; but it appears the Jewish sacrifices had only respect to the Jewish institution, and excepting their typical character, gave no new light to those under that economy, on the subject of a true and *proper* remission of sins, through the real and bloody sacrifice of Christ.

The patriarch and the believing Jew, as respected a real remission of sins, stood upon the same ground; for, as has been observed, the episode institution, or, as Paul says, "the supervening of the law," made no change in the apprehensions of remission as respected the conscience. But a new age having come, (for "these ordinances for cleansing the flesh were imposed only till the time of reformation,") and Christ having, by a more perfect sacrifice, opened the way into the true holy places, has laid the foundation for perfecting the conscience by a real and full remission of sins, which, by the virtue of his blood, terminates not upon the flesh, but upon the conscience of the sinner.

John, indeed, who lived at the dawn of the Reformation, preached reformation with an immersion for the remission of sins; saying that "they should believe in him that was to come after him." Those who believed John's gospel and reformed, and were immersed into John's reformation, had the remission of sins through faith in him that was to come: but you, fellow citizens, even in respect of the enjoyment of remission, are greatly advanced above the disciples of John. You have been immersed, not only by the authority of Jesus, *as Lord of all*, into the name of the Father, and of the Son, and of the Holy Spirit, but *into the death* or sacrifice of Christ. This no disciple of Moses or of John knew anything about. This gives you an insight into sin, and a freedom from it, *as respects the conscience*—a peace and a joy unutterable and full of glory, to which both the disciples of Moses and of the Harbinger were strangers. So that the light of the risen day of heaven's eternal Sun greatly excels, not only the glimmerings of the stars in the patriarchal age, and the faint light of the moon in the Jewish age, but even the twilight of the morning.

Your new relation to the Father, to the Son, and to the Holy Spirit, into which you have been introduced by faith in the Messiah and immersion into his death, verifies, in respect of the sense and assurance of remission, all that John and Jesus said concerning that superiority of privilege vouchsafed under the Messiah in the kingdom of heaven. You can see your sins washed away in the blood that was shed on Mount Calvary. That which neither the highly favored John nor any disciple of the Messiah could understand, till Jeus said, "*It is finished*," you not only clearly perceive, but have cordially embraced. You can feel, and say with all assurance, that "the blood of Jesus Christ now cleanses you from all sin;" and that by faith you have access to the Mediator of the New Institution, and to the blood of sprinkling which speaks glad tidings to the heart. You have an Advocate with the Father, and when conscious of any impurity, coming to him by God, confessing your sins, and supplicating pardon through his blood, you have the promise of remission. You now know how God is *just* as well as merciful in forgiving iniquity, transgression, and sin.

But superior light and knowledge, and enlarged conceptions of God, with such an assurance of real and personal remission as pacifies the conscience and introduces the peace of God into the heart, are not the only distinguishing favors which you enjoy in the new relation to the Father, the Son, and the Holy Spirit, into which you are introduced under the Reign of Heaven; but you are formally *adopted into the family of God*, and constituted the sons and daughters of the Father Almighty.

To be called "*the friend of God*" was the highest title bestowed on Abraham; to be called the friends of Christ, was the peculiar honor of the disciples of Christ, to whom he confided the secrets of his reign; but to be called "the children of God through faith in Jesus Christ," is not only the common honor of all Christians, but the highest honor which could be vouchsafed to the inhabitants of this earth. Such honor have you, my fellow citizen, in being related to the only begotten Son of God: "For to as many as received him he gave the privilege of becoming the sons of God." These, indeed, were not descended from families of noble blood, nor genealogies of high renown; neither are they the offspring of the instincts of the flesh, nor made the sons of God "by the will of man," who sometimes adopts the child of another as his own; but they are "born of God" through the ordinances of his grace. "Behold how great love the Father has bestowed on us that we should be called children of God!" "The world, indeed, does not know us, because it did not know him. Beloved, now are we the children of God. It does not yet appear what we shall be!"

"Because you are sons, God has sent forth the spirit of his Son into your hearts, crying, Abba, Father." And if sons, it follows "you are heirs of God through Christ," the Heir of all things. Is this, fellow citizens, a romantic vision, or sober and solemn truth, that you are children of God, possessing the spirit of Christ, and constituted heirs of God and joint heirs with Christ of the eternal inheritance! What manner of persons, then, ought you to be! How pure, how holy, and heavenly in your temper; how just and righteous in all your ways; how humble and devoted to the Lord; how joyful and triumphant in your King!

Permit me, then, to ask, Wherein do you excel?—nay, rather, you will propose this question to yourselves. You will say, How shall we still more successfully promote the interest, the honor, and the triumphs of the gospel of the kingdom? Is there anything we can do by our behaviour, our morality, our piety, by our influence, by all the earthly means with which God has furnished us? Is there anything we can do more to strengthen the army of the faith, to invigorate the champions of the kingdom, to make new conquests for our King? Can we not increase the joy of the Lord in converting souls—can we not furnish occasions of rejoicing to the angels of God—can we not gladden the hearts of thousands who have never tasted the joys of the children of God?

In the present administration of the kingdom of God, during the absence of the King he has said to the citizens, "Put on the armor of light"—"Contend earnestly for the faith"—"Convert the world"—"Occupy till I come"—"Let your light shine before men, that they, seeing your good works, may glorify your Father in heaven"—"That

the Gentiles may, by your good works, which they shall behold, glorify God in the day of visitation." He has thus entrusted to the citizens the great work for which he died—the salvation of men. Let us, then, brethren, be found faithful to the Lord and to men, that he may address us at his coming with the most acceptable plaudit, "Well done, good and faithful servants; enter into the joy of your Lord!"

Great as the opposition is to truth and salvation, we have no reason to despond. Greater are our friends and allies, and infinitely more powerful than all our enemies. God is on our side—Jesus Christ is our King—the Holy Spirit is at his disposal—angels are his ministering servants—the prayers of all the prophets, apostles, saints, and martyrs are for our success—our brethren are numerous and strong—they have the sword of the Spirit, the shield of faith, the helmet of salvation, the breastplate of righteousness, the artillery of truth—the arguments of God, the preparation of the gospel of peace—our Commander and Captain is the most successful General that ever entered the field of war—he never lost a battle—he is wonderful in counsel excellent in working, valiant in fight—the Lord of *hosts* is his name. He can stultify all the machinations of our enemies, control all the powers of nature, and subdue all our foes, terrestrial and infernal. Under his conduct we are like Mount Zion that can never be moved. Indeed, under him we are come to Mount Zion, the stronghold and fortress of the kingdom, the city of the living God, the heavenly Jerusalem—to myriads of angels—the general assembly and congregation of the first born, enrolled in heaven—to God the judge of all—to the spirits of just men made perfect—to Jesus the Mediator of the New Constitution—and to the blood of sprinkling, which speaks such peace, and joy, and courage to the heart. Ought we not, then, brethren, "to be strong in the Lord and in the power of his might"? If in faith, and courage, and prayer, we put on the heavenly armor, and march under the King, sounding the gospel trumpet, the walls of Jericho will fall to the ground, and the banners of the Cross will wave over the ruins of Paganism, Atheism, Skepticism, and Sectarianism—

Nil desperandum, te duce Christe.

If a Roman could say, "Nothing is to be feared under the auspices of Cesar," may not the Christian say, There is no despair under the guardianship of Messiah the King?

But, fellow citizens, though clothed with the whole panoply of heaven, and headed by the Captain of Salvation, there is no success in this war to be expected without constant and incessant prayer. When the Apostles began to build up this kingdom, notwithstanding all the gifts they enjoyed, they found it necessary to devote themselves to prayer as well as to the ministry of the word. And when Paul describes all the armor of God, piece by piece, in putting it on, he says,

"Take the sword of the Spirit—with all supplication and deprecation, pray at all seasons in spirit, watch with all perseverance and supplication for all the saints."

This was most impressively and beautifully pictured out in the wars of ancient Israel against their enemies. While Moses lifted up his holy hands to heaven, Israel prevailed; and when he did not, Amalek prevailed. So it is now. When the disciples of Christ, the heaven-born citizens of the kingdom, continue instant in prayer and watchfulness, the truth triumphs in their hearts and in the world. When they do not, they become cold, timid, and impotent as Samson shorn, and the enemy gains strength over them. Then the good cause of the Lord languishes.

It is not necessary that we should understand how prayer increases our zeal, our wisdom, our strength, our joy, or how it gives success to the cause, any more than that we should understand how our food is converted into flesh, and blood, and bones. It is only necessary that we eat; and it is only necessary that we should pray as we are taught and commanded. Experience proves that the outward man is renewed day by day by our daily bread; and experience proves that the inward man is renewed day by day by prayer and thanksgiving. The Lord has promised his Holy Spirit to them that ask him in truth; and is it not necessary to their success? If it be not necessary to give new revelations, it is necessary to keep in mind those already given, and to bring the word written seasonably to our remembrance. Besides, if the Spirit of the Lord was necessary to the success of Gideon and Barak, and Samson and David, and all the great warriors of Israel according to the flesh, who fought the battles of the Lord with the sword, the sling, and the bow; who can say that it is not necessary to those who draw the sword of the Spirit and fight the good fight of faith? In my judgment it is as necessary now as then: necessary I mean to equal success—necessary to the success of those who labor in the word and teaching of Jesus Christ—and necessary to those who would acquit themselves like men in every department in the rank of the great army of the Lord of hosts.

Though the weapons of our warfare are not carnal, but spiritual, they are mighty, (only, however, *through God*, to the overturning of strongholds,) to the overturning of all reasonings against the truth, and every high thing raised up against the knowledge of God, and in leading captive every thought to the obedience of Christ. Let us, then, fellow citizens, whether as leaders or as private soldiers, abound in prayer and supplications to God night and day. If sincere, and ardent, and incessant prayers to God for everything that he has promised; for all things for which the Apostles prayed, were offered up by all the congregations, and by every disciple in his family and in his closet

for the triumphs of the truth, then would we see the army of the Lord successful in fight against atheism, infidelity, and sectarianism—then would we see disciples growing in knowledge and in favor with God and man. And is not the conversion of the world, and our own eternal salvation, infinitely worthy of all the effort and enterprise in man, seeing God himself has done so much in the gift of his Son and Holy Spirit, and left for us so little to do—nothing, indeed, but what is in the compass of our power? And shall we withhold that little, especially as he has given us so many and so exceedingly great and precious promises to stimulate us to exertion? Has not Jesus said, "The conqueror shall inherit all things"?—that he "will not blot his name out of the book of life"?—that he will confess it before his Father and his holy angels?—that he will place him "upon his throne, and give him the crown of life that shall never fade away"?

Rise up, then, in the strength of Judah's Lion! Be valiant for the truth! Adorn yourselves with all the graces of the Spirit of God! Put on the armor of light; and, with all the gentleness, and meekness, and mildness there is in Christ—with all the courage, and patience, and zeal, and effort worthy of a cause so salutary, so pure, so holy, and so divine, determine never to faint nor to falter till you enter the pearly gates—never to lay down your arms, till, with the triumphant millions, you stand before the throne, and exulting sing, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and might, and honor, and glory, and blessing!"—"To him who sits upon the throne and to the Lamb be blessing, and honor, and glory, and strength forever and forever!" Amen.

A WORD TO FRIENDLY ALIENS.

Whether to regard you in the light of *Proselytes of the Gate*, who refused circumcision, but wished to live in the land of Israel, to be in the suburbs of the cities of Judah, and to keep some of the institutions of the ancient kingdom of God, without becoming fellow citizens of that kingdom; or whether to regard you as the Samaritans of old, who built for themselves a temple of God upon Mount Gerizim, held fast a part of the ancient revelation of God, and rejected only such parts of it as did not suit their prejudices—worshipped the God of Israel in common with the idols of the nations from which they sprang —I say, whether to regard you in the light of the one or the other of those ancient professors of religion, might require more skill in casuistry than we possess—more leisure than we have at our disposal—and more labor than either of us have patience to endure. One thing, however, is obvious, that if under the Reign of Heaven it behooved so good a man as Cornelius ("a man of piety, and one that feared God with all his house, giving also much alms to the people, and praying to

God continually,") to "*hear words by which he might be saved,*" and to put on Christ by immersion into his death, that he might enter the kingdom of heaven, and enjoy the remission of sins and the hope of an inheritance among all the sanctified—certainly it is both expedient and necessary that you also go and do likewise.

Every sectarian in the land, how honest and pious soever, ought to bury his sectarianism and all his other sins of omission and commission in "the bath of regeneration." It is a high crime and misdemeanor in any man, professing to have received the Messiah in his proper person, character, and office, to refuse allegiance to him in anything; and to substitute human inventions and traditions in lieu of the ordinances and statutes of Prince Immanuel. Indeed, the keeping up of any dogma, practice, or custom, which directly or indirectly supplants the constitution, laws, and usages of the kingdom over which Jesus presides, is directly opposed to his government, and would ultimate in dethroning him in favor of a rival, and in placing upon his throne the author of that dogma, practice, or usage which supplants the institution of the Saviour of the world.

It is to you, then, who, in the name of the King, are changing his ordinances and substituting your own expedients for the wisdom and authority of the Judge of all, we now propose the following considerations:

Every kingdom has one uniform law or institution for naturalizing aliens; and that institution, of whatever sort it be, is obligatory by the authority of the government upon every one who would become a citizen. We say it is obligatory upon him who desires to be a citizen to submit himself to that institution. But does not your practice and your dogma positively say, that it is not the duty of an alien to be born again, but that it is the duty of his father or guardian to have him naturalized? Now, although many things are in common the duty of brother, father, and child, yet those duties which belong specifically to a father can not belong to his child, either in religion, morality, or society. If it be the father's duty to "offer his child to the Lord," to speak in your own style, it is not the duty of the child to offer himself. It was not Isaac's duty to be circumcised, but Abraham's duty to circumcise him. If, then, it was your father's duty to have made you citizens of the kingdom of heaven, it is not your duty to become citizens, unless you can produce a law, saying, that in *all cases* where the father fails to do his duty, then it shall be the duty of the child to do that which his father neglected.

Again—if all fathers, like yours, had upon their own responsibility, without any command from the Lord, baptized their children, there would not be one in a nation to whom it could be said, "Repent and be baptized"—much less could it be said to every penitent, "Be bap-

tized, every one of you, by the authority of the Lord, for the remission of sins." These remarks are only intended to show that your institutions do, in truth, go to the subversion of the government of Christ, and to the entire abolition of the institutions of his kingdom. On this account alone, if for no other reason, you ought to be constitutionally naturalized, and be legally and honorably inducted into the kingdom of heaven. It is a solemn duty you owe the King and his government· and if you have a conscience formed by the Oracles of God, you can have no confidence in God, nor real peace of mind, so long as you give your support—your countenance, example, and entire influence to break down the institutions of Jesus Christ, to open his kingdom to all that is born of the flesh, and to prevent as far as you can every man from the pleasure of choosing whom he shall obey—of confessing him before men—of taking on his yoke—of dying, being buried, and raised with Christ in his gracious institution. If Jesus himself, for the sake of fulfilling all righteousness, or of honoring every divine institution, though he needed not the reformation nor the remission which John preached, was immersed by John—what have you to say for yourselves —you who would claim the honors and privileges of the kingdom of heaven, refusing to follow the example of Jesus, and who virtually subvert his authority by supporting a system which would, if carried out, not allow a voluntary agent in all the race of Adam to do that which all the first converts to Christ did by authority of the commission which Jesus gave to all his Apostles?

Again—whatever confidence you may now possess that you are good citizens of the kingdom of the Messiah, that confidence is not founded upon a "THUS SAITH THE LORD," but upon your own reasonings, which all men must acknowledge may be in this, as in many other things, fallacious. Jesus has said, "He that believes and is immersed shall be saved;" and Peter commanded every penitent to be immersed for the remission of his sins. Now he who hears the word, believes it, and is on his own confession immersed, has an assurance, a confidence. which it is impossible for you to have.

Let me add only another consideration, for we are not now arguing the merits of your theory, or that of any party: it is your duty, as you desire the union of (what you call) the church, and the conversion of the world, forthwith to be immersed and be born constitutionally into the kingdom; because all Protestants, of every name, if sincere believers in Jesus *as the Christ*, irrespective of every opinion found in any human creed, could, if they would, honor and obey his institutions, come into one fold, and sit down together under the reign of the Messiah. If all would follow your example, this would necessarily follow; if they do not, you have done your duty. In being thus immersed, all the world, Catholic and Protestant, admit that you are

truly and Scripturally baptized; for all admit that an *immersed penitent* is constitutionally baptized into Christ: but only a part of the professing world can admit that rite of infant affusion on which you rely, as introducing you, without previous knowledge, faith, or repentance, into the family of God. Acquit, then, your conscience; follow the example of Jesus; honor and support his authority; promote the union and peace of the family of God; do what in you lies for the conversion of the world; enter into the full enjoyment of the blessings of the kingdom of heaven by confessing the ancient faith, and by being immersed in the name of Jesus, into the name of the Father, and of the Son, and of the Holy Spirit, for the remission of sins. Then you may say as Jesus said to the Samaritan woman, Although the Samaritans have a temple on Mount Gerizim, a priesthood, and the five books of Moses, "salvation is of the Jews." Although the sects have the Oracles of God, human creeds, many altars, priests, and religious usages, *the enjoyment of salvation* is among them who simply believe what the Apostles wrote concerning Jesus, and who, from the heart, obey that mould of doctrine which the Apostles delivered to us.

In so doing you will, moreover, most wisely consult your own safety and security from the signal calamities that are every day accumulating, and soon to fall with overwhelming violence on a distracted, divided, alienated, and adulterous generation. If you are "*the people of God*," as you profess, and as we would fain imagine, then you are commanded by a voice from heaven, "Come out of her, *my people*, that you partake not of the sins of mystic Babylon, and that you receive not a portion of her plagues."* If affliction, and shame, and poverty, and reproach were to be the inalienable lot of the most approved servants of God, it is better, infinitely better for you to suffer with them, than to enjoy for a season all that a corrupted and apostate society can bestow on you. Remember who it is that has said, "Happy are they who keep his commandments, for they shall have a right to the tree of life, and they shall enter in through the gates into the city!"

ADDRESS TO THE BELLIGERENT ALIENS.

To him who, through the telescope of faith, surveys your camp, there appears not on the whole map of creation such a motley group, such a heterogeneous and wretched amalgamation of distracted spirits, as are found in actual insurrection and rebellion, in a mad and accursed alliance against the reigning Monarch of creation. In your lines are found every unclean and hateful spirit on this side the fathomless gulf, the dark and rayless receptacle of fallen and ruined intelligences, who, in endless and fruitless wailings, lament their own follies, and through an incessant night of despair anathematize themselves

* Rev. xviii. 4, 5.

and their coadjutors in the perpetration of their eternal suicide. Yes, in your ranks are found all who wilfully reject the Son of God, and will not have him to reign over them; whether they are styled the decent moralist, the honest deist, skeptic, atheist, infidel, the speculating Sadducee, the boasting Pharisee, the supercilious Jew, the resentful Samaritan, or the idolatrous Gentile. All ranks and degrees of men in political society—the king and the beggar—the sage philosopher and the uneducated clown—the rich and the poor, who disdain the precepts of the Messiah, unite with you in this unholy alliance against the kingdom of heaven. You may boast of many a decent fellow soldier in the crusade against Immanuel; many who,when weighed in the balances of the political sanctuary, are not found wanting in all the decencies of this present life; but only look at the innumerable crowds of every sort of wretches, down to the filthiest, vilest matricide, who in your communion are fighting under your banners—stout-hearted rebels!—leagued with you in your attempts to dethrone the Lord's Anointed. If you boast of one Marcus Aurelius, you must fraternize with many a Nero, Domitian, Caligula, and Heliogabulus. If you rejoice in the virtues of one Seneca, you must own the vices of ten thousand murderers, robbers, adulterers, drunkards, profane swearers, and lecherous debauchees, who have rejected the counsels of heaven, because the precepts of righteousness and life forbade their crimes.

If, then, my friends, (for I now address the most honorable of your community,) you boast that you belong to a very large and respectable synagogue, remember, I pray you, that to this same synagogue in which you have your brotherhood, belongs everything mean, and vile, and wretched, in every land where the name of Jesus has been announced. *What a group!* Have you so much of the reflex light of the gospel falling upon your vision as to flush your cheek with the glow of shame when you look along the line of your alliance, and survey the horrible faces, the ragged, and tattered, and squalid, and filthy wretches, *your companions in arms—members with you in the synagogue of Satan—and confederates against the Prince of Peace!* If you can not blush at such a spectacle, you are not among them to whom I would tender the pearls of Jesus Christ.

What do you then say? "I am ashamed of such an alliance—of such a brotherhood; and therefore I have joined the Temperance Society—I belong to the Literary Club—and I carry my family regularly to church on every Sunday." And do you think, O simpleton! that these human inventions, which only divide the kingdom of Satan into castes, and form within it various private communions, honorable and dishonorable associations, learned and unlearned fraternities, moral and immoral conventicles, change the state of a single son of

Adam as respects the Son of God!! Then may Whig and Tory, Masonic and Antimasonic clubs and conclaves—then may every political cabal, for the sake of elevating some demagogue, change the political relations in the state, and make and unmake American citizens according to fancy, in despite of constitution, law, and established precedents. No, sir; should there be as many parties in the state as there are days in a month, membership in any one of these affects not in the least the standing of any man as a citizen in relation to the United States, or to any foreign power. And by parity of reason, as well as by all that is written in the New Testament, should you join all the benevolent societies on the chequered map of Christendom, and fraternize with every brotherhood born *after the will of man*, this would neither change nor destroy your citizenship in the kingdom of Satan—still you would be an alien from the kingdom of the Messiah—a foreigner as respects all its covenanted blessings—and, in the unbiased judgment of the universe, you would stand enrolled amongst its enemies.

In *character* there are many degrees as respects any and every attribute which enters into its formation; but as respects *state* there are no degrees. In the nature of things it is impossible. Every man is either married or single, a brother, a master, a citizen, or he is not. Every man is either Christ's or Belial's; there is no middle power, and therefore no neutral state. Hence the King himself, when on the present theatre of war, told his companions to regard every man as his enemy who was not on his side. Amongst his professed friends they, who in works deny him, are even counted as enemies.

What a hopeless struggle is that in which you are engaged! Discomfiture, soon or late, awaits you. Have you counsel and strength to oppose the Sovereign of the Universe? Do you think you can frustrate the counsels of Infinite Wisdom and overcome Omnipotence? Your master is already a prisoner—your chief is in chains. The fire of eternal vengeance is already kindled for Satan and all his subjects. Mad in his disappointed ambition, and implacable in his hatred of him against whom he rebelled, he only seeks to gratify his own malice by involving with himself in irremediable ruin the unhappy victims of his seduction. He only seeks to desolate the dominions of God, and to ruin forever his fellow creatures. Will you, then, serve your worst enemy and war against your best friend?

But your rebellion can effect nothing against God. His arm is too strong for the whole creation. You can not defeat his counsels nor stay his almighty hand. The earth on which you stand trembles at his rebuke; the foundations of the hills and mountains are moved and shaken at his presence. You fight against yourselves. God's detestation of your course arises not from any apprehension that you can injure him; but because you destroy yourselves. Every triumph which

your inordinate desires and passions gain over the remonstrances of reason and conscience, only precipitates you into deeper and deeper misery, matures you for perdition, and makes it essential to the good order and happiness of the universe that you should suffer an "everlasting destruction from the presence of the Lord and the glory of his power."

What, then, infatuates you, that you should choose death rather than life, and prefer destruction to salvation? "I am not sure that the gospel is true; I love my companions, and I can not see any criminality in gratifying those passions and appetites which my Creator has planted in my constitution."

You admit there is a God your Creator, but you doubt whether the gospel is true! What an abuse of reason and evidence! Can you infer from any premises in your possession, that HE, whose creation man is, who has exhibited to the eye and ear of man so much wisdom, power, and goodness in all his grand designs already accomplished, and daily accomplishing, in the heavens and in the earth, teaching man to sustain the present life, to anticipate the future, and to provide for it, has never intelligibly addressed him on a subject of incomparably more importance—his own ultimate destiny! That God should have been at so much pains to elevate man in nature—to furnish him with such an organization—to bestow on him reason and speech, admirably qualifying him to acquire and communicate instruction on all things necessary to his present animal enjoyments; and at the same time to have never communicated to him any thing relative to his intellectual nature—never to have addressed him on the themes which, as a rational creature, he must necessarily most of all desire to know; to have done everything for his body and for the present, and nothing for his mind, nor for the future, is, to say the least of it, the most improbable conceit that the most romantic fancy can entertain.

That the Creator *could not* enlighten him on these topics is wholly inadmissable. That he could, and *would not*, is directly contrary to every analogy in creation—contradictory to every proof we have of his benevolence, an inexplicable exception to the whole order of his government: for he has provided objects for every sense—objects for every intellectual power—objects for every affection, honorable passion, appetite, and propensity in our constitution; but on your hypothesis he has only failed in that which is infinitely more dear to us, more consonant to our whole rational nature, and most essential to our happiness!! 'Tis most contrary to reason.

But the folly of your skepticism is still more glaring when we open the book of the gospel of salvation. In the history of Jesus you have the fulfillment of a thousand predictions, expressed by numerous

prophets, for 1,500 years before he was born. These recorded prophecies were in the possession of his and our most bitter enemies when he appeared, and are still extant in their hands. How can you dispose of these? All antiquity confirms the existence of Jesus of Nazareth in the times of Augustus and Tiberius Cesar. No contemporary opponent denied his miracles: they explained them away, but questioned not the wonderful works which he wrought. His character was the only perfect and unexceptionable one the world ever saw, either in print or in real life; and yet you imagine him to have been the greatest liar and most infamous impostor that ever lived. You must admit him to have been the teacher of everything moral, and pure, and godlike—to have lived the most exemplary life—to have employed his whole life in doing good—while, to countenance your skepticism, you must imagine him to have been the greatest deceiver and most blasphemous pretender the world ever saw! Truly, you are fond of paradox!

His Apostles, too, for the sake of being accounted the offscourings of the world and the filth of all society—for the sake of poverty, contumely, stripes, imprisonment, and martyrdom, you imagine traveled over the earth teaching virtue and holiness—discountenancing every species of vice and immorality, while telling the most impudent lies, and that, too, about matters of palpable fact, about which no man having eyes and ears could be mistaken! How great your credulity! How weak your faith!

And to consummate the whole, you admit that in the most enlightened age, and amongst the most disputatious and discriminating population, both Jewish, Roman, and Grecian, in Jerusalem itself, the very theatre of the crucifixion of the Chief, and in all Judea, and Samaria, and in all the great towns and cities of the whole ancient Roman Empire, Eastern and Western, these rude and uncultivated Galileans did actually succeed in persuading hundreds of thousands of persons, of all ranks, sexes, ages, and intellects, to renounce their former opinions and practices—to encounter proscription, confiscation of goods, banishment, and even death itself in numerous instances, through faith in their testimony, while everything was fresh, and when the detection of any fiction or fraud was most easy!

Now if it were possible to place your folly in an attitude still more inexcusable, I would ask you to show what there is in the gospel that is not infinitely worthy of God to bestow, and of man to receive? And where under the canopy of the skies, in any country, language, or age of time, is there anything that confers greater honor on man, or proposes to him anything more worthy of his acceptance than the gospel?

Could there have been a more acceptable model proposed, after which to fashion man, than that after which he was originally created?

When he was beguiled and apostatized from God, could there have been deputed a more honorable personage to effect his reconciliation to God, than his only begotten and well beloved Son? And could there even be imagined a more delectable destiny allotted to man than an immortality of bliss in the palace of this vast universe, in the presence of his Father and his God forever and forever? Now with all these premises, will you object to this religion that it requires a man to be pure and holy, in order to his enjoyment of this eternal salvation? Then lay your hand upon your face, and blush, and be ashamed forever!

But you say you love your companions! And who are they? Your fellow rebels, foolish and infatuated as yourselves. The drunkard, the thief, the murderer, love their companions, the partners of their crimes. Conspirators and partisans in any undertaking, kindred spirits in guilty and daring enterprise, confirm each other in their evil machinations, and either from mutual interest or from some hateful affinity in evil dispositions, coalesce and league together in bands of malicious depredation. A Cataline, a Jugurtha, Robespierre, had their confederates. The rakes, the libertines, the freebooters of every color, form their own fraternities and have a liking of some sort for their companions. But wherein does your attachment to your companions differ from theirs? A congeniality of disposition, a similarity of likings and dislikings, all springing from your love of the world and your dislike of the authority of the Messiah. And will not a change of circumstances convert your affection into hatred? Soon or late, if you do not repent and turn to God, you that are leagued in the friendships of the world, those friendships arising from the lusts of the flesh, the lusts of the eye, and the pride of life, will not only become enemies, but mutual tormentors of one another. Your warmest friends in your opposition to the Son of God will become King's evidence against you, and exasperate the flame that will consume you forever and ever. Break off, then, every friendship, alliance, and covenant which you have formed with them that disdain the grace of God and contemn the Saviour of the world, and form an everlasting covenant with the people of God, which shall never be forgotten. Then, indeed, you may love your companions with all the affection of your hearts, and indulge to the utmost every sympathy and social feeling of your nature. Then may you embrace, in all the ardor of fraternal love, those kindred spirits that with you have vowed eternal allegiance to the gracious and rightful Sovereign of all the nations of the redeemed in heaven and on earth. Such companions are worth possessing, and their friendship worth cultivating and preserving through all the journey of life; for it will be renewed beyond the Jordan, and flourish with increasing delight through the countless ages of eternity.

But you have said that the gratification of all the impulses and propensities of your nature must be innocent, because they are the creation of God, and were sown in the embryo of your physical constitution. If under the control of that light and reason under which God commanded your affections and appetites to move, your reasoning would be sound and safe; but if they have usurped a tyranny over your judgment and captivated your reason, they are not to be gratified They are like successful rebels that have dethroned their sovereign, and, because by violence and fraud in possession of the throne, they plead a divine right to wield the sceptre over their dethroned Prince. Such is the meaning of the plea which you urge in favor of your rebellious affections. When man rebelled against his Creator, the beasts of the field, till then under his dominion, rebelled against him; and all his passions, affections, and propensities partook of the general disorder—of that wild and licentious anarchy which ensued upon man's disobedience. And have you not in your daily observation—nay, have you not in your own experience, irrefragable evidence that the uncontrolled indulgence of even the instinctive appetites, as well as the gratification of inordinate passions and affections, necessarily issue in the destruction of the physical constitution of man. Is not the control of reason, is not the exercise of discretion in the license of every animal indulgence essential to the health and life of man? Then why crave an exemption from the universal law of human existence, in favor of that demoralizing course of indulgence which you fain call innocent in morals, though in physics evidently destructive to animal organization?

When reconciled to God through the gospel, the peace of God which passes understanding reigning in the heart, all is order and harmony within. Then, under the control of enlightened and sanctified reason, all the passions, appetites, and instincts of our nature, like the planets round the sun, move in their respective orbits in the most perfect good order, preserving a perfect balance in all the principles and powers of human action. Pleasures without alloy are then felt and enjoyed from a thousand sources, from which, in the tumult and disorder of rebellion, every transgressor is debarred. It is then found that there is not a supernumerary passion, affection, nor appetite in man—not one that adds not something to his enjoyment—not one that may not be made an instrument of righteousness, a means of doing good to others, as well as of enjoying good yourselves. Why not, then, lay down the weapons of your rebellion, and be at peace with God, with your fellow creatures, and with yourselves?

"Admitting, then, that the gospel is true—that in my present state and standing I am an alien from the kingdom of heaven, and that I wished to become a citizen, where shall I find this kingdom of heaven,

and how shall I be constituted a citizen thereof?" Well, indeed, may you admit the gospel to be true, both on account of what it is in itself, and the evidence which sustains it. Only suppose it to be false—extinguish all the light which it sheds on the human race—make void all its promises—annul all its hopes—eradicate from the human breast all the motives which it imparts; and what remains to explain the universe, to develop the moral character of God, to dissipate the gloom which envelops in eternal night the destiny of man, to solace and cheer him during the incessant struggle of life, to soothe the bed of affliction and death, and to countervail that inward dread and horror of falling into nothing—of being forever lost in the promiscuous wreck of nature—of sinking down into the grave, the food of worms, the prey of an eternal death?

It is like annihilating the sun in the heavens. An eternal night ensues. There is no beauty, form, nor comeliness in creation. The universe is in ruins. The world without the Bible is a universe without a sun. The Atheist is but an atom of matter in motion, belonging to no system, amenable to none, without a destiny, without an object to live or to die. He boasts there is none to punish him: but then there is none to help him—none to reward him. He has no Father, proprietor, or ruler—no filial affection, no sense of obligation, no gratitude, no comfort in reflection, no joy in anticipation. If he can not be blamed, he can not be praised—if he can not be praised, he can not be honored—and man without honor is more wretched than the beasts that perish. Unenviable mortal!

What an abortion is the system of nature, if man lives not again! 'Tis a creation for the sake of destruction. 'Tis an infinite series of designs, ending in nothing. 'Tis a universe of blanks, without a single prize. It can not be. The Bible is necessary to the interpretation of nature. It is the only comment on nature—on providence—on man. Man without it, and without the hope of immortality, has nothing to rouse him into action. He is a savage, a Hottentot, a cannibal, a worm. You are compelled, then, to admit that the gospel is true. of Nature.
unless you put out the eye of Reason, and refuse to hear the voice

But is it not a happy necessity which compels your belief in God, and in his Son the renovator of the Universe? It opens to you all the mysteries of creation, the arcana of the temple of nature, and inducts you to the fountain of being and of bliss. It inspires you with motives of high and lofty enterprise, stimulates you to manly action, and points out a prize worthy of the best efforts of body, soul, and spirit. Is it not, then, "a credible saying, and worthy of universal acceptance, that Jesus Christ came into the world to save sinners, even the chief"?

But you ask, "Where shall the kingdom of heaven be found, and how may you be constituted a citizen of it?" The Prophets and the Apostles must be your guide in deciding these great questions. Moses in the law, all the Prophets, and all the Apostles point you to the Lamb of God that takes away the sin of the world—the Apostle of the Father Almighty—the divinely constituted Chief of the kingdom of heaven. He has submitted his claims to your examination—he has invited you to test all his pretensions—and to the humble and docile he has tendered all necessary assistance in deciding upon his person and mission.

His character is so familiar, so condescending, so full of all grace and goodness, that all may approach him. The halt, the maimed, the deaf, the dumb, the blind, find in him a friend and physician indeed. None importunes his aid in vain. His ears are always open to the tale of woe. His eye streams with sympathy on every object of distress. He invites all the wretched, and repulses none who implore relief. He chides only the proud, and kindly receives and blesses the humble. He invites and beseeches the weary, the heavy laden, the broken hearted, the oppressed, and all the sons of want and misfortune to come to him, and tenders relief to all.

In his official dignity he presides over the universe. He is the High Priest of God and the Prophet and Messenger of Peace. He has the key of David; he opens and shuts the Paradise of God. He is the only Potentate, and has the power of granting remission of all sins to all who obey him.

To receive him in his personal glory and official dignity and supremacy, as the Messiah of God, the only begotten of the Father—to know him in his true and proper character, is the only prerequisite to the obedience of faith. He that thus accredits him is not far from the kingdom of heaven.

To assume him as your Prophet, your High Priest, and your King; to submit to him in these relations, being immersed into his death, will translate you into the kingdom of heaven. Why not, then, gladly and immediately yield him the admiration of your understanding and the homage of your heart? Why not now enter into the possession of all the riches, and fullness, and excellence of the kingdom? He commands *all* men to repent—he beseeches every sinner whom he addresses in his word, to receive pardon and eternal life as a gracious gift.

Can you doubt his power to save, to instruct, and to sanctify you for heaven? Can you doubt his condescending mercy and compassion? Will not he that pitied the blind Bartimeus, that condoled with the widow of Nain, that wept with Mary and Martha at the grave of Lazarus, that heard the plea of the Syrophenician woman, that

cleansed the supplicating leper, that compassionated the famishing multitudes, and looked with pity (even in the agonies of the cross) upon an importuning thief, have pity upon you and every returning prodigal who sues for mercy at the gate of his kingdom?

Is there in the universe one whom you can believe with more assurance than the Faithful and True Witness, who, in the presence of Pontius Pilate, witnessed a good confession at the hazard of his life? Is there any person in heaven, on earth, or under the earth, more worthy of your confidence than the sinner's friend—than he who always, and in all circumstances, bore testimony to the truth? When did he ever violate his word, or suffer his promise to fail? Who ever repented of his confidence in Jesus, or of relying implicitly upon his word? Who ever was put to shame because of confidence in him?

Who can offer such inducements to obedience to his authority as the Saviour of the world? Who has such power to bless? He has all authority in heaven and on earth. He has power to forgive sins, to raise the dead, to bestow immortality and eternal life, and to judge the living and the dead. And has he not tendered all his official authority to every one who submits to his government, and who by him is reconciled to God? If he have wisdom and power divine, has he not pledged these to the relief, guidance, and benefit of his people? Who can injure them under his protection—condemn whom he justifies—criminate whom he pardons—or snatch out of his hands those who betake themselves to his mercy?

Was there ever love like his love—compassion like his compassion—or condescension like his condescension? Who ever could—who ever did humble himself like the Son of God? On whose cheek ever flowed tears of purer sympathy for human woe, than those he shed? Whose bowels ever moved with such compassion as that which dissolved his heart in tender mercies for the afflicted sons and daughters of men? Who ever for his friends endured such contradiction of sinners against himself; submitted to such indignities; sustained such accumulated sorrows and griefs; suffered such agonies of mind and body, as those which he endured in giving his life an offering for his enemies? Forsaken by his God, abandoned by all his friends, deserted of every stay, surrounded by the fiercest enemies, the most implacable foes, whose hearts were harder than adamant, insulting the very pangs which they inflicted, he expired upon the accursed tree! The heavens blushed at the sight—the sun covered his face—the earth trembled—the rocks split—the veil of the temple was rent from top to bottom—and graves opened. All nature stood horror-stricken when Roman soldiers, instigated by blood-thirsty priests, nailed him to the cross—when the chief priests, scribes, and elders in derision said, "He saved others; can

not he save himself?" The person who perceives not, who feels not the eloquence of his love consummated in his death—the tenderness of his entreaties and expostulations, is not to be reasoned with—is not to be moved by human power. Will you not, then, honor your reason by honoring the Son of God—by giving up your understanding, your wills, your affections to the teachings of the Good Spirit—to the guidance of his love? Then, and only then, can you, will you feel yourselves safe, secure, and happy.

Need you to be reminded how much you are indebted to his long-suffering patience already—to his benevolence in all the gifts and bounties of his providence vouchsafed to you? How many days and nights has he guarded, sustained and succored you? Has he not saved you from ten thousand dangers—from the pestilence that walketh in darkness secretly, and from destruction that wasteth at noon day? Who can tell but he has lengthened out your unprofitable existence to this very hour that you might now repent of all your sins, turn to God with your whole heart, be baptized for the remission of your past transgressions, be adopted into the family of God, and yet receive an inheritance among all the sanctified? Arise, then, in the strength of Israel's God—accept salvation at his hands—enter into his kingdom, and be forever blessed. You will not, you can not repent of such a step, of such a noble surrender of yourself while life endures, in the hour of death, in the day of judgment, nor during the endless succession of ages in eternity. *To-day*, then, hear his voice: to-morrow may be forever too late! All things are ready——Come!——Saints on earth, and angels in heaven—apostles, prophets, and martyrs will rejoice over you—and you will rejoice with them forever and forever. Amen!

BOOK VI.

RELIGION AND CHRISTIANITY.

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The *Harbinger* of 1835, page 154, *et seq.*, contained:

RELIGION.

Preparatory to our new series on the *reasons* of our faith and hope in God, we present our readers a brief view of Mahometanism, Judaism, and Christianity, as at present existing in the world.

MAHOMETANISM.

Mahometanism, or Islamism, is the religion founded upon the Koran of Mahomet. It may be considered a mixture of Judaism and Christianity, with some fanciful embellishments. Mahometans are divided into two sects, those of Omar and Ali. The former prevails in Turkey and Arabia, the latter in Persia. There is a fixed hostility between these two divisions of Mahometan faith. Absurd, false, and sensual as is this religion, it yet exerts its influence over at least 100,000,000 of people, among whom are the inhabitants of Turkey, Arabia, Persia, Tartary, and the northern and eastern parts of Africa. There is reason to believe, however, that the Mahometan religion, at the present time, is rapidly declining with the decline of power in those nations who have hitherto sustained it.

This vast company of religious professors take their name from Mahomet, who was born at Mecca, a city in Arabia Felix, in 571. The circumstances of Mahomet's early life were such as presented no flattering prospects of grandeur, and no probable views of ambition to his future life. He was illiterate, obscure, and very poor, till he married Cadigha, a widow of considerable property, for whom he had acted, for a number of years, as a mercantile agent, so much to her satisfaction, that she in return gave him the command of her property and person. This alliance, which took place in the 25th year of his age, raised him to an equality with the richest citizens in Mecca, and laid the foundation of his future fortune; and from this period, it is supposed, he began to meditate those schemes which raised him to eminence and power.

Character of Mahomet.—This is differently represented by different writers. His followers of course consider him as the model of perfection, and as superior to all other men who ever lived upon the earth; as the chosen and favored instrument of God for the greatest good to mankind. Some describe him as a man of the most consum-

mate policy, and possessing the most fertile genius for fixing on auxiliaries for the accomplishment of his ambitious designs. Others represent him as a wild enthusiast, whose claims to celestial visions were like those of many hair-brained pretenders whose schemes have fallen into oblivion, for the want of those favorable conjunctures which led on the Arabian Prophet to authority and fame. Mahomet was undoubtedly a man of penetration and sagacity, and was thoroughly versed in all the arts of insinuation and intrigue. He made a fine personal appearance, and was fond of being thought to look like Abraham; was liberal to the poor, courteous to his equals, and condescending to his inferiors. He is said to have been a person of few words, of an equal, cheerful temper, and very pleasant and familiar to his friends. As to learning, he had none, but this he turned to a useful account, by insisting that the writings he produced as revelations from God, could not possibly be a forgery of his own. And his followers, also, instead of being ashamed of their master's ignorance of literature, gloried in it as an evident proof of his divine mission, and scrupled not to call him *the illiterate Prophet.*

His fondness for women, by his own confession, was beyond all bounds of moderation, and his many salvos in his Koran for his concupiscence and concubinage, are disgusting to every virtuous mind. The multiplication of his wives, and his fond dalliance with female disciples, settled down, in his later years, into a sensual grossness, which, whatever may be said of the polygamy of the times, was altogether incompatible with that sainted eminence and celestial unction of which he made such perpetual and ridiculous boasts.

Mahomet limited his followers to the number of four wives—with the liberty of keeping as many concubines as they could maintain; while he himself married fifteen, or, as others say, twenty-one wives, besides having concubines. Of these, five died before him, six he repudiated, and ten were alive at his death. But his having this number of women was in consequence of a divine indulgence with which a God of infinite purity and justice, according to his account, had favored him.

Origin and Character of the Koran.—It was not till Mahomet was forty years old, that he took upon him the title of the Apostle of God, and began to publish the revelations which, according to his account, were communicated to him from heaven by the angel Gabriel. These celestial communications Gabriel continued to make to him for the space of twenty-three years, directly from the archives of heaven, where the originals were deposited. They were placed in the chest of his Apostleship; and from this mass of revelations the Koran was compiled after Mahomet's death, by Abubeker, one of his earliest and most illustrious disciples. This is the Mahometan account of the ori-

gin of the Koran; but others say, that instead of writing the chapters of this famous book by the dictation of Gabriel, he was assisted in their composition by a *Persian Jew* and a *Christian Monk*, by whose aid he acquired such an extensive knowledge of the Jewish and Christian religions.

The Koran is a mixture of seriousness and levity; of moral precepts and ceremonial details; of sublime descriptions of the character of God, and of the most grovelling and frivolous illustrations of the duty of man: in one passage we read of the exalted attributes of Jehovah, and of the terrors of the day of judgment; and in the next we meet with some ridiculous and offensive directions for Mussulmans to adjust collisions among their concubines and wives. Well might Gibbon say of the Mahometan Oracles, that "they sometimes crawl in the dust, and at other times are lost in the clouds."

The professed object of the Koran was to replant the true and ancient religion professed by Adam, Noah, Abraham, Moses, Jesus, and all the Prophets; to destroy the idolatry of the Pagan Arabs, and the superstitions of Jews and Christians. A mixture of all these religions are discoverable in this book. Much is said in it of the principal characters and events contained in the Scriptures; but both Jews and Christians are called idolators; the Patriarchs and Apostles, according to the Koran, were Mahometans; the angels worshipped Adam; and the fallen angels were driven from heaven for not doing so; Christ was neither God nor the Son of God, and assured Mahomet of this in a conference with the Almighty and himself; and it furthermore asserts that Christ was not crucified on Mount Calvary, when he appeared to suffer, but that another person was crucified in his stead, while God took him to himself.

Doctrines of the Koran.—The two grand principles of the Mahometan religion are the *unity* of God, and the divine mission of Mahomet. *There is no God but God, and Mahomet is his Prophet*, are familiar sayings among his people; idolatry and image worship of every kind are offensive to them; they made awful havoc with the temples of the heathen gods, and all the trumpery of paganism wherever they carried their victorious arms. The Catholics have ever found them subtle and difficult opponents on account of the show of image worship in their religious rites. The doctrine of the Trinity the Mahometans reject in terms of the greatest disdain, being forbidden in a number of places in the Koran to believe it. The doctrine of predestination they carry to a downright fatalism, and the merit of good works, on the other hand, they magnify in the highest strains.

According to the Koran, Paradise is adorned with everything costly and magnificent—there the faithful shall enjoy the most beautiful women who shall not cast an eye on any but themselves, with

whom they shall enjoy the continual pleasures of love to all eternity; they shall drink the most delicious liquors, and the most pleasant wines. There will not only be marriage, but servitude in the next world, and the very meanest in Paradise will have eighty thousand servants, and seventy-two wives of a celestial kind, besides the wives he had in this world: he will have a tent erected for him of pearls, hyacinths, and emeralds. And to crown the whole, if the faithful in Paradise are desirous of issue, it shall be conceived, born, and grow up in the space of an hour. These are a few of the descriptions of the joys of that Paradise to which the millions of Mahometans look forward with the utmost confidence and delight.

Spread of the Mahometan Religion.—This at first was effected by argument and persuasion; but after the Prophet arrived at power, these gentle methods were exchanged for those of conquest and war. And the terror of his arms, together with the fascinating allurements of the fancied Paradise of the Koran, conspired to give the most unexampled rapidity to the spread of the new religion; so that in less than a century, Mahomet and his succeeding Generals had subdued a far greater extent of territory than the Romans conquered in eight hundred years.

In addition to the agreeableness of his doctrines to the corrupt propensities of human nature, this warlike Prophet taught his followers that "a drop of blood shed in the cause of God, or a night spent in arms, is of more avail than two months of fasting and prayer. Whosoever falls in battle, his sins are forgiven at the day of judgment; his wounds shall be as resplendent as vermillion, and odoriferous as musk; and the loss of his limbs shall be supplied by wings of angels and cherubim."

The first disciples of Mahomet were called Saracens, and among them were some of the most famous warriors in the world.

Mahometanism distributes itself into two general parts—faith and practice: the former contains six branches, viz.: belief in God; in his angels; in his Scriptures; in his Prophets; in the resurrection and final judgment, and the divine decrees. In the second part are included prayer with washing, alms, fasting, pilgrimage to Mecca, and circumcision. Among the negative precepts of this religion, are the prohibitions of wine, by which are meant all strong drinks, gaming, usury, the eating of blood and swine's flesh, and whatever dies of itself, etc., etc.

Friday is observed by the Mahometans as their Sabbath, because they believe it was on that day that Mahomet fled from Mecca to Medina.

They defer the circumcision of their children till they can distinctly pronounce the two leading articles of their faith—"There is no God

but God, and Mahomet is his Prophet;" or till any convenient time between the age of 6 and 16.

The Mahometans have an established priesthood and a numerous body of clergymen; their spiritual head in Turkey, whose power is not inferior to the Roman Pontiff, is regarded as the oracle of sanctity and wisdom. Their houses of worship are denominated mosques, many of which are very magnificent, and very richly endowed.

The Mahometan priests who perform the rites of their public worship are called *Imams;* and they have a set of ministers called Shekhs, who preach every *Friday*, much in the manner of Christian preachers.

The Mahometans, like the Christians, are divided and subdivided into many sects and parties; but the two leading sects are the Sonnites and Schiites, who, notwithstanding they both believe in the Prophet and his religion, yet anathematize each other as abominable heretics, and as farther from the truth than either Christians or Jews. The Schiites are the followers of Ali, who reside chiefly in Persia; the Sonnites are the disciples of Abubeker, among whom are the Turks, Arabians, etc.

This religion obliges its disciples to pray five times a day, and imposes upon them a burdensome ritual, which all devout Mussulmans scrupulously observe. They are obliged to fast the whole of the month *Ramadan* or *Ramazan*, from early in the morning until the evening twilight.

JUDAISM.

Judaism is the religion of the Jews, and is divided into two sects, the Karaites, who acknowledge as divine only the books of the Old Testament; and the Rabbinists, who attribute an authority almost divine to the collection known under the name of the Talmud. The Jews are scattered throughout Europe, and many parts of Asia, Africa, and America. Their whole number is supposed to be about 3,000,000.

As this persecuted race, who were formerly continually wasted and destroyed, have lived in a state of tranquility for a century past, some writers suppose their present number at six or seven millions.

This people constitute one of the most singular and interesting portions of mankind; for about three thousand years they have existed as a distinct nation, and what is remarkable, by far the greatest part of this time they have been in bondage and captivity.

The calling of Abraham, the father and founder of this nation; the legislation of Moses; the priesthood of Aaron; the Egyptian bondage; the conquest of Canaan; the history of the Jews to the coming of the Messiah; and their cruel and injurious treatment of this august and innocent personage, are facts which the Scriptures disclose, and with which it is presumed every reader is well acquainted.

The siege and destruction of Jerusalem by Titus, the Roman General, was one of the most awful and distressing scenes that mortals ever witnessed, and the details, as given by Josephus, are enough to make humanity shudder. During the siege, which lasted nearly five months, upwards of eleven hundred thousand Jews perished; John and Simon, the two Generals of the Hebrews, who were accounted the ringleaders of the rebellious nation, with seven hundred of the most beautiful and vigorous of the Jewish youth, were reserved to attend the victors' triumphal chariot. The number taken captive during this fatal contest, amounted to ninety-seven thousand; many of whom were sent into Syria and the other provinces to be exposed in public theatres to fight like gladiators, or to be devoured by wild beasts. The number of those destroyed in the whole war, of which the taking of the holy city was the bloody and tremendous consummation, is computed to have been one million four hundred and sixty thousand.

For about eighteen hundred years, this wonderful people have maintained their peculiarities of religion, language, and domestic habits, among Pagans, Mahometans, and Christians; and have suffered a continued series of reproaches, privations, and miseries, which have excited the admiration and astonishment of all who have reflected on their condition.

False Messiahs.—The constant and fond expectations of the Jews of a coming Messiah, who shall deliver them from bondage and captivity, and lead them in triumph to the land of Canaan, their ancient favorite abode, has involved them in a succession of the grossest impositions, and most calamitous disappointments. An account of all the false Messiahs since the true one was cruelly and wickedly rejected, would fill a volume. The strange infatuation of this nation has led them in many cases to rally round the standards of the most impious and hair-brained pretenders to the high office of the Messiahship.

The history of this people certainly forms a striking evidence of the truth of divine revelation. They are a living and perpetual miracle continuing to subsist as a distinct and peculiar race for upwards of three thousand years, intermixed among almost all the nations of the world—flowing forward in a full and continued stream, like the waters of the Rhone, without mixing with the waves of the expansive lake through which the passage lies to the ocean of eternity.

CHRISTIANITY.

Christianity is the religion of Jesus Christ, who appeared in the world more than 1,800 years ago, and by the most astonishing miracles gave evidence that his mission was divine.

Strictly speaking, none are Christians but those who are imbued with the spirit of Christ, agreeably to the declaration of Scripture,

"If any man have not the spirit of Christ, he is none of his" (Rom. viii. 9). But there is another sense in which whole nations are denominated Christians, viz.: where Christianity is the received religion, in opposition to all other religions. In this sense we shall use the term in treating of the various religions of the earth in this department of our work.

Christianity is divided into three portions—the Greek church, which is established by law in Russia, prevails in Greece, Hungary, and part of Turkey, and embraces 70,000,000 people. The Roman Catholic, Latin, or Western church, maintains the supremacy of the Pope, prevails in many parts of Europe, and has a considerable number of followers in North America. In some of the West India islands, in Mexico, Guatemala, and South America, it is the established religion. The whole number of Catholics may be estimated at 116,000,000. The Protestants are those who protest against the Roman Catholic Church, and take the Bible as their guide. They may be comprised under eleven general heads, as follows:—Lutherans, Episcopalians, Presbyterians, Congregationalists, Moravians, Baptists, Methodists, Friends or Quakers, Universalists, Swedenborgians, and Shakers. These general divisions are subdivided into forty or fifty smaller divisions. The Protestant religion in its various forms prevails in the United States, England, Scotland, Wales, Holland, Denmark, Sweden, Norway, Prussia, etc.

The following table shows the estimates of Hassel and Malte-Brun of the various religions:

ACCORDING TO HASSEL.

Pagans	561,829,300
Christians	252,565,700
Mahometans	120,105,000
Jews	3,930,000
Total,	938,421,000

DIVISIONS OF CHRISTIANS.

Roman Catholics	134,732,000
Greek Church	56,011,000
Protestants	55,791,000
Monophysites	3,865,000
Armenians	1,799,000
Nestorians, etc	367,000
Total,	252,565,700

In 1837, page 87, we have the following:

THE POWER OF RELIGION.

Every object of contemplation may be viewed in various attitudes and relations, because no created thing exists only for its own sake. There are as many dependencies as creatures in the universe, and consequently as many relations. The mighty whole is but the aggregate of innumerable parts; and of all these there is not one independent of the rest, or unrelated to them. This is not more true or more worthy of observation in the material than in the intellectual system.

Religion, therefore, of all subjects the most comprehensive and sublime, is capable of being placed in many points of view before the mind, and of being regarded in reference to every human relation and circumstance. A clear and full perception of this great truth is one of the best antidotes against a narrow, illiberal, and dogmatic spirit.

We occasionally read and speak of a theory of religion and of the practice. We have religion objectively and subjectively discussed. We have the substance and the form, the matter and the spirit, the attributes and the accidents of religion. We have also the doctrines, the precepts, and the promises—the laws, the statutes, and the ordinances of religion. In other words, religion is capable not so much of divisions and subdivisions of this sort, as of being contemplated and regarded in all these bearings upon the individual and society. We are at this time, however, only intent on viewing religion in reference to its power in forming character—to its influence upon the heart and upon the life of man. That distinction, therefore, expressed by the Apostle in his second letter to Timothy between "the *form*" and "the *power* of godliness," is more apposite to our present design than any other.

We do not intend to regard the *form* and the *power* of godliness as antagonist, or in the slightest degree opposed, to each other. They are distinct, but not contradictory terms, or ideas, or conditions of the same thing. The form without the power is conceivable; but the power without the form is impossible. The power of an instrument to keep time, and the form of that instrument, are easily distinguished; but how often do we see the form of such instrument, clock or watch, without this power; but who ever saw this power without a form!

Ever since Satan seduced and polluted our first progenitors, and alienated their affections from the Lord their Creator, our heavenly Father, from a due regard to his own dignity and the other portions of his immense empire, hid his face from us, and is no longer visibly present in these his lower works. Yet in the deep and unfathomable mines of the unsearchable riches of his manifold wisdom and love, he has instituted on earth a system of remedies adapted to the whole nature and genius of man, and to the preternatural complexion of his

circumstances. This is what the master spirits of Protestantism call "the religion of the Bible;" an institution which, as it is one of the most splendid conceptions of the Infinite Intelligence, bears deeply imprinted upon its surface, and infused into its essence, the glorious attributes of its author. But in our intellectual and moral imbecilities we are apt to take both feeble and partial views of its divine excellency, and often to be wholly engrossed with one of its attributes or accidents, to the disparagement, neglect, or forgetfulness of all the rest. Hence how often is the power, and purity, and holiness of the gospel forgotten or overlooked in the fierce and hostile controversies about its forms, its precepts, and its ordinances.

The form of godliness, as well as its power, just as "the form of truth" in the Decalogue, and the truth itself, is indeed celestial and divine. True religion, whether in mode or substance, in matter or spirit, in form or power, is a native of the skies. It is heaven-born, heaven-descended, and heaven-destined. It came from God, and it leads to God. It is therefore the wisdom, the grace, and the power of God in every person who embraces it. Yet in all our zeal and contentions for the simplicity, appropriateness, and excellency of its forms, we should never forget the purity, the mildness, the gentleness, and the holiness of its spirit and its power.

Religion printed on paper, religion existing in the perceptions of the understanding, religion flowing from the lips and floating in the air, and religion dwelling in the heart, and living and breathing in every thought, and word, and action, are very different and distinct conceptions and predicaments. Religion printed upon paper is the work of human science and art, which can be performed as well by the mechanical skill of the atheist as by that of the Christian. Religion existing in the perceptions of the understanding is as natural and easy as the theory of astronomy or electricity, and can be obtained by the same talent and application which master any branch of mental or moral philosophy, and is often one of the literary and scientific accomplishments of the most grossly immoral and profane spirits of the age. Religion flowing from the lips, or falling upon the ear, differs in no respect from the enunciations of our vocal powers on other themes; and therefore preachers, orators, lawyers of good lungs and distinct articulation, may equally entertain, amuse, or terrify their audience, according to all the varieties of times, subjects, and circumstances.

But religion dwelling in the heart, rooted in the feelings and affections, is a living, active, and real existence. It purifies the fountain of moral life and health. It animates, inspires, controls, and gives a new impulse to our active powers. It imbues the soul with a divine life, and plants the incorruptible seeds of a glorious immortality in man. This is religion; all the rest is machinery or imagery. Language

and all its signs, oral and written; ordinances and all their forms, as types, and paper, and ink, are but the means or channel through which the quickening influence of the Holy Spirit plants or waters the undecaying germ of an eternal life in the intellectual and moral nature of man.

Religion in the Bible, in the understanding, in the lips, and in the heart, may be pictured out to the child of nature by that *life-giving light*, which, while it emanates from the sun, is not in the sun, nor in the rays nor undulations from the sun, nor in the air through which it passes, nor in the eye which sees it; but which, while it paints the images of things upon the retina, by its control of other agencies sets in motion the animal machinery, imparts warmth and vigor, and strikes life into the man.

Such, in part, are the phenomena of that animal life which man in common with other animated beings receives from the laws of Nature, arranged and directed by the Supreme Intelligence. That vital spark which enlivens the animal creation, like that stricken from the flint by the touch of steel, is distinct equally from the hand that guides, from the steel in contact, and the flint that is stricken by it; yet without this economy and collision, that spark which now beams light and cheerfulness around the social hearth had never begun to be.

It is indeed impossible fully to depict in colors incapable of confusion, that wonderful process by which either animal or spiritual life is infused into man. The microscope with all its powers can not detect the delicate touches of the hand of Nature in the inmost recesses of its sublime operations. No more can language explain, or faith apprehend, that agency of truth or of grace which quickens the soul, sets in motion its powers and gives them a bias to the skies. But that the thing is done, and that man is morally and spiritually a new creation is as clearly taught and as faithfully propounded to our acceptance as that Jesus Christ is the author of an eternal salvation to all that obey him.

Types we have, and beautiful figures innumerable; but our prejudices and other malign influences around us interpose and veto the use of Nature's own imagery and her analogies, from the persuasion that the more unapproachable and mysterious the wonders of creation, providence, and regeneration, the better for the interests of religion and morality. Although we can not, *ex-animo*, subscribe to this *dictum* of the untaught and unteachable, still we can bear with that fastidiousness which forbids the help of one of God's volumes to illustrate and explain the other; provided only, we may not be registered amongst the chief of heretics and schismatics; because, in imitation of the great Author of our religion, we sometimes throw our eyes over the volume of Nature for a simile or a comparison, by the help of which to set

forth more intelligibly and vividly our conceptions of the revealed secrets of the Kingdom of Heaven.

To return: Religion in the heart, or rooted in the moral nature of man, transfuses itself through the whole frame and identity of its happy and holy subject. It crystalizes everything in human nature that can be immortalized, and sheds a divine gracefulness over all the workings of the human soul. It distils the dews of heaven upon the heart—it breathes a delicious odor on society, and imbues with a heavenly sweetness the temper and conversation of the happy spirits who cherish its divine and holy influence by submitting to all its sacred ordinances and requisitions. Its active power never shines with more splendor than when most oppressed. Hindrances, difficulties, dangers, but increase its momentum and impart a peculiar lustre and heroism to all its efforts and enterprises. The more it is oppressed the more it aspires towards heaven whence it descended, and the more efficiently it struggles with every weight and entangling influence which would retard its flight to the supreme object on which cluster all its pure and holy affections.

There is no exaggeration here. In the prosecution of this subject it will more and more appear that Christian faith, hope, and love are a three-fold cord of more than earthly strength—a mainspring incomparably superior to all the other springs of human action—the power of God stirring up the divinity that is within us, urging man to a conquest of more glory than ever adorned an earthly triumph It will appear that there is no hyperbole in saying with the Apostle John, that faith conquers the world, and that the Christian is the only hero that shall wear a crown of glory that fadeth not away.

If there be strength in the everlasting hills—if there be power in the laws that bind the earth together—if there be might in the hand that launched the universe, and that grasps its various powers; then, indeed, is there power in that moral system of redemption which almighty love contrived and infinite compassion vouchsafed for the recovery of a ruined world. It is moreover intended by the benevolent Author of this religion, that this new power, moral and divine, should, with the scheme which it originated and perfected, be translated into the human heart, and that there it should unfold and gloriously display its almightiness in disenthralling, renewing, re-creating, and saving not only the soul, but the man, from the overwhelming train of physical and moral evils consequent upon his apostacy from God.

Every truth in this divine system is animated and quickened by its intimate relation to the Spirit of the universe; and when written upon the heart, vitalizes the soul with a life forever new, forever fair, and forever blessed. This eternal life harmoniously pulsates with the supreme moral power, and uncreated fountain of all the life and all

the felicity known and enjoyed through all the ranks of existence celestial and terrestrial. Religious truth, sometimes called "the word of life," not only enlightens, but it also enlivens the soul. The admission of it into the heart not only gives *light*, but it imparts *life:* "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes." There is, then, an enlightening, animating, sanctifying, vivifying power in religion, both objectively and subjectively considered.

Take, for example, the truth which proclaims the omniscience, and consequent omnipresence of our God and Father; contemplate this truth as it stands related to us and to all other truths in the evangelical economy. Man, with all the glory he assumes, and all the power and grandeur which he can appropriate from his admiring contemporaries, ever feels, and in all his lucid and sober intervals must confess, that he is an imbecile, frail and helpless creature. He shrinks within himself in the presence of ten thousand dangers, and feels that, as a moth, he may be crushed every moment by various antagonist forces over which he can have no control. He fears not only the falling mountain, the fierce volcano, the earthquake, the mad tornado, the forked lightning, or the ravenous beasts of prey; but he fears the insensible malaria, the invisible miasmata, the pestilence that walketh in darkness secretly, the asp, the spider, and the gnat, which may poison life at its fountain, or sting him to death in an instant, amid all his watchfulness and care. All this he perceives and fears.

Awakened from the sleep of death and roused into thought, perceiving the character of a revealed God and Saviour, he finds among the attributes of his glory one that ineffably charms and strengthens him. It is the thought that this self-existent, omnipotent, omniscient One, whose countless excellencies and glories no angelic tongue, no cherubic eloquence can unfold, is *omnipresent.* On this splendid discovery, he breaks forth into the enrapturing soliloquy—"Whither shall I go from thy Spirit! Whither shall I flee from thy presence! If I ascend into heaven, thou art there. If I make my bed in hades, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead and thy right hand shall hold me. If I say, Surely the darkness shall cover me, even the darkness shall be light about me; yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee."

This discovery disarms danger of all its terrors, dispels ten thousand fears, and gives an impulse to the soul stronger than the fear of death—stronger than the love of mortal existence. But it is not the

isolated thought that God is omnipresent that so invigorates and delights the soul: for no truth is solitary, no single attribute of God is abstract and independent of himself, or of his other excellencies; but it is the thought, the transporting thought that this God is my God, my Father, my strength, my life, my bliss; that through the mediation of his Son, the Lord Jesus, all his adorable perfections are pledged and promised to my defense, deliverance, and rescue from all evil. Boasting in this, the saint exclaims—

"How are thy servants bless'd, O Lord!
How sure is their defence!
Eternal Wisdom is their guide;
Their help, Omnipotence!"

Feeble though I am, says the Christian, the Lord Jehovah is my strength; he is my shield and my defense. Weak is my arm, but strong is his right hand. Short and indistinct my clearest vision; but he dwells in light: his eye irradiates the universe, illumines eternity, and watches over all his saints. He slumbers not, nor sleeps. His angels encamp around the dwellings of the righteous, and minister to the heirs of salvation. At his command,

"An angel's arm can snatch me from the grave."

And when my time of deliverance comes—when the time of redemption draweth near,

"Legions of angels can't confine me there.'

Embraced by the everlasting arms, the feeblest lamb in David's flock is strong as the Lion of the tribe of Judah. Thus the Christian is forever safe in the Lord, and strong in the power of his might.

The power of this single conception of God to beautify the soul, has never yet been adequately expressed. Time is "too short to utter all its praise." But it is not only precious because of its soothing and consoing power

—"To the stranger in distress,
The widow and the fatherless,"

but its sanctifying and restraining efficacy is equal to those prelibations of future bliss to which it elevates those in whose hearts it has a constant abiding. The thought that "thou God always seest me"—that,

"One glance,, of thine, Almighty Lord,
Pierces all nature through;
Nor heaven, nor earth itself, nor hell,
Can shelter from thy view.

"The mighty whole, each smaller part,
At once before thee lies;
And ev'ry thought of ev'ry heart
Is open to thine eyes."

This thought, I say, is a sovereign guard against impiety and immorality, as it is the oil of joy and the unction of peace to all the sons and

daughters of distress. Like the burning cherubim that guarded the tree of life, so this consciousness of the Omnipresent Father, when healthy and vigilant, bids Satan, and temptation, and evil passion to stand aloof. It sanctifies and animates every place, and sheds a cheerfulness and delight wherever we place our foot.

Amongst that class of licensed murderers, called *heroes*, but one is said to have conquered the world. That world, however, which he conquered, finally conquered him; for his conquest was but the momentary triumph of one ambitious spirit over other ambitious spirits, equally daring, but less fortunate than himself. Like a splendid meteor, thundering as it shines, his noisy flight, though brilliant, was short and soon past; and to the midnight revel the victor becomes a victim and vanishes from the wonder, rather than the admiration of humankind. The Macedonian Chief, though often the derision of the sage and the grave moralist, is fortunately enshrined amongst the most instructive monuments of the weakness of earth's proudest conquerors in the appalling conflict between reason and passion; or rather, as in this case, between the love of glory and the love of wine.

In the proper sense of the term, *the world*, however, as indicative of all those artificial creations, the root and offspring of human passion and appetite; or, as defined by an inspired writer, the compound of "the lusts of the flesh, the lusts of the eye, and the pride of life, which is not of the Father, but of the world;" I say *the world*, in its Biblical import, never was vanquished by any person destitute of the faith of God's elect. On the contrary, all unbelieving men are overcome by it. In some of its ten thousand forms it lays in wait for them; and, adapted as it is, to all the corrupt and selfish workings of the human heart, it finds in every human being a sympathy with it, or a taste for it, in some of those respects in which it opposes God, and Christ, and heaven; and thus by its allurements and fascinations all are captivated who are not of the faith, or amongst the expectants of another and a better world, suited to beings of a more elevated character—of a purer and holier order.

All, indeed, are not subdued by the same arguments or adaptations. All are not the victims of ambition, the devotees of avarice, the sons and daughters of gaiety and pleasure. Nor are the immense groups that worship in any of these temples of one general or catholic communion. Amongst the ambitious there are perhaps a thousand sects. There are those ambitious of ecclesiastic as well as political honors, and of ecclesiastic honors of every description; ambitious of the honors of a Churchman or a Dissenter; of a Calvinist or an Arminian; of a Baptist or a Pedobaptist—an Episcopalian or a Presbyterian—an Erastian or an Independent.

Of political honors there are as many castes as there are kinds of human government, and officers and grades in those governments. Here the proud autocrat disdains the limited monarch, and there the supercilious aristocrat is contemned by the more humble democrat. The ambition of every aspirant after political, literary, or ecclesiastic honors is not placed on the same object, nor gratified with the same eminence. Here a Curate's charge, and there a Bishop's diocess; here a Cardinal's cap and there a Pope's mitre, fill the horizon of certain individuals, as fully as the magistracy of a county, or the presidency of a state, as the regalia of a nation, or the imperial honors of a continent sate the aspirations of the various incumbents of these particular stations.

Society seems to have cast itself into an endless variety of moulds for the sake of baiting the hook by which to gull the thoughtless multitude of worshippers in the temple of Ambition. The names of places and of offices in the literary, political, and religious world—in the peace and war establishments—the sea and land armies—the occupations, callings, and pursuits honorable, more honorable, most honorable, would fill a dictionary larger than the Bible; and then of the three just mentioned—the ambitious, the avaricious, the voluptuous, but the first would stand in full array before us.

I can not speak of the slaves of avarice, the sects of philosophy, nor of the mighty hosts whose god is their appetites—whose only end and aim are sensual gratifications of one or more of a thousand varieties. But all these, of each and every class, may be as fully sold to the world, and enslaved by it, as was Alexander, or Cæsar, or Hannibal, or Napoleon. Every Mammonite becomes not a Crœsus, a Girard, or a Rothschild; every rhymester becomes not a Pope, a Goldsmith, or a Byron; every orator becomes not a Demosthenes, a Cicero, or a Sheridan; every student becomes not a Bacon, a Locke, or a Newton; nor every voluptuary a Boniface, or a Belshazzar: yet they may be as sincere, ardent, and devoted to this worship as the most successful laborers in their respective avocations; for success is not the fruit of sincerity, else amongst the worshippers of Mammon what multitudes would have been rich who are yet poor!!

But one thing is certain, that "his servants we are whom we obey," and that *every one is conquered by that which controls him;* and, therefore, from the prince to the beggar all may be, and, in many nations and tribes, all are overcome by the world in some way or other—he only excepted who believes that Jesus is the Christ.

And here the question arises, *How does faith conquer the world?* or, What in the belief that Jesus is the Christ is more powerful than the world? To understand this we must first understand the phrase "*course of the world.*" This apostolic phrase denotes that current of

earthly affection, lusts, passions, or cares, which carry the soul downwards from the knowledge, love, and admiration of God, which material nature and the daily providences of God would, in subordination to Revelation, but for that current, greatly promote. For I would emphatically say, that universal being, or, as some would express it, universal nature, were it not for this "course of the world," would furnish innumerable arguments and motives to admire, to adore, and delight in the Author of this stupendous and beautiful frame of nature, which seems to us to have no end but the existence and happiness of man.

Such, however, is the power of present objects over the human constitution, for which we have both a natural and acquired taste and appetite, that reason, philosophy, and moral suasion assail it in vain. Under the idolatries and philosophy of the Pagan world, in its best forms, this power was supreme and irresistible. The brightest names of Grecian and Roman fame were subject to the supremacy of this influence; and, therefore, not one of them could stem the current or course of this world, or make a successful effort to overcome it. The secret, then, in pursuit of which we have instituted this inquiry, is, that all systems of human philosophy or wisdom furnished not suitable or competent motives to oppose this current, and to exclte and enable men to wage war against so powerful an alliance as the world, the flesh, and Satan.

The strength of every moral system will always be found to consist in the strength of the motives which it offers: for rational beings can not act without motives; and they must always act in accordance with the strength or force of the motives presented. If, then, there are two classes of motives offered, human nature will always be controlled by the most powerful, according to its own apprehension of them. Men may not, indeed, always perceive the most valuable consideration, and, therefore, they can not appreciate the weightier motive: for it is not enough that the object be a superior one, but that the mind perceive it to be such. In the science of motives the perception of the value of an object is essential to its becoming an argument or motive to action: for every thing must act as it is when all circumstances are considered, and therefore if different objects stand before the mind, no matter which of them be intrinsically greatest or best, that which under all circumstances appears to be such, will become a motive to action, and control the percipient to the disparagement of that which may be, in truth, the most valuable, though not so in his estimation.

Our conclusion, then, is, that human nature is so constituted that it must act in unison with that class of objects or motives which appear to be the best and most desirable under all circumstances of

the case. Now as the world, without the knowledge of the gospel, could offer no objects or motives beyond itself, but such as were a part of itself, or of its own nature, it followed that all mankind so placed must be ruled, or led by it, in some one or more of its ten thousand motives suited to the ten thousand varieties of human organization and circumstance. Hence all mankind, without the gospel, are inevitably the slaves of the world and are conquered by it.

But still, although a new world is revealed and a future life discovered by the gospel; if that gospel be not believed, that future world and all its excellencies and charms will be as though it were not; and hence the possibility of still being governed by the world and of being enslaved to it, although life and immortality are brought to light, so long as that gospel is not understood and believed. Hence the necessity of faith. It is in the philosophy of man and of his condition necessary, not as a *quid pro quo*, a valuable condition, but as a means, or rather as the only possible medium, of acquaintance with another class of objects, celestial and divine. And this is the true reason why faith conquers the world; because by it, as through a telescope, a person sees another world so incomparably superior, that, from the moment of its discovery, he lets go his hold on the present, and supremely devotes himself to the future. The new objects are so lovely, excellent, and overwhelming as to control all the objects of time and sense, and to set the mind adrift from the moorings of temporal and perishing things. The Christian then, indeed, acts the philosopher, or, in other words, acts most rationally in "counting all things but loss for the excellency of the knowledge of Jesus the Messiah," and of "treating them as refuse that he may win Christ," and be found in his party in the day of rewards. This explains the conquests of Abraham, Isaac, Jacob, Joseph, Moses, and all that class in every age who endured all pains and privations—"*as seeing him who is invisible*"—"*having respect* to the recompense of the reward"—"*looking* not at the things which are seen, but at the things which are not seen"—"*placing their affections* on things above, and not on things on the earth"—"*walking by faith*, and not by sight"—"*anxiously desiring* the coming of the day of the Lord;" and "*striving* to be found in him without spot, unrebukable at his appearing and his glory."

We can now explain the whole mystery of these words, "Who is he that overcomes the world but he that believeth that Jesus is the Messiah?" because he is the only person who has the distinct vision of another world, so transcendant and so glorious, as to eclipse all the pleasures, honors, and glories of earthly things—of "sceptres, monuments, and crowns;" and which so fully adapts itself to the vastness and grandeur of human aspirations, promising with infallible certainty the full enjoyment of all that human nature in its

most cultivated and improved condition can either conceive or desire. The class of objects which the gospel presents to one "led by the Spirit of God," affords motives so much stronger than all earthly objects, that the reason of this victory is as obvious as the reason of any of the effects, physical or moral, of which human science treats.

How great the power of religion, then, when faith alone—the simple belief of the gospel facts, as they are set before us by the demonstrations of the Spirit of God and of almighty power, is more than a match for "all the kingdoms of this world and the glory of them"! Superadded to this faith, the love of God shed abroad in the heart, and the living hope of being raised incorruptible, and being forever with the Lord, render exceedingly efficacious the gospel in elevating and adorning human character, and in imparting zeal, courage, fortitude, and devotion to all who clearly understand and cordially embrace it. It is, indeed, "the power of God unto salvation" to all those that believe it.

Christian heroes are, then, the brightest and most illustrious victors in the annals of the world. Through faith in the promises of God, they have "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the strength of fire, escaped the edge of the sword, became valiant in battle, overturned the camps of aliens—women have been tortured not accepting proffered deliverance in the hope of a better resurrection; and others overcame the trials of mocking, scourging, bonds, and imprisonment —of being stoned, sawn asunder, slain by the sword—of going about in sheep-skins and goat-skins—being destitute, afflicted, tormented—wandering about in deserts and mountains, hiding themselves in caverns and caves of the earth."

As this picture is by no means an exaggeration, let us compare ourselves, and ask, *What lack I yet?* How few Christians, does any one ask, if such must always be the power of religion? We dare not place its power below what the ancient saints achieved in the faith of the better promises which we enjoy. Its power is certainly greater than all the powers of the present world; for if any one has realized "the powers of the world to come," he is certainly more than a match for all earthly powers that can be arrayed against him.

What then shall we say of those Christian ministers who have left off preaching the gospel for the sake of a more lucrative employment!! This is a question reserved for future and farther discussion; and as the times require, we shall pay this class of victorious Captains of the Christian Army a more respectful attention.

But, nearly akin to it, is another question, which also demands, at the hand of impartial justice, an equally grave consideration. It is simply this: Under what head of the power of religion in over-

coming the world, shall we place those Christians, who, while amassing for themselves treasures on earth, are preaching to preachers the necessity of denying themselves, and of making, or of keeping themselves poor, for the kingdom of heaven's sake; that they may cut off occasion of mercenary imputations on the part of worldly Christians who would rejoice to see all the world converted by a miracle without costing them a penny. I will acknowledge before the world my want of logical discrimination, when any person proves to me that he would lay down his life for Christ or heaven, or that he possesses the faith which conquers the world, who can not, while he has it in his power, lay down some of the good things of time and sense, either for the sake of the orphan, the widow, or the preacher of the gospel whom the Lord has specially foreordained to live by the gospel, temporally, as well as spiritually and eternally.

The man of sense and the man of faith derive their controlling and supreme principles of action from two different worlds. The man of sense has within his horizon only such objects as excite his appetites and passions, those strong impellant forces of animal effort and enterprise; whereas the man of faith has within his mental vision objects of such superlative excellence and value as incomparably transcend all earth-born objects of pursuit, and throw into the shade, in forms the most diminutive, the largest and most splendid achievements of human genius, the richest and the noblest trophies of mortal ambition. Hence, as was shown in a former essay, the power of religion in overcoming the world.

But yet it is asked, *Who is he among the Christian community that overcomes the world?* Does not the present life, with all its pleasures and its pains, its cares and fears, its joys and sorrows, its honors and rewards, so far engage the hearts, and lips, and hands of professors, as to make the line that separates them from the mere man of sense so indistinct, that it is impossible to distinguish the Christian from the worldling in the common routine of earthly transactions or of temporal affairs, unless we follow him to church on one day in the week or month, or attend with him some of the more solemn convocations of the people? Are the few religious services during the year, or the poor pittance of worldly property which flows into the Lord's treasury, (so reluctantly given too, if one might judge from actions,)—I say, are these the irrefragable evidences of heavenly mindedness, the all-convincing proofs that the Christian overcomes the world, and is a man of faith, rather than a slave of sense—the expectant of a better world, rather than the contented and firmly attached tenant of the present? If there be other and superior arguments in proof of this power of religion than those which we ordi-

narily see in the lives of our acquaintance, do let us see them—not on paper, or in verbal description; but let us see the Christian living, moving, acting on the great theatre of life, as one who plainly confesses himself in pursuit of a "better and a more enduring substance." "I admit," continues the Christian sceptic, "that from the accounts given and read in the New Testament—from the lives, sufferings, and heroic achievements of the Christians of other times, there is no lack of evidence that the sons of faith could overcome—nay, did overcome the world. But on whom have their mantles fallen? or who inherit their spirit and walk in their bold and heavenward steps?

It ought to be candidly and feelingly acknowledged, that amongst the multitudes who profess the faith of things unseen and eternal, there are but comparatively few who appear to be so wholly or so supremely devoted to religion—so "diligent to make their calling and election sure," as to make it manifest to all men that they supremely seek the heavenly inheritance. And that, out of the immense multitudes who in all the great revivals are said to be converted, but few continue in the faith and "hold fast their begun confidence unshaken to the end," is a matter so notorious that it would be impossible to conceal it, did we most ardently desire it. That there are many erroneous views and theories of religion extant, is a very small matter, in our judgment, compared with the fact that there are numerous delinquencies, apostacies, and a very general carnality, selfishness, and covetousness manifest amongst the most Scriptural and intelligent professors of the gospel. This is the most alarming characteristic of the age.

A form of godliness without the power, is the most helpless and the most hopeless case which any one can describe. While the *cholera* subdued only the intemperate and the vicious, or the extremely feeble and aged members of community, the young, the vigorous, and the temperate had little to fear for themselves from the announcement of its rapid progress in its peregrinations round the globe; but when it was ascertained that the young, the healthy, and the temperate frequently became victims of this appalling scourge—that it seized in its fatal grasp all ages, classes and conditions of life; then it was that its approach spread a deep and melancholy gloom over the whole visage of society, and struck a dismaying consternation into the hearts of all. Thus while lukewarmness and indifference, or a carnal, selfish, covetous, worldly temper followed in the wake of error in theory, or accompanied the promulgation of heretical and demoralizing tenets, those who were zealous for sound doctrine and devoted to the faith and sentiments of the golden age of Christianity, felt but little alarm; but when a similar temper and demeanor begin to

appear amongst those who build upon a better foundation, and place their acceptance upon the consecrated ground of apostolic principles and practice—then, indeed, have all professors not only reasons for self-examination and serious inquiry into the causes of this fatal delinquency, but of alarm for their own personal safety, lest in the epidemical character of this contagion they might inhale the pestilential air and perish from the way of life.

An age of persecution for righteousness' sake, or of public calamities, is always a prosperous time for Christians and the cause of spiritual and eternal things; but times of great worldly prosperity are always perilous. When Christianity or the cause of religion is in high reputation, flattered and complimented by all; when those who are the most religious are most popular and sit in the highest places, then indeed it behooves Christians "with fear and trembling to work out their own salvation;" and to fear lest having a promise of the future and eternal rest, any of them should even appear to fall short of it.

This is, in our country and in our day, the present condition of the church; and such the circumstances by which the Christian profession is environed. May I not, then, affirm that in such a crisis the advantage in every conflict is a hundred fold more in favor of the world than of the church? That the Christian now enters the ranks having the most fearful odds against him, and that to overcome in such a struggle is the most glorious victory that can be achieved. To see a person voluntarily forsaking a throne, and esteeming the reproach for Christ greater treasures than all the riches of Egypt, is a more illustrious proof of the power of faith, than to see one in the humbler ranks of life, in times of persecution, giving himself up to the flames, or the dungeons of the Inquisition, for the sake of Christ and heaven. The times, then, at present, call for all the power of religion to sustain the church against the sweeping spring-tide of prosperity which now inundates this highly favored country. Those of weak faith can not possibly stem this tide. The current of worldly favor and prosperity will surely bear them down, and a hundred chances to one that their faith will fail, and they will sink, not like a stone, but like a saturated iceberg, in the mighty waters.

Still we feel a good degree of assurance that there are more than seventy times seven thousand persons who have not bowed themselves at the shrine of the gods of this world—that have not had their ears bored on the door-posts of the temple of Mammon, and that are supplicating day and night at the footstool of Divine Mercy in behalf of the waste and desert places of God's professed Zion. In all this class faith triumphs, and the power of religion overcomes the power of the world.

CHRISTIANITY ADAPTED TO MAN.

Christianity, like man, has its object and its subject. God himself, in all his adorable excellencies, is its object. It attracts and allures the human soul to its own origin and fountain. And these are Jehovah himself.

The universe is his temple. He fills it all, he animates it all, he beautifies and adorns it all. There is absolute nothing above him, beneath him, beyond him. The visible heaven and the heaven of heavens are but his pavilion—the tent or tabernacle in which he manifests his eternal majesty and godhead. "Ascend I heaven! Lo! Thou art there. There if amongst the dead I lie." "I can not go where universal love smiles not all around." Take I the wings of the morning, and on "the swift-winged arrows of light" flee to the utmost star I see, I there find myself yet but in the vestibule of the pavilion of the great King, for I see as many suns and systems before me as i left behind me. And could I continue my flight for ages of ages, I would, at the remotest orb, still see as many wonders of creative power, wisdom, and goodness, above me as under me. Hence, eternity is the only field of vision and of bliss that meets the wants and the wishes of an immortal mind. But who can distinguish between "the Eternities of Israel," and the absolute eternity of eternities?

Yet nothing short of absolute space, absolute being, absolute blessedness, and absolute duration, can fill the vacuum which God has himself created in man, in angel, and in spirit.

The mysteries of creation, providence, moral government and redemption, all launch out into the ocean of eternity—into an infinite past behind us, and an infinite future before us. The moral pulsations of our moral nature, expand or contract in harmony with our intellectual and spiritual garniture, and with our conceptions of him whose most sublime position is comprehended in the oracle—I AM.

But who can comprehend the ineffable sublimity of the adorable I AM? And yet it is the only one self-existent impersonation that gives form to thought, or thought to form. Annihilate it, and you have annihilated yourself. You are a mere idea, an impression, an imagination, without a local habitation or a name.

There is a pleasure in being bewildered in a paradise; in being lost in a rapture of glory; or, like Paul, in not knowing "whether in the body or out of the body;" whether in the first or in the seventh heaven, in the heaven of heavens, or beyond them all.

There is no relation between the finite and the infinite, and yet neither of these could be without the other. There are, therefore, but two ideas in the universe of the *genus* generalissimum—two distinct conceptions, and yet dependent on each other for a revelation of themselves. These are *creature* and *creator*.

Father and child are equally dependent on each other for their being and manifestation. A father without a child, or a child without a father, is not within the grasp of human reason or of angelic thought. We may as well, then, pause here as go any farther in this direction. For all the philosophers of earth, and all the philosophies of the universe, are stranded and silenced just here, because of the impotency of boasting, boastful reason.

We are, because God is. And God is, because God was, and God will ever be, because he always was, the one only self-existent, underived, unbegotten, uncreated One, indicated in the ineffably sublime utterance, I AM. This is our Rock of Ages. And in speaking of the joys and pleasures of true religion, we must have a clear and clean arena for its full manifestation, in order to its full enjoyment.

Religion (I use the term because of its consecration in the dialects of earth) being wholly of a remedial character, and to be appreciated and enjoyed as such, must be adapted to man as he now exists in this world. It must, therefore, have a body, a soul, and a spirit, to meet all the demands of his being and of his well being. Hence, Christianity must have a body, a soul, and a spirit, if it be at all adapted to the conditions of a lost, bewildered, and ruined world.

In heaven and in hell there is no religion. None in heaven, because all its inhabitants are reconciled to God; and none in hell, because its inmates are not under a remedial dispensation. The whole need neither a physician nor his medicine. Neither do the dead. Religion, therefore, is for man in the flesh, or for man fallen and undone, but yet placed under a remedial system.

Angels or spirits in no realm of the universe, are the subjects or the objects of religion. Adoration and praise belong only to those in holy communion with God; and these in heaven constitute *nature;* on earth, they are the fruit of religion, or reconciliation to God. Light is not love, neither is love light. It is but the fruit of it. Before we admire or love beauty, we must see it. And before we can love God, we must know him as he is—absolute, supreme, essential beauty.

But in this lower world, and in all its mists and fogs of philosophy and religion, so called, there is a vocabulary as frail, and feeble, and erratic as man. The reason is clear—the stream can not rise above its fountain; and man can never, at one glance, see himself. There is, of his senses, not one that can recognize its own acts. The eye sees not itself, the ear hears not itself, and neither of these can take cognizance of any one of the other senses, nor any one of them take cognizance of either of them. The gustatory nerve, the olfactory nerve, nor any nerve of sensation, can take any cognizance whatever of itself or of the acts of its fraternity. Hence, mind and spirit are

mysteries, on which myriads of philosophers have, in vain, racked their brains for thousands of years. But shall the eye of man nullify its own being because it never saw itself, or the ear, because it never heard itself! Talk not of mirrors. There are neither eyes nor ears in mirrors. They but adumbrate material orbs or structures. Senses have no shadows, no lights, no colors, no forms, no images of themselves or of one another. Organs are not senses. But if they were, not one of them could recognize another.

So of all the inner faculties of the mind. Indeed, the mind and the spirit require the sharp two-edged sword of the Spirit of God to separate them. None but a sword manufactured in heaven, can distinguish or separate these. That sword is the *Word of God.* Hence Paul, who saw all this by a spiritual intuition, eloquently declares that "The Word of God is quick and powerful, [living and effectual,] sharper than any two-edged sword, and is a discerner [or a detector] of the thoughts and intents of the heart." Hence the metaphysical or animal man never did, never can, discern himself.

No mere philosopher, unaided by revelation, in writing or in tradition, ever knew himself—his origin, his relations to the universe, his ultimate destiny. So reason we, and so affirms Paul by a plenary inspiration. Now, then, after this excursion, let us return to our theme.

We have said that *Christianity*, like man, has its subject and its object. Man himself is the subject of it—man, in his whole being, constitution and character, is the subject of this Divine institution. He was in being before it was in fact. It was originated and consummated for him as a fallen, degraded, ruined being. It contemplates his entire regeneration in body, soul and spirit. This is, therefore, its *object.* This consummated, its design is perfected. This not consummated, he dies a wretch undone—lost, ruined, degraded forever. It is, therefore, the greatest subject, or theme, within the limits of human thought, of human aspiration. Compared with it, the physical universe is an atom unappreciable. Possessed of it, and of its full effect upon his intellectual and moral constitution, his whole spiritual being is the most sublime spectacle we have ever seen. or can see, by the light of this world, whether we call it physical, intellectual, or spiritual light.

But man being a miniature trinity—possessing a body, a soul, and a spirit—Christianity assumes a similar constituency, and, therefore, it has a body, a soul, and a spirit. Its *body* is the ordinances of the Christian faith. Here I would not call them the ordinances of religion, for religion is God's one grand ordinance, the centre of which is the propitiatory sacrifice and the propitiatory intercession—the latter based on, and emanating from, the former. The sun has been

turned into blood, in the Son of God having become a slain lamb. Blood is the envelope of life, the mystery of mysteries, in the organizations of this physical and moral universe. But that Lamb of God having been slain a sacrifice for us, there needs no more sacrifice for sin. Hence, this blood is embalmed, preserved, and shadowed forth in that which we have called *the body* of Christianity—its *ordinances*. And of these, there are three distinct embodiments. These are, baptism, the Lord's supper, and the Lord's day. These are pregnant institutions, filled with the grace of God. Forms, without meaning, are nothing. Form is but a mode of being. *It is not being.* In Christian baptism there is more than words and water, and the action of immersion. There is a grace, a special grace. Baptism is valid grace, and no more. There is, indeed, implied, and solemnly expressed in it, a *death*, a *burial*, and a *new life*. There is, too, a solemn preparation for it. There is a spiritual illumination terminating in faith, as preparatory to it, or to the enjoyment of its spiritual provisions. This faith itself is not a physical impression on the senses or the soul of a man, in a state of death or torpidity, but an actual giving up of the heart, the conscience, the will, to the Redeemer, on the verity and fidelity of the Holy Spirit, who always testifies to the Divine and moral grandeur of the Son—the INCARNATE WORD OF THE LIVING GOD. This is *baptismal faith*, terminating in a literal immersion *in* water, *into the name of the Father, the Son, and the Holy Spirit.* Hence its inappreciability to insensible, unappreciating babes and sucklings.

There is then a *resurrection* out of the mystic grave, by the arm of the administrator—a second birth into a new world—the church or family of God. Born thus of the water and of the Spirit, a new and formal life begins. Communion with the Father, and with the Son, and with the Holy Spirit, here commences, in the spirit of adoption, by which those mystically regenerated in body, soul, and spirit, *cry*, Abba, Father!

There is, also, besides the quickening of the Word or Spirit of God, the resurrection to a new life, not only in the symbolic form of emersion, but in the spiritual, and holy, and joyful aspirations of the soul to God, in the pure and holy spirit of personal consecration to the service and the honor of the Lord who redeemed us by his own blood, and constituted us kings and priests to God. This sublime confession of our faith in the death, burial, resurrection, and ascension of the Lord Jesus, is followed up by a sacred regard to the other constituents of the Christian gospel—the Lord's day and the Lord's supper.

Christianity is pre-eminently social. Hence its social institutions. These are its social prayer meetings and congratulations, its social

praises, its social thanksgivings, its social communings, its social benedictions.

Its standing occasions and festivals are ordained for this purpose, for the cultivation and manifestation of a spiritual and holy union and communion, in joint participation of its prospective and retrospective ordinances and institutions.

Hence the necessity of a church state. A Christian can no more live out of a church state than can a physical man live out of a physical universe. He as much needs the Spirit of God as he needs breath. He needs the bread and the water of life as much as his body demands for the sustenance the literal bread and water of earth. Were this not so, the church and its institutions would be unmeaning and barren appendages, without reason, without object, without good. They are silly philosophers, who seek to live without physical elements; and quite as silly Christians, who dream of spiritual life, spiritual health, or spiritual comfort, without the ordinances which God has instituted for the life spiritual and divine. The communion of saints is the exquisite of human happiness. Without employment there is no enjoyment, and no enjoyment without employment. Heaven is not a mere state of repose. Its raptures and ecstacies of bliss are all activities of the soul, in wonder, love and praise expressed.

A philosophic speculative repose is a state of soulless apathy and inactivity. A human being can not live on ether, however pure, unearthy, and unelementary it may be alleged to be. There are ordinances of worship even in the heavens. And there are worshipers there who unite and commune in the full radiation and fruition of the Divine presence. But they are not mere thinking Quakers, speculative philosophers, or ranting enthusiasts, but admiring, worshiping, adoring saints. They tune their golden lyres to the song of Moses and the Lamb.

It is not only in the apocalyptic visions that we read of "harpers harping with their harps," in rapturous choirs above; but there, also, we hear of the "song of Moses" repeated; and, better still, that of the slain lamb echoing in choral symphonies through all the vaults of heaven.

But in the earthly state of the church we now live, and move, and have our membership. Its social ordinances are, one and all, of Divine appointment. And they are severally and collectively designed to instruct and to comfort, to encourage and strengthen us for the work of faith, and labor of love, and the patience of hope.

A Christian living out of the Church of Christ—unless in exile on some Patmos, or in some prison, banished from the sanctuary of the Lord—is a conception so far out of my premises, that comprehend it I can not; nor do I envy that man who attempts to justify it, under

pretense of high spiritualism, or because of some canonized shibboleth of factitious importance, made sacred only by some sectarian enactment or prescription.

The Church of Jesus Christ and its Divine ordinances are now the only Bethel—the only social antitype of the tabernacle of Israel, of the temple of Solomon, of the Mount Zion where stood the Ark of the Covenant, the citadel of the great King.

> The foundations of Zion are on the holy mountains.
> Jehovah loveth the gates of Zion
> More than any of the dwellings of Jacob.
> Glorious things are spoken of thee, City of God!
> • • • • • • • • •
> Yea, concerning Zion it shall be said,
> This and that man was born in her!
> For the most high shall himself establish her.
> In the records of peoples Jehovah shall relate,
> This man was born there.
> They shall sing as those leading the dance;
> Each shall say, All my springs are in thee. [Psalm lxxxvii.

But in clearer vision, with Paul we say to the Christian Church, and to its holy brotherhood—"You are come to Mount Zion, even to the city of the Living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the sons of God, who are enrolled in heaven, and to the Judge, who is God of all, and to the spirits of just men made perfect; to Jesus, the Mediator of the New Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

> In such society as this
> My weary soul would rest;
> The man that dwells where Jesus is
> Must be forever blest.

What a contrast between a citizen of Zion and a mere citizen of any state or empire founded in blood, usurpation, tyranny, or on any of the forms of philosophy or theology, ancient or modern!

A. C., 1854, page 121.

In 1832, in an extra, Mr. Campbell says of

THE CHRISTIAN:

75. Q. What constitutes a Christian?

A. Faith in Jesus as the Messiah the Son of God, and obedience to him.

76. Q. What is faith in Jesus?

A. An assurance, founded on the testimony of Apostles and Prophets, that he is the Messiah the Son of God.

77. Q. Does not this assurance draw mankind to him, and cause them to repose confidence in him?

A. All who know his name and character will put their trust in him.

78. Q. What are the privileges of Christians as respects this life?

A. They are all reconciled to God, justified, sanctified, adopted into the family of God, saved, and constituted heirs of God through Christ.

79. Q. Are all these blessings, honors, and hopes, secured to all in Christ?

A. Yes, by the promise and oath of God. God sware to Abraham that he would bless all the families of the earth *in his Son.*

80. Q. What do the Scriptures mean by being reconciled to God?

A. Just what is implied in being reconciled to man. When a misunderstanding, alienation, or enmity exists in both parties, they are said to be reconciled to each other, when the causes are removed, and when they are restored to mutual confidence, love, and affection. When alienation exists only in one of the parties, he is said to be reconciled to the other, when his alienation or the causes of it are removed.

81. Q. Whether do the Scriptures represent that God has reconciled us, or that we have reconciled him?

A. "*God has reconciled us to himself,*" is the language of the book.

82. Q. How did God reconcile us to himself?

A. By teaching us that he could not approve or delight in us as *sinners*, by making his Son a *sin-offering for us;* thereby making it every way honorable and gracious in himself to forgive us our sins through the blood of his well beloved Son, whom he sent forth from his own bosom in proof of his love to the world.

83. Q. What is meant by being justified?

A. It is to have the remission of all our sins, and to stand as righteous persons in the sight of God.

84. Q. Is it not, then, equivalent in effect to being pardoned?

A. It is so used by the Apostles: "By him all that believe are justified from all things from which no one could be justified by the law of Moses."

85. Q. What do the Scriptures mean by the word *sanctified?*

A. To be sanctified is to be separated to God as respects our relation to him, and to have a purification of heart conformed to that state. Thus Christians are said to be holy as respects both their state, dispositions, and behavior.

86. Q. What do the Scriptures mean by being *adopted?*

A. Adoption, or receiving into the relation of a son, is the same act, whether God or man be the adopter. On as many as receive Jesus in his character as God's Son, he bestows the honor of an induction into the relation of children—of sons and daughters to the Lord Almighty. And more; he communicates to them the spirit of children, so that they can, with feeling, say, "Abba, Father!"

87. Q. In what sense are Christians *saved* in this life?

A. From sin. "He shall save his people from their sins;" from the guilt, pollution, and dominion of sin in this life, and from its punishment in the next.

88. Q. In what consists the inheritance or heirship of Christians?

A. "All things are theirs." Angels, Apostles, and Prophets; the world, life, death, and immortality; Christ himself, "*the heir of all things*," is theirs, and they are his. Their inheritance is in the heavens—"incorruptible, undefiled, and unfading."

89. Q. How many salvations are spoken of as belonging to Christians?

A. Three. The salvation of their persons from all the dangers of the kingdom of nature; the salvation of their souls from the guilt, pollution, and power of sin; the salvation of their bodies from the grave and from all the punishment of sin. God is the saviour of all men, especially believers, from physical dangers; he saves the souls of them that fear him from sin and Satan. And he has a salvation to be revealed at the last day, an eternal salvation of the whole person, of which all who are found faithful to death shall be partakers.

90. Q. What are the chief constituents of the present salvation?

A. The remission of sins and the Holy Spirit. Pardon of all past sin is necessary to peace of conscience, and is God's free and first gift through faith in his Son, and immersion into his death and resurrection. When the heart is sprinkled from an evil conscience, and the body washed with cleansing water, ours is the spirit of love, joy, peace; for the reign of God is righteousness, peace, and joy in the Holy Spirit. Thus in the order of nature the reception of the Holy Spirit is necessarily subsequent to the remission of our sins.

The chief promises to the Christian are:

"I. Come out from among them, and be ye separate, and I will receive you, and you shall be my sons and daughters, says the Lord Almighty.

"II. I will be their God and they shall be my people.

"III. My Father will love him, and we will come and make our abode with him.

"IV. I will never leave you nor forsake you.

"V. Christ in us the hope of glory."

In 1844, page 481, the *Harbinger* said:

A SYNOPSIS OF CHRISTIANITY.

The following synopsis of the grand outline, elements, and design of Christianity, was written by THOMAS CAMPBELL, in the 82d year of his age. He desires its publication as the result of all his thoughts on the great subject—as a very summary view of its cardinal features, sustained by a very liberal collation of Scripture quotations. Its chief

object is to demonstrate that Christianity is a development of the infinite, eternal, and immutable love of God to man—of that love partially exhibited in the creation of man and in the providence for his wants; but perfectly and completely displayed in his eternal redemption from sin and death.

The apparent redundancy of quotations and proofs in all his essays is the effect of a seventy years' devout study of THE BOOK, until it has become part and parcel of the mind of the writer. Himself an old man, he is fond of the old style of expressing himself, as well as the ancient and commendable custom of dealing out liberal portions of the sacred documents in explanation as well as in confirmation of his views. A. C.

CHRISTIANITY.

Christianity is emphatically, supereminently—yea, transcendently, the religion of love: that is, of affectionate attachment, benevolence, and beneficence; for its Divine Author, subject matter, and effects, are all love in the highest possible degree. For, first, God its author, is love. (I. John iv. 8.) So are all its grand fundamental facts, the effects of divine love. Namely, 1st. The divine assumption of our humanity in its present debased, degraded condition. 2. The personal gift of the Holy Spirit to inhabit our nature, thus assumed. 3. The deep humiliation, cruel maltreatment, tremendous sufferings, and ignominious death of this glorious personage, our Divine Emanuel. 4. His glorious resurrection and infinite exaltation above all heavens. 5. The mission and descent of the Holy Spirit upon the disciples on the day of Pentecost, to dwell in them, and to be with them for ever; and likewise in and with all them that should believe through their word.

Now, as those five fundamental gospel facts are all transcendent effects of divine love, so are all its gracious declarations, invitations, and promises, effects of the same divine principle; for they are not only completely adapted to our wretched, guilty, polluted, perishing condition—presenting us with seasonable redress for all our grievances, and healing for our diseases; but also—with an everlasting portion of glory, honor, and immortality, in the possession of an inheritance incorruptible, undefiled, and unfading, reserved in heaven for them, who, through the belief and obedience of the gospel and law of Christ, are kept by the power of God, to the enjoyment of the promised salvation, which is yet to be revealed in the last time. And lastly, the law of Christ, which, together with the gospel, constitutes the subject matter of Christianity, is also pure and perfect love.

Now, if it be Scripturally evident to demonstration, from the above mentioned facts and documents, (as we humbly presume it is,) that our holy religion, in its Divine Author, subject matter, and effects, is

pure and perfect love; what remains, then, but that we so avail ourselves of it, as to get into the actual possession of this blissful attainment? We say *blissful attainment*—for perfect love is perfect happiness; provided, the beloved object be perfectly adapted to the lover's capacity for enjoyment; and such is really and perfectly the case in the subject before us.

We shall, therefore, proceed to a Scriptural investigation of this all-important subject; taking every item in the order of the above synopsis. We have assumed that our holy religion is emphatically, supereminently—yea, transcendently, the religion of love. Our first argument is taken from the revealed character of its Divine Author; all whose works are naturally and originally works of love: "For God is love." (I. John iv. 8.) Now, the history of the divine proceedings, from the very beginning, evinces this blissful truth: the first chapter of which is the work of creation, of which we have a particular record in the first chapter of Genesis. In this chapter the divine intention is emphatically marked by a seven-fold repetition of the word—GOOD—applied successively to the various productions of almighty power, wisdom, and goodness, and expressive of the divine intention; namely, the happiness of all his sensitive and intelligent creatures. For the term—GOOD—embraces the whole circle of enjoyment; as we call every thing *good*, that gives us pleasure. And here it is very remarkable, that God, upon a review of the whole creation, pronounces it supereminently GOOD. See verse 31st. "And God saw everything that he had made; and, behold, it was *very good*." That is, perfectly adapted to the gratification and happiness of every creature capable of enjoyment. And, last of all, in the chapter of creation, the divine benevolence is most eminently manifested in man. For, "God said, Let us make man in *our image*, after *our likeness:* and let them have dominion," etc. "So God created man after his own image, in the image of God created he him: a male and a female created he them. And God blessed them," etc. Now is it possible for the Creator, in his creative process, to confer a greater privilege upon a creature, than to create it in his *own image*, after his *own likeness*, that it might not only thus be qualified for the enjoyment of personal intercourse with its Almighty Creator, but also with a conjoint participation with him in the possession and enjoyment of his terrestrial creations? Yea—of everything of which its nature was thus made capable? But the creative benevolence does not yet stop here. For, "the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." It was well watered—and "abounded in gold and pearls;"

for "there was bdellium and the onyx stone." This collection and concentration of beauties and delicacies, both vegetable and mineral, might well be called "The Garden of Eden;" that is, of pleasure and delight. But to consummate the divine benevolence in those original gifts of the divine love, God was graciously pleased to favor and to furnish our first parent, in this garden of delights, with the blissful means of not only enjoying the unspeakable gratification of manifesting, by his obedience, his love and gratitude to his most gracious and benevolent Creator; but also of securing to himself and his heirs the perpetual enjoyment of his present happy condition, secured to him and them by their unrestricted access to the tree of life.

Now, had man continued obedient, would not uninterrupted enjoyment have been his continual employment? But he was unnaturally excited to transgress; and thus justly forfeited all his enjoyment. And how did the Lord God proceed towards his guilty creature? He proceeded in mercy and love. For he respited our guilty progenitors from the immediate full execution of the sentence, dismissed them from his presence and the blessed garden, under the sentence of death: but not without the hope of deliverance from the power of the deadly enemy, that had maliciously seduced them. Thus were they put, typically, (being covered with the spoils of death,) under the protection of a remedial dispensation, through sacrifice; to which they were to have continual recourse, as the divinely appointed means of access to God, and of acceptance with him. Hence we find animal sacrifice practiced in the family of Adam, of Noah, of Abraham, etc., etc., and so on till the death of Christ, the great antitypical sacrifice, which taketh away the sin of the world.

Now this brings us up to the great gospel facts specified in our synopsis: the first of which is, the divine assumption of our humanity, in its present degenerate, degraded condition. And, surely, if, in the first instance, it was a transcendent display of the love of God to man, to create him in his own image, after his own likeness; it was transcendently greater to assume our nature, degraded into a guilty, depraved, perishing condition, and thus to assimilate himself to us—that he might so identify himself with us, that our iniquity might be laid upon him—that by his stripes we might be healed. (Isa. liii. 5.) And thus put away our sin by the sacrifice of himself. (Heb. ix. 26.) If this does not demonstrate the blissful truth that "God is love"—what could do it?

The second great gospel fact is, the personal gift of the Holy Spirit to inhabit our nature, thus assumed. (Matt. iii. 16, 17.) "Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were open to him, and he saw the Spirit of God descending like a dove, and lighting upon him: and, lo, a voice from heaven,

saying, This is my beloved Son, in whom I am pleased." "For God giveth not the Spirit by measure unto him." "For the Father loveth the Son, and hath given all things into his hand." (John iii. 34, 35.) "And of his fullness have all we received, even grace for grace." (John i. 16.) "For it pleased the Father, that in him should all fullness dwell. For in him dwelleth all the fullness of the godhead bodily," (Col. i. 19; ii. 9, 10.) "And ye are complete in him, who is the head of all principality and power." Glory to God! What has the Lord done for the salvation and exaltation of poor, debased, guilty, perishing humanity, in the person of our glorious Emanuel, in whom dwelleth all the fullness of the divinity substantially, both by the personal union of the Logos, and the inhabitation of the Holy Spirit!!

The third gospel fact in our synopsis, is the deep humiliation, cruel maltreatment, tremendous sufferings, and ignominious death of this glorious personage. It appears that his mother was a poor, dowerless virgin; his legal father, an humble, laborious mechanic. His birthplace was a stable, his cradle a manger. Shortly after his birth, his parents had to flee from their country to save his life. Upon their return, they located in the infamous Nazareth (John i. 46), from whence our Saviour took his local name—"Jesus of Nazareth;" where it is probable he wrought with his father; for he is called the carpenter (Mark vi. 2). And during his ministerial labors he tells us, that "the foxes had holes, and the birds of the air had nests; but that he, the Son of Man, had not where to lay his head." But not only was he thus the subject of infantile persecution, local infamy, and humble laborious poverty; but also of blasphemous reproach; as being in league with Satan—a glutton, a winebibber, a friend of publicans and sinners (Matt. xi. 19). Accordingly, when at last they were permitted to apprehend him, they most insultingly abused him: for having led him away to the high priest's house, who condemned because he confessed, that he was the Son of God. For, upon answering the high priest, when first interrogated, one of the officers struck him: and when condemned by the high priest for his confession, "the men that held Jesus mocked him and smote him, and spit in his face; and when they had blindfolded him, they struck him on the face, saying, Prophesy who it is that smote thee. And many other things blasphemously spake they against him." (Luke xxii. 63-65.) And when they brought him to Pilate, they accused him with treasonable practices, claiming to be their king: who, upon hearing that he was a Galilean, sent him to Herod: who, with his men of war, set him at naught, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate (Luke xxiii. 6-11.) But when Pilate, upon finding nothing proved against him, proposed to release him; availing himself, for this purpose, of an established custom; which was to release to

them, at the feast of the Passover, a prisoner at the request of the people; they reject Jesus, and choose Barabbas, a seditious murderer. Jesus being thus rejected, and the murderer preferred, at the instigation of the priests and rulers, Pilate orders Jesus to be scourged, and delivers him up to be crucified. (Matt. xxvii. 26-50.) "Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. And when they were come unto a place called Golgotha, this is to say, A Place of a Skull, they gave him vinegar to drink, mingled with gall; and when he tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots; that it might be fulfilled which was spoken by the Prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down, they watched him there: and set up over his head, his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him; one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others, himself he can not save. If he be the King of Israel, let him now come down from the cross and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabbacthani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a spunge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost." What insulting cruel maltreatment!! What tremendous suffering!! Is it any cause of wonder, that the realizing anticipation of such a horrid

catastrophe should have produced that soul-rending agony and bloody sweat, which our gracious Lord experienced in the garden of Gethsemane, just before its commencement? O! for a true realizing apprehension of the love of Christ, which passeth knowledge, that so we might be filled with all the fullness of God! (Eph. iii. 19.)

But we now proceed to the fourth item in our synopsis, namely, his trimphant resurrection from under the dominion of death and the grave; and glorious exaltation far above all heavens: "For he that descended first into the lower parts of the earth, is the same who also ascended up far above all heavens, that he might fill all things." (Eph. iv. 9, 10.) For, as we have just before quoted, "It pleased the Father that in him should all fullness dwell." Now, this most gracious intention was, doubtless, intended for the ultimate perfection of his people; for God does nothing in vain.

This all-important event, however, took place very early in the morning of the first day of the week, being the third day after his death and burial. We learn, from the sacred record, that some of his female disciples, who were present at their Lord's death and burial, had agreed to meet very early at the sepulchre, on the first day of the week, for the purpose of anointing his body, came accordingly, while it was yet dark, and found the sepulchre empty;—that about the time of their arrival there was a great earthquake; and that an angel had descended from heaven, and rolled back the stone and sat upon it—that his countenance was like lightning, and his raiment white as snow;—and, that for fear of him, the keepers did shake, and became as dead men. Thus were heaven and earth actuated and affected at the resurrection of our glorious Emanuel:—a most eminent display this, of the approbation and love of his heavenly Father, which was afterwards consummated in his transcendent exaltation. (Ps. cx. 1, 2.) And which will yet be made most graciously apparent when he shall sit upon the throne of his glory, accompanied with all his holy angels, and all nations assembled before him, to receive their final destiny from his all decisive judgment. "For the Father judgeth no one, but hath committed all judgment to the Son; that all should honor the Son, even as they honor the Father." (John v. 22, 23; Matt. xxv. 31, 32.) Now can any possible manifestation of the divine love equal *this*, much less exceed it? And does it not terminate upon our humanity in the person of our glorious Emanuel, without which, he could not be, in the personal sense of that divine epithet, "God with us." How great is the love of God to man!!!—At first he made him but a little lower than the angels, crowned him with glory and honor, and set him over the works of his hands in this lower world. But in his redeeming process, he has exalted our humanity above the whole creation, by a most gracious act of his own sovereign mercy and

benevolence; for we deserved nothing but the very contrary, as appears most evident in the condition of those, that receive the due reward of their iniquity. (See Rev. xx. 15.) Yet, however, in the meantime, the person of our glorious Emanuel, "God manifested in the flesh," "is exalted far above all heavens, that he might fill all things." (Eph. iv. 10.) "Angels, authorities, principalities, and powers being made subject to him." (I. Pet. iii. 22.) So that at his official name—JESUS—every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father. (Phil. ii. 10, 11.) Thus has God graciously exalted our nature in the person of his Son. Well, therefore, may believers exclaim: "Behold, what manner of love, the Father hath bestowed on us, that we should be called the sons of God! For when Christ, our life, shall appear, then shall we also appear with him in glory. For we know that when he shall appear, we shall be like him—that we shall see him as he is." (Col. iii. 4; I. John iii. 2.) How astonishing the love of God to man, first and last!!! It will neither admit of comprehension nor comparison.

But after all this vast, transcendent display of the divine love to our apostate, guilty, perishing nature, without the special agency and gift of the Holy Spirit to quicken, enlighten, convert, and sanctify us, we must, after all, ultimately perish: for all to whom the gospel comes, are really and evidently dead in trespasses and sins; being alienated from the life of God, through the ignorance that is in them, by reason of the blindness of their hearts. (Eph. iv. 18.) "For the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." So that they who are under its influence, can not please God. And this is the case with all that have not the Spirit of Christ. For if any man have not the Spirit of Christ, he is none of his—And it is only those that are led by the Spirit of God, that are the sons of God. (Rom. viii. 7-14.) And no man can (truly and sincerely) say that Jesus is the Lord, but by the Holy Spirit. (I. Cor. xii. 3.) Therefore, our Lord, when about to leave his disciples whom he had chosen to evangelize the world, promised them the assistance of the Holy Spirit, to render their labors successful. (John xvi. 7-11.) Wherefore, all true believers are said to be "born of the Spirit"—born from above—John iii. 4-6—to be begotten by an act of the divine will with the word of truth, that they might be a kind of first fruits of his creatures. (Jas. i. 18.) "Created anew in Christ Jesus to good works, which God before ordained, that they should walk in them" (Eph. ii. 10). Consequently, all Christian graces and virtues are ascribed to the Holy Spirit: For the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temper-

ance. If we live in the Spirit, let us also walk in the Spirit—(For the fruit of the Spirit is in all goodness, and righteousness, and truth;) proving what is acceptable to the Lord. (Gal. v. 22, 23, 25; Eph. v. 9, 10.) These things being so, Christ would not suffer his commissioned disciples to commence their official labors, till they received the promise of the Holy Spirit—on the day of Pentecost—on which ever-memorable day, commenced the Gospel Dispensation; and the Holy Spirit took possession of the Christian church, never to leave it while sun and moon endure—never—till the whole redeemed family be ultimately presented in the divine presence, in the perfection of glory. Thus we have the transcendent love of the Father fully manifested in the gift of his beloved Son and Holy Spirit, to justify and sanctify depraved, guilty, perishing sinners, that they might be prepared for the eternal enjoyment of the supreme felicity above described. All these things being really so, as the Scriptures most evidently declare; is it not demonstrably evident—that *God is love?* But, whilst heaven and earth rejoice in this blissful and glorious truth, it is equally evident to both, that God is as just as he is benevolent and gracious; for "he will by no means acquit" (Ex. xxxiv. 6, 7, with Nah. i. 3). He never has permitted, nor ever will, one single transgression to pass with impunity. All the divine attributes are equally infinite. God is as good as he is great—as just as he is merciful. Wherefore, that he might justify the ungodly, he laid on his beloved Son the punishment due to their iniquities. (See Isa. liii. 5, with Rom. iii. 25, 26, etc.) So that although the only begotten of the Father is the supreme object of his love, and although he takes infinite delight in the salvation of sinners; yet, rather than suffer sin to pass with impunity, he laid on him the punishment due to the iniquities of all that shall be saved. How hateful, then, in the divine judgment, must be that abominable thing called SIN!!! (Jer. xliv. 4.) Nevertheless, it is true of all believers, that "for the great love wherewith God loved them dead in sins, he quickened them together with Christ." "For you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the Spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in trespasses and sins, hath quickened us together with Christ (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace, in his kindness

toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. ii. 1-10). Having thus briefly considered the transcendent display of the divine love—first, in creation; next, in the grand gospel facts divinely intended for our salvation; we proceed in the last place to consider the gracious declarations, invitations, and promises of the blessed gospel, in connection with the law of Christ; the belief and obedience of which, connected with the belief of the aforesaid facts, constitute Christian character.

We commence this all-important part of our deeply interesting subject with a quotation from the third chapter of Genesis, verse 15:—"I will put enmity between thee and the woman, and between thy seed and her seed; he shall bruise thy head, and thou shalt bruise his heel." This divine declaration takes the lead, it is the root of the whole matter now before us; and has been triumphantly accomplished. Glory to God! Upon the import of this promise, has the Lord founded the remedial dispensation; and made the congenial declaration of his great name to Moses. (Ex. xxxiv. 6, 7.) "And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, and transgression, and sin; and that will by no means acquit," (that is, suffer to pass with impunity:" "for the Lord laid on him the iniquity of us all" (Isa. liii. 6); "visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation—(of them that hate me.") (See chapter xx. 5.) These two quotations introduced, seem to obviate an apparently insuperable difficulty. For if God by no means will acquit the guilty, then no sinner can be pardoned. And if he continues to visit the iniquity of the fathers upon the children to the third and fourth generation, then must all generations be continually suffering for their parents' sins. But, obviating this difficulty, we have here a most gracious and blissful display of the remedial character of God, most graciously adapted to our gulity, perishing condition. We could not possibly imagine a divine character, better suited to our relief and deliverance. It goes to obviate all our fears and discouragements, if we are at all desirous to be saved from the guilt, the love, the practice, and the punishment of sin. But, if otherwise, we must be content to die in our sins, and be damned.

But let us hear him again. Isa. xlv. 21, 22, "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else; a just God and a Saviour: there is none beside me." Hearest

thou this, O my soul! Thou hast nothing to fear: the Lord invites thee to enjoy his salvation. But again, Isa. lv. 1-3, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money, and without price. Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." Here every one that is desirous of happiness is divinely invited to the true source of enjoyment, and all mistakes and discouragements obviated. And again, Rev. xxi. 5, and xxii. 17, the blissful invitation is not only repeated, but importunately urged. "The Spirit and the Bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take the water of life freely." By the "water of life," we understand the fruits and effects of the lifegiving Spirit, as expressed in the gracious declarations, invitations, and promises of the Blessed Book, which, realized by faith, works by love, purifies the heart, and so fills the soul with joy unspeakable and full of glory. But, it may be asked, How are we to attain to this? The answer is obvious; it is by making a due use of the word of God and prayer. For, saith the Great Teacher, "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me" (John v. 39). And again—"Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh, receiveth. For your heavenly Father giveth his Holy Spirit to them that ask him" (Luke xi. 9-13). These things being so, there remains neither difficulty nor discouragement; for whosoever is willing, is welcome. And the way to the Bible and to the throne of grace stands open night and day. Moreover, the Great Teacher has given us special directions, how to proceed with success. (Matt. xi. 28-30.) "Come to me, all ye that labor, and are heavy laden, and I will give you rest: take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest to your souls. For my yoke is easy, and my burthen is light." By *yoke*, here, we understand his precept and example—the law of Christ—the law of love. (See Matt. xxii. 37-40.) Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like to it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." The third and last is Christ's own new and special command, peculiarly given to his disciples, by which they are to be distinguished from all other people.

(John xiii. 34, 35.) "A new commandment I give unto you, That you love one another, as I have loved you;, that you also love one another. By this shall all men know, that you are my disciples." Hence it is evident, that the yoke of Christ is a yoke of love; than which nothing can be more pleasant, profitable, or honorable. For who could be more happy in himself, or conduce more to the happiness of others, or be more highly and justly esteemed, than the possessor of this universal love? For this divine love is the natural law of the universe, and had never been interrupted, had not sin taken place. Therefore, he that dwells under the influence of this love, must be one of the happiest persons in the universe; for he that dwells in love, dwells in God, and God in him; "for God is love."

Now the first of these three all-comprehensive commands is unlimited. For we are commanded to "love the Lord our God with *all* our heart, and with *all* our soul, and with *all* our mind, and with *all* our strength" (Mark xii. 30). And all this most justly; for to him do we owe all that we are and have. The second, namely, "Thou shalt love thy neighbor as thyself," the Lord explains (Matt. vii. 12), saying, "All things whatsoever ye would, that men should do to you, do ye even so to them; for this is the law and the prophets." The third and last he explains (John xv. 13), "Greater love hath no man than this, that a man lay down his life for his friends." He also tells us by the same Apostle, that because *he* laid down his life for us, we ought to lay down our life for the brethren. (I. John iii. 16.) Thus, this comprehensive compend of the divine law is so well defined, that no well meaning person can possibly misunderstand it. These things being so, if we desire to be holy, honorable, and happy, let us walk in love, as Christ also loved us, and gave himself for us an offering and a sacrifice to God of a sweet-smelling savor; looking for that blessed hope of eternal life, at the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and so purify to himself a peculiar people, zealous of good works. (Eph. v. 2 and Tit. ii. 13, 14.) Who has also graciously promised to all such, that they shall sit with him on his throne, even as he also overcame, and sat down with the Father on his throne. (Rev. iii. 21.) Again—"Blessed are all they, that do his commandments; that they may have a right to the tree of life, and may enter in through the gates into the [celestial] city" (Rev. xxii. 14). And, lastly, to complete the destiny of the believing and obedient, who overcome the world, the flesh, and the devil; he that sits upon the throne of the universe, who makes all things new, has most graciously promised, saying, "He that overcometh shall inherit all things, and I will be his God, and he shall be my son" (Rev. xxii. 14). Now what can he do more than this? Can the great God, the pro-

prietor of the universe, give more than himself, and all that he has, to any portion of his adopted creatures!!!

This brief Scriptural view of Christianity duly considered, who would not be a Christian? Compared with this incomprehensible, all-comprehending reward, all the enjoyments, sorrows, and sufferings of a present life, are not worthy to be named. But, do we speak of sufferings? Why, if we attain not to the enjoyment of those promised blessings of Christianity, we must endure all the sufferings denounced in the sacred volume, summed up in the twentieth chapter of the Revelation of John—the black and dismal reverse of all the promised glory. "He that hath an ear, let him hear what the Spirit saith to the churches."

It is the earnest desire and hope of the writer, that the reader of the above essay upon the infinite excellency and importance of the Christian religion, will not be content with a mere superficial perusal of it, but that, as it presents the "pearl of greatest price," he will therefore give the greatest diligence to avail himself of it—without the possession of it, it were better for him had be never been born.

THOMAS CAMPBELL.

EVIDENCES OF CHRISTIANITY.

In 1830 and later the *Harbinger* published certain letters to Humphrey Marshal, written by Mr. Campbell. From these we make the following extracts: 1830—page 513.

LETTER I.

I have no doubt, sir, but you have strong objections to the truth of the Christian religion, much stronger than you have either reason or argument to sustain. For Free-thinkers are not more free from prejudice and passion, from enthusiasm and infatuation, than those whom they denounce as dupes and impostors. With many of them, a *Free-thinker* is one who is free to form opinions as despots enact laws; free to infer without premises; free to conjecture without probability; free to assert and to decide, not only without, but even against. reason and well-established testimony. Those who are not so free in these respects, they rank amongst impostors and dupes. These they honor with such epithets as you bestow on Paul. In your style Paul was a "jack-with-the-lantern;" the Apostles were "cullies," and the most honorable women were "gossips." The Christian facts are "abominable falsehoods;" and the writings of Matthew, Mark, Luke, and John are "apostolic romances." In this style, sir, you appear not to be a *novitiate*, but a *master*.

You assert in the following words:—"I say that Mary Magdalene was the *author of the resurrection of Jesus Christ*, by making the

first suggestions of the fact, and by adding to it circumstances of a marvelous kind."

Indeed, sir, you appear to be as *free* a reasoner, as thinker, or believer, touching all matters and things pertaining to the resurrection of Jesus. The freest piece of reasoning, which I recollect to have seen from the pen of a senator, is your reasoning about the robbery of the sepulchre. At the conclusion of your reasoning, you affirm—"I have now shown how, or by whom, the body of Jesus was removed from the sepulchre." Now for your *showing* by *testimony* and *reason.* Nay, indeed, you prove a fact, historic, too, without testimony. For the only testimony you adduce is your own conjecture. And your deposition is to the following effect:—"The Apostles were hypocrites." Joseph and Nicodemus, two of the disciples, stole the body. This is proved from the fact that Joseph and Nicodemus were not interrogated about its absence. The Apostles knew they had stolen it, and therefore would not have them interrogated; and they, Joseph and Nicodemus, conscious of having stolen it, did not interrogate the Apostles about it. Had they not had the body in custody, they would doubtless have called upon the Apostles to account for its absence. And how is it proved that they did not interrogate the Apostles? Because it is not recorded! "The fair inference from this *silence* is *as strong and as plain as the war-toned trumpet,* in affirming that *no inquiry was made.* "And that in like manner affirms, *that knowing how the body was disposed of,* they had no inquiry to make; or rather that they chose not to write it down if they made any. Such, had it been told, would have been the honest truth." Thank you, Mr. Marshal, for your *deposition.* But this is more than your testimony—it is your reasoning and testimony combined. This you call "*showing* by whom the body of Jesus was removed." I know of no Christian writer who ever demanded more credulity from his readers than you demand in this instance. This vies with the popish transubstantiation! Silence has not, as far as I have learned, ever before been summoned as a witness in any case, and made speak "louder than the war-toned trumpet." This is a new court, new judges, witnesses, and jury—one erected by Mr. Marshal for his own use and behoof. Now, sir, think you that a *sane* community will consent to such a tribunal, or that it can regard that man as possessing a sound mind in a sound body who would attempt—I say, attempt to subvert the faith of the most intelligent portion of the human race by such chimerical assumptions, and call it "*showing* by whom the body of Jesus was removed"!!

I shall only, in these introductory notices, attend to another of your proofs that the body was stolen. You inform us that Mary Magdalene was the author of the report of the resurrection, and yet the

same writer who informs you of Mary Magdalene affirms that her report was not even believed by the disciples. From what history, then, sir, do you learn that she was the author of the resurrection story? But your records inform you of a grand "*caucus*" held the night between the first and second days of the report and of the week, touching this report. The proceedings of said caucus you are also apprized of. The debates you have read, well attested, and on the question "whether to *suppress* or to propagate the idea of their late Master's resurrection, the latter had the majority." If I do not forget what I have read in your pamphlet, I think you talk of the inductive philosophy, and the rules of evidence, testimony, etc. And is this your application of them? Is it by such reasonings, assumptions, and conjectures you propose to undermine the faith of Christendom? If so, indeed, you appear to have as much underrated the intelligence and the intellect itself of this generation as you have the evidences of the Christian religion. But the scoffer will rejoice with you in all the puns, witticisms, and scoffs which you bestow on the Author of the hope of immortality. They also, whose interest it would be that there were no God, will say, "Well done, good and faithful servant." But as you assume to *reason* against the evidences of the great fact on which Christianity rests, and as you make a great ado about the contradictions of the original witnesses, I will attend to the marrow and pith of your reasonings, to show that the original witnesses were wittingly and knowingly a pack of impostors, lying and propagating lies for the express purpose of carrying some point, which you, however, can not name. We shall, nevertheless, calmly and dispassionately examine your "*reasons*," if such they may be called, by which you would disprove the fact of Christ's resurrection.

You seem to have reasoned yourself into the conviction that you have attacked the main point of my argument in support of the resurrection of Jesus. This, however, is not the fact. You have not even glanced at it. The testimony of the original witnesses is nowhere in your pamphlet submitted, presented, nor attacked with any reference to that which gives validity to the whole of it. You rely upon the contradictions which you have imagined you have found in the narratives of the Evangelists. And because they did not tell all the same incidents, nor those which they relate, in the *same words*, you prove them to be incredible witnesses, and the gospel to be a fiction. How successful you have been in finding *contradictions* the sequel will disclose.

The Christian religion has been attacked and defended by all sorts of intellects and by all sorts of men. It never sustained an injury from its enemies. Its friends—its *professed* friends, have always been its worst enemies. Its *real* friends have nothing to fear from

such attacks as you volunteer in the pamphlet before me. You fail to console even the Deists. And I have so much knowledge of human nature as to authorize me to say, that even those who wield as able a pen as yourself are unable to deface from their own minds the fears and apprehensions that Jesus rose from the dead. It is among the most common phenomena of the human mind to find persons pleading a cause which they do not believe, and to see others discrediting both facts and pretensions, which, with all their efforts, they can not cordially disbelieve themselves. How far this may be true of yourself I have no business to inquire. You have in your old days, at the close of a pretty long life, thought good to leave behind you a monument of your hatred against the Author of the Christian religion, and those who sustained his pretensions at the hazard of their lives.

It is a consolation which you promise yourself in death, the most unenviable, that not having found the present world more religious nor moral than to make it safe to live in, you put forth all your powers and all your influence, your last and best efforts, to rob the Christian of his hope in God, and to weaken all that restrains the arm of violence and the heart of wickedness, by denying the facts on which that purest and best of all systems of morality and virtue rests; and by offering in its place not a single ray of light or information on all that most interests man to know, viz.: what he is, whence he came, and whither he goes.

LETTER II.

Sir:—No two writers, as far as I have read, attack the Christian religion in the same manner, nor upon the same principles. The sceptics are very far from being agreed among themselves as to the test to which it ought to be subjected, or as respects the tribunal before which its pretensions ought to be tried. It is true they all talk about its being "submitted to the test of reason," and some add, "to the test of experience." But the gentlemen of your fraternity are as much at odds on the subject of reason, as on the subject of religion. With some it is reasonable to try Christianity as they try a theorem in mathematics; with others, it is reasonable to examine its evidences as though it were a question of metaphysics; a third class say it is reasonable to decide upon its pretensions on the principles of individual experience; and a fourth will have it tried as a criminal in a court of law; and I may add, there are not a few who deem it most reasonable that it should be tried before all these tribunals in one general confederation. So long, then, as your brotherhood of philosophers are so variant on what reason decides, as to the court of inquiry before which Christianity is to be examined, it is not strange

that among sceptics there should be so many sects, so many modes of attack, and so general an ignorance of what Christianity is.

We may differ as much about reason as religion, and about the manner of conducting the trial as about the thing to be tried. For my part, I must confess that I esteem it unreasonable in the highest degree to submit the pretensions of the Scriptures to the same tribunal before which I might submit a poem, a fine painting, a piece of architecture, a question in algebra, in physics, or in metaphysics. Neither could I agree to have it tried in a court of common law, nor in a court of chancery, by such rules as litigated questions of law and equity are decided. If, however, any question of fact, one or two thousand years since asserted, can be decided before such canons, I object not to join issue with you on the premises, that by all the same rules, canons, and regulations which you can bring to bear upon any question of fact on record, will I have the question of the resurrection tried. In whatever court, before whatever judges, by whatever laws or trial you would ascertain the truth or falsehood of Cromwell's protectorate, or the Saxon conquests, of the ascension of the Cesars to imperial power, the victories of Hannibal, the birth, life and death of Cyrus, Alexander, Alfred, or Queen Elizabeth—in the same court, before the same judges, and by the same laws will the resurrection of Jesus be proved.

This *I* call reason. *You* may call it what you please. All mathematical questions I submit to the canons of Euclid—all questions in natural philosophy, to experiment and analogy—all questions of common law, to courts of law: but questions of fact, historical fact, to that tribunal before which all historical facts are decided. The error on which your objections proceed is, that you will try historical facts in the same court and before the same laws by which you would try a question of fact, the witnesses to which are all living. You can not elude the reasonableness of the distinction which I here lay down, by telling me that all questions of fact are questions respecting the past, and, consequently, so far *historical*, and therefore all belong to one and the same chapter: for the most common mind will at once perceive that no person would think of proving the truth of Cataline's conspiracy as was tried that of Aaron Burr. No person would have thought of proving the assassination of Col. Sharp, as he would prove the assassination of Julius Cesar. The evidence necessary to convict a thief or a murderer in our courts of law, differs essentially from that which is necessary to prove that Columbus was the first discoverer of America, or that Cicero wrote his Orations.

Some of our laughing sceptics, of the most fashionable schools, with an air of superior wisdom, inform us deluded Christians that we could not recover a shilling in any court of law upon such testi-

mony as we have to offer for our confidence in God and our faith in Jesus. This is one of Miss Frances Wright's finest thoughts—one of her most puissant blows at the Christian faith. Some of the Deists, too, in the neighborhood of Frankfort, Ky.. likewise triumph in their own estimation by the same argument. No man, say they, could prove any fact in court upon such testimony as we have to offer for the resurrection of Jesus. This may all be true, and yet the gospel true. I would ask them but one question here: Could a person recover a shilling in any court of law or equity upon such testimony as he has to offer for any historic fact which happened from the Creation to the Year of Grace 1700? Could you, sir, recover a shilling in any court in the United States by such testimony as you have to offer for your belief in the existence of such persons as Newton, Boyle, Bacon, Locke, Columbus, or any other person or event of whose existence you are assured? If, then, you could not, why discredit the resurrection of Jesus by objections drawn from such reasonings—by conclusions from such premises! This boast of other sceptics, for which you manifest so strong an inclination, is just as pertinent to the points at issue, as though one should say, "All the arguments or evidences you have to offer for your belief in the resurrection would not prove that a triangle has three sides and three angles, or that things that are equal to the same are equal to one another!"

But, sir, if there be any historic fact which happened before the Christian era, contemporaneous with it, or during sixteen hundred years since, which you believe, name it; and I will undertake to show that you have better reasons to believe the fact of Christ's resurrection from the dead than that fact, whatever it may be. The only question here is, Can we act with certainty upon any testimony, or is testimony of any character capable of giving us assurance? If you say *No*, then you ought not to object to the testimony because of its character, because all testimony would then be inadequate. If you say *Yes*, then it behooves you to show that the apostolic testimony, with all its concomitants, is inferior to that testimony which you have to offer for other historic facts of which you are assured. But this we presume to assert you can not do.

Persons may reject the Christian religion on the ground that it is the subject of history—that it comes to us through human testimony —that it is based on facts, which facts are necessarily to us matters of belief. In one word, they may reject Christianity because it is first of all a matter of faith—because they suppose it incompatible with their views of Divinity that the salvation of men should be made dependent on that which does not always produce absolute centainty. They argue that it is unsafe, and consequently unworthy of the Author of the Universe, to make salvation directly or indirectly dependent

on belief. When a sceptic candidly avows this to be the ground of his objection to the Christian religion, we know how to address him. We are prepared to show that this power we have of proving testimony to be true, or what is the same thing, this power which we have of believing testimony, is the most simple, natural, powerful, and universal principle of action belonging to the human constitution, and that there is not in human nature a principle of action so suitable, so well adapted to become the basis of religion as this principle of faith. We are prepared to show, if we have not already showed, that it is impossible in the nature of things, as far as known to mortal man, that it could have been based upon any other principle. Good testimony, or testimony corresponding with the nature of the facts attested, is capable of producing all that certainty of assurance necessary to make man pure and happy: and that is enough, our enemies themselves being judges. If the facts to be believed are supernatural facts, the testimony is supernatural also, and supported by all that nature and reason can contribute to sustain any testimony.

But I have not found in your pamphlet that you make such an avowal. You, sir, object not to religion because founded upon testimony; but the burthen of your book is to prove that the testimony is incompetent, contradictory, or some way incredible.

As you have chosen your own course in objecting, I shall choose mine in replying; and as you single out the article of the resurrection of Jesus, or the testimony on which it is sustained, as, in your judgment incompetent, I will first turn my attention to that testimony.

Concerning contradictions of Scripture, Mr. Campbell wrote to Mr. Marshal, *Millennial Harbinger*, 1831, page 150, *et seq.:*

One, sir, would imagine, from the frequency, familiarity, and fluency of your allusions to "the contradictions" found in those sacred historians, and from the boldness which you assume and evince, at one time, in challenging; at another, in ridiculing their pretensions to honesty and veracity, that you had amply proved their testimony to be a collection of palpable fables, a bundle of contradictions; and that all the learned, the wise, and good men of ancient and modern Christendom were a pack of knaves, or a set of brainless dolts.

If, sir, you could find only one real contradiction in the whole volume, we might allow you to presume that there were others. But it is as intolerable on our part to hear you boast of "plenty of contradictions," as it is weak on yours to appear to triumph in victories which you have not gained.

Your tongue is your own, and so is your pen, and you may call harmony, *discord;* consistency, *contradiction:* or honesty, *knavery.* You may call virtues, *vices*, and give new names to things, or you may

attach meanings to words not only differing from, but in opposition to, general usage or their universal acceptation.

It would, perhaps, be useful to you and profitable to others, were we to attempt to define and establish the character of a contradiction, before we proceed to examine those you have imputed to the four Evangelists. By the term "contradiction," I mean not merely a verbal difference, nor even a verbal opposition, but an *irreconcilable contrariety of statement.* I ought not to presume to inform you, sir, a judge of law, evidence and fact; for doubtless it is well known to you, that it is, in most instances, a very difficult matter to establish a *positive contradiction.* A seeming, a probable, a possible contradiction is one thing, and a real contradiction another. The former convicts no person of falsehood, accidental or intended; the latter always does. But it must be clearly and unequivocally proved.

That there are seeming contradictions in every narrative which I have read, political, religious, or common, I think is probable. But in almost every instance these seeming contradictions are only proofs of my ignorance of some of the incidents, and not of the falsehood of the narrator. Often, very often, these seeming contradictions are in more perfect coincidence with the fact, than assertions free from such appearances could have been.

But a contradiction is neither more nor less than a contradiction. It is not a seeming, or a possible; but a positive, irreconcilable contrariety of statement which constitutes a contradiction. Of this there is not an instance in the New Testament. Remember, sir, I have said, NOT ONE INSTANCE.

But we may, on the subject of contradictions, go still farther, and affirm, that even a contradiction in terms is not always, nor necessarily, a contradiction in fact, unless the terms be all used in the same sense. Of this innumerable instances might be given. For example; a Jew affirms, that "Elihu was the brother of Samuel;" a Grecian affirms, that "Elihu was not the brother of Samuel." This is a positive contradiction in terms; but yet it is not a contradiction in fact. Both writers speak of the same Elihu and of the same Samuel, and yet both declare the truth. The apparent and positive contradiction in terms is removed when it is ascertained that the term *brother* with a Jew frequently denotes a cousin, but never with a Greek. Now had the term *brother* been of the same acceptation in both propositions there would have been a contradiction in fact as well as in terms. It is an ambiguous word, not only because in the instances given it represents different natural relations; but because it also denotes natural, political, and religious relations. Even among us persons may be natural, and neither political nor religious brothers; they may be political, and neither natural nor religious brothers; and they may

be religious, and neither political nor natural brothers. How many contradictions in terms, and not in fact, might be framed on the ambiguity of this very definite term I need not enumerate for your conviction.

You can have many similar instances in the term *day*. The Babylonians reckoned a *day* from one sunrising to another; the Italians, from one sunsetting to another; other nations reckoned their *day* from noon to noon; we, from midnight to midnight; and the Jews, from evening to evening. Now suppose a Chaldean historian had asserted that Cyrus finished the destruction of Babylon in *one day;* and an Italian writer affirms that Cyrus did not finish the destruction of Babylon in *one day;* we would have a contradiction in terms, but none in fact. In our own acceptation, the term *day* is ambiguous, for in our civil sense a *day* is twenty-four hours. It sometimes includes both the light and the darkness—the day and the night; at other times, it is used in contradistinction from the night. How many contradictions in terms concerning the incidents of a single day, without a single contradiction in fact, could be formed, the humblest capacity may apprehend. It is unnecessary to multiply specifications —any one can furnish them in abundance. To constitute a contradiction in fact, it appears to be incontrovertible that all the terms must be used in the same sense, and that the statements made must be irreconcilable upon every conceivable possibility. From all of which we argue, and we hope, sir, with your conviction of its force, *that if a contradiction in terms is often no contradiction in fact*, with how much caution ought we to speak of contradictions in fact, when our premises are only mere circumstantial differences of statement!

If only one person had written the memoirs of Jesus Christ and the introduction of Christianity into the world, you, it seems, would have been a believer; for you are so fond of consistency, and so great a lover of truth, that nothing prevents your being a Christian but the contradictions between the four historians. Now, if but one had written these transactions, you must have believed, as then there would have been none of your contradictions: for you have not dared because you are too honest, to censure any one of these historians for contradicting himself. If you apprehend the force of this, as I doubt not you do, then you must see it increases the difficulty tenfold on your part, to make them contradict one another. A thousand considerations explanatory of discrepancies between historians not writing in the same country, not exactly contemporaneous, can be adduced to solve difficulties which could not be made to bear upon the testimony of the same individual, presented to the same persons. And, indeed, the same individual, in telling the same story four times over to four different audiences, though more frequently appearing to contradict

himself, is not so easily convicted of real contradiction as he would be in telling the story once to the same audience; for one reason among many others, he may, for the sake of his audience, omit some things and enlarge upon others, which will cause more apparent discrepancies than could appear in addressing the same audience. In the ratio, then, of these reasons for varieties in narratives, is the difficulty of proving contradictions in fact, from any verbal differences or oppositions in statements made.

Thomas Paine and most of his admirers have licensed themselves to call omissions *contradictions*. Hence the numerous contradictions alleged against the four Evangelists, because some of them have omitted to record certain incidents which the sceptics think ought to have been recorded, and because they have not all recorded the same incidents in the same words. In the free and declamatory style of sceptical writers, every omission is called a contradiction. Of this I hope to convict you in the sequel. You have kept so much of their company that you have not only received their spirit, but caught their style.

But it is not only because some of the Evangelists have omitted to record what the others have mentioned, that they are so often arraigned before the merciless bar of sceptical criticism; but because Josephus, or some other writer, has omitted to state all that they have written, or more than they have recorded. The following instances and remarks from Chalmers are worthy, sir, of your attentian; and, therefore, I will take the pains to lay them before you:

"In the gospel, we are told that Herod, the Tetrarch of Galilee, married his brother Philip's wife. In Josephus, we have the same story; only he gives a different name to Philip, and calls him Herod; and what adds to the difficulty, there was a Philip of that family, whom we knew not to have been the first husband of Herodias. This is at first sight a little alarming. But, in the progress of our inquiries, we are given to understand from this same Josephus, that there were three Herods in the same family; and therefore, no improbability in there being two Philips. We also know from the histories of that period, that it was quite common for the same individual to have two names; and this is never more necessary, than when employed to distinguish brothers who have one name the same. The Herod who is called Philip, is just as likely a distinction, as the Simon who is called Peter, or the Saul who is called Paul. The name of the high priest, at the time of our Saviour's crucifixion, was Caiaphas, according to the Evangelists. According to Josephus, the name of the high priest at that period was Joseph. This would have been precisely a difficulty of the same kind, had not Josephus happened to mention that this Joseph was also called Caiaphas. Would it have been dealing

fairly with the Evangelists, we ask, to have made their credibility depend upon the accidental omission of another historian? Is it consistent with the acknowledged principle of sound criticism, to bring four writers so entirely under the tribunal of Josephus, each of whom stands as firmly supported by all the evidences which can give authority to a historian, and have greatly the advantage of him in this, that they can add the argument of their concurrence to the argument of each separate and independent testimony? It so happens, however, in the present instance, that even Jewish writers, in their narrative of the same circumstance, give the name of Philip to the first husband of Herodias. We by no means conceive, that any foreign testimony was necessary for the vindication of the Evangelists. Still, however, it must go far to dissipate every suspicion of artifice in the construction of their histories. It proved that, in the confidence with which they delivered themselves up to their own information, they neglected appearance, and felt themselves independent of it. This apparent difficulty, like many others of the same kind, lands us in a stronger confirmation of the honesty of the Evangelists; and it is delightful to perceive how truth receives a fuller accession to its splendor from the attempts which are made to disgrace and to darken it.

"On this branch of the argument the impartial inquirer must be struck with the little indulgence which infidels, and even Christians, have given to the evangelical writers. In other cases, when we compare the narratives of contemporary historians, it is not expected that all the circumstances alluded to by one will be taken notice of by the rest; and it often happens that an event or a custom is admitted upon the faith of a single historian; and the silence of all other writers is not suffered to attach suspicion or discredit to his testimony. It is an allowed principle that a scrupulous resemblance between two histories is very far from necessary to their being held consistent with one another. And what is more, it sometimes happens that, with cotemporary historians, there may be an apparent contradiction, and the credit of both parties remain as entire and unsuspicious as before. Posterity is in these cases disposed to make the most liberal allowances. Instead of calling it a contradiction, they often call it a difficulty. They are sensible that, in many instances, a seeming variety of statements has, upon a more extensive knowledge of ancient history, admitted of a perfect reconciliation. Instead, then, of referring the difficulty in question to the inaccuracy or bad faith of any of the parties, they, with more justness and more modesty, refer it to their own ignorance, and to that obscurity which necessarily hangs over the history of every remote age. These principles are suffered to have great influence in every similar investigation, every

ordinary principle is abandoned, and the suspicion annexed to the teachers of religion is carried to the dereliction of all that candor and liberality with which every other document of antiquity is judged of and appreciated. How does it happen that the authority of Josephus should be acquiesced in as a first principle, while every step in the narrative of the Evangelists must have foreign testimony to confirm and support it? How comes it that the silence of Josephus should be construed into an impeachment of the testimony of the Evangelists, while it is never admitted for a single moment that the silence of the Evangelists can impart the slightest blemish to the testimony of Josephus? How comes it that the supposition of two Philips in one family should throw a damp of scepticism over the gospel narrative, while the only circumstance which renders that supposition necessary is the single testimony of Josephus; in which very testimony it is necessarily implied that there are two Herods in that same family? How comes it that the Evangelists, with as much internal, and a vast deal more of external evidence in their favor, should be made to stand before Josephus, like so many prisoners at the bar of justice? In any other case, we are convinced, that this would be looked upon as *rough handling*. But we are not sorry for it. It has given more triumph and confidence to the argument. And it is no small addition to our faith that its teachers have survived an examination which, in point of rigor and severity, we believe to be quite unexampled in the annals of criticism."

But, with a full reference to your notions of contradictions, and to give you an idea with how much ease they can be dissipated, I will give you the following specimen of a case *generically*, if not *specifically* in point; only with this difference, that the circumstance is a very trivial one; but so much the better, as it can be examined without any movement of the passions or feelings from interest, or any other temptation:

Four persons who, as they passed along, witnessed the salvation of a drowning man, reported in the village where they stopped, as follows: *A* said he "saw a man in the act of being drowned in the river; but he was saved by a man on the bank." *B* reported that he "saw a man sinking in the river; but he was saved by a plank." *C* stated that he "saw a person narrowly escape drowning, and that he would have been drowned in the river, but for a skiff which came to his relief." And *D* affirmed that he "saw a man in the act of drowning, but was saved by a lad who threw him a rope." Each of these witnesses told this matter in his own neighborhood of the town in which they lived. After a short time their reports spread through the whole town, and the contradictions became a matter of criticism. Hitherto they had sustained a good reputation for veracity; but *S*, a very cap-

tious gentleman in town, said it was all a fable, and he believed nothing of it. It was to no purpose that his neighbor *O* spoke of the general character of the witnesses, and that he alleged they could have no interest in fabricating such a thing. How can you believe such *contradictions?* he rejoined. Some of them falsifies, and which of them to believe, or whether any of them, I know not how you can decide. *A* says he was saved by a man on the bank of the river; *B*, that he was saved by a plank; *C*, that he was saved by a skiff; and *D* affirms that he was saved by a lad casting to him a rope. It is irreconcilable! Incredible! Who can believe such palpable contradictions? Perhaps, rejoins *O*, there is a possibility of reconciling all these seeming contradictions were we to hear all the circumstances.

In the meantime, *A* drawing near, they agreed to refer to him their difficulties. *A* observed that the reports of *B*, *C*, and *D*, were as correct as his own. But as he did not suppose it necessary to his being believed that he should narrate all the circumstances, he presumed neither did they. But, gentlemen, continues he, as you seem to take much interest in the matter, I will circumstantially narrate the whole of it:—

The person of whom we spoke had gone into the river to bathe, and after swimming some distance into the river, was returning to the shore; but having become faint and exhausted, he began to sink and called for help. At this crisis a person on the bank of the river ran to the shore, seized a small plank, and pushed it with all his might into the river. The exhausted stranger had just as much strength as to lay hold of it and raise his breast upon it, but the current was carrying him down the river with considerable velocity. After descending a few rods, a lad who was returning from the opposite shore, hastened out of his course to relieve him, and had nearly approached him before he was seen by the man on the plank, who, upon turning round to seize the skiff, lost the plank, and failed in reaching the skiff. In this crisis the lad threw him a rope which he succeeded in grasping, and by this means he was taken into the boat and brought safe to shore.

O exclaimed, I thought if the matter had been explained minutely, all the difficulties might have been overcome. But *S*, abruptly turning round, departed without making a single remark.

Thus, sir, the four testimonies are all true; the alleged contradictions vanish upon a careful examination of all the circumstances. It will be easy for you to make the application to your "plenty of contradictions" in Matthew, Mark, Luke, and John, touching the resurrection of the Saviour of the world. This task I will, with all respect for your intellect, assign you till you next hear from me.

In the next letter Mr. Campbell adds:

In my last letter to you I have, without going into details, disposed of upon principles which can not be argued against, all your 'plenty of contradictions." *You can not overturn those principles; and admitting them, you can not find a single contradiction in the book.* But more desirous to convince than to confute you, I wish to direct your inquiries to the state of mind in which you approach your "private studies" upon the evidences of Christianity.

Ridicule, you know, is no test of truth. You may ridicule the most exalted character, and the most brilliant virtue which adorns it. You may call patriotism, rebellion; heroism, knight errantry; humility, madness; generosity, extravagance; piety, superstition; and devotion, fanaticism. You may ridicule the forgiveness of injuries under the character of cowardice, and laugh at the courteous in the character of a parasite. Thus you are able to laugh at Mary and Martha, and Susannah and Joanna, under the character of gossips; and you can fill a few pages upon Mary Magdalene, as a woman of no good fame. You can take the words "some doubted," at the close of Matthew's testimony, and fill a page upon the incompetency of the witnesses. You can make a sentence for Peter or Paul, and then ridicule it as if Peter and Paul had spoken or written as yourself.

What a stupid impostor or knave must Matthew have been to have told that some of the disciples doubted whether it was the same Jesus when he meditated, as you allow, to give all the verisimilitude to his narrative possible! And what stupid souls have been all who have believed upon the testimony of those who declare that the witnesses themselves doubted whether he that appeared to give the commission was the same who was crucified!

Truly you represent Matthew as a very shrewd impostor! But if this shrewdness should be a proof of honesty, and the doubts expressed be only whether it was Jesus who appeared, and if these doubts were entertained only while he was at some distance, and vanished when he drew near, what then? Your wit and humor are your own! The laugh is at yourself.

But to explain the frequent appearances of the risen Saviour, you have only to assume that the Apostles had chosen one to personate him, and that Thomas was absent, and being an honest man was deceived by the others into a renunciation of his doubts. Again, you tell us that the historian Mark sends Jesus to heaven the day after he rose from the dead, while John keeps him on earth for five or six weeks—and a hundred other things about his resurrection which no man of sense can regard in any other light than as the most contemptible puerilities of an undiscerning mind; oppressed with some evil genius, or laboring under some species of alienation, either from infirmity, or from a conscience haunted with the recollections of many

years devoted to such practices as unfit a man for the enjoyment of immortality, and divest him of the desire for it.

Your representing the Apostles as laboring to induce the belief of a lie in which their fortune and fame were concerned, is so opposite to all probability that I never knew a deist who had the hardihood to make such an assertion. Great fame and fortune indeed! to lose all respectability among men, to suffer all privations, and the most severe death which deists, and atheists, and polytheists could inflict upon them.

The whole mind and strength of your pamphlet is fairly drawn to a focus in one proposition, viz.: The four Evangelists have not recorded a single miracle, the crucifixion, resurrection or ascension of the Saviour, in precisely the same words, or in words representing exactly the same ideas; therefore their narratives are tissues of lies, falsehoods, fables, and the whole is incredible. Now the fact is, that were the testimonies of the original witnesses just such as you would make them, or have them to be, neither yourself nor any person else could believe them.

Peter and Paul are the two most noted preachers of the gospel mentioned in the Acts of the Apostles—the former to the Jews, the latter to the Gentiles. We have several of their sermons on record. They always preached the gospel; and one of them said that if man or angel should proclaim any other gospel than he proclaimed, he ought to be accursed. Now in your mode of reasoning, neither of these men, nor any other men, ever did preach twice the same gospel; for they never used the same words, nor expressed on any two occasions all the same ideas—nay, there is on your principles no credible history in the world. Of some eight or ten histories of England, of Germany, of France, of the American Colonies and Revolution, there is not one credible; they are all a tissue of lies and fables, for no two of them agree in narrating any one prominent event: that is, no two of them use exactly the same words, or give exactly the same ideas.

You make much use of one sentence in my debate with Mr. Owen which you either totally misunderstood or greatly pervert. It is an attempt to discriminate between what in the Jewish and Christian Scriptures is worthy of the name of *Divine Revelation*. We contemplate not everything said by everybody whose name is found in the books in the light of a communication from heaven to men: and with us the phrase "*the word of God*," or "*the word of the Lord*," in the Apostolic writings, indicates only the last communication, called *the gospel*, or new institution of the Saviour. And, indeed, that which declares the philanthropy of God in the mission of his Son to be the Saviour of the world, that word of reconciliation which purifies the heart and reforms the life of man, is, *the gospel*, or *word of God*, con-

tradistinguished from all other things written in the book. It is as much the object of these writings to reveal man to himself, to gave a fair outline of the best and worst things in the history of man, and in God's government over man, as to reveal the character of God and his purposes concerning man. Much of both Testaments is occupied with all details necessary for this purpose. Besides, the prophecies of the future, and the record of the past, are all intended to give proper emphasis to, and to accumulate light upon, *the goodness* concerning the Saviour, whom all good men love, honor, and obey, and whom all wicked men insult and traduce, as did his betrayers and murderers.

But, sir, your attack, scurrilous, abusive, and common as it is, upon the witnesses, is only a lying in ambush, like the dragon in the wilderness, to devour a certain child as soon as born: for *no testimony* could induce you to believe in such a miracle as *the resurrection of a dead man!* This is your own confession. But as I have shown you, long since, you do admit that one man, the father of the race, was raised from the dead, or that life was communicated to one man miraculously. In this you are at war with your own theory; and until you give some reconciliation of this matter with your own principles, it is preposterous to make that an objection to the second Adam which you ascribe to the first.

In this letter I only intended to call your attention to the state of mind in which you enter upon your private studies of the Evidences of Christianity; but lifting up your pamphlet, and glancing over a few pages of it, to find if there was anything unnoticed in my former letters worthy of attention, I have been led to make the above general and disconnected remarks. Whenever you can furnish me with one, and only one contradiction in the New Testament, on the principles submitted in my last, I will specially attend to it. If you please to send me one contradiction, made out in proper form, and written in such style as will not shock the nerves of any of my readers, male or female, I will engage to show, according to right reason, that there is no contradiction in it. In all good will, respectfully,

EDITOR.

Accepting Mr. Campbell's invitation to present one contradiction of Scripture, Mr. Marshall presented the following as involving the *credit* of the whole Scripture. (See Matt. xxvi. 34.) "Jesus said unto him, [Peter,] Verily I say unto thee, that this night before the cock crow, thou shalt deny me thrice." (See Mark xiv. 30.) "And Jesus said unto him, [Peter,] Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice." Here the *contradiction* relied on consists in the contrast between once and twice, referring to the crowing of the cock, to say nothing of the entire member thrown into the sentence by Mark, viz.: "that this day."

Now, sir, each of these holy men give us, as the *very words* of Jesus, a recital variant from one another in *matter of fact;* as *one* is different from two, in meaning and effect, as well as in terms. Both are not true—which is? When, sir, you have digested this—and you want another, you shall have ONE more; reserving to myself the right of reply, within your given rules.

Mr. Campbell replied, *Millennial Harbinger*, 1831, page 371:

I gave you an invitation to select one of the many contradictions of which you complained; and upon that one we should test the merits of the whole. You have done so. You have made your selection, and if you sustain this, we shall admit, without a trial, that you can sustain others: if you can not, we must conclude, without trial also, that you can not sustain any one whatever. This is your Goliah: if he be slain your army is routed, and if he be triumphant we shall strike our tents and retreat without farther ceremony.

"*A contradiction,*" as defined in my fifth letter to you, page 151, and to which no exception has been taken, "*is an irreconcilable contrariety of statement.*" An omission, or a mere variety of statement, or a difference in expression, never can constitute a contradiction; for if that were the fact, all witnesses who do not use all the same words, and in all the same places, are contradictory. Every falsehood is not a contradiction, for then no single affirmative proposition could express a falsehood. Nor is every verbal contradiction a falsehood, as before demonstrated. But "especially, (you say,) a contradiction consists of an affirmative on one side, and a negative expressed or implied on the other." This, though vague enough, is sufficiently relevant to the case before us, because we are speaking of a contradiction between two witnesses. But now on your own definition, and in the case which you have selected: Does Matthew affirm and Mark deny the predicate of the subject. Of Peter, *the subject* of the proposition, it is *predicated* by Matthew that he will, before the cock crow, *thrice deny his Master.* Does Mark deny this of Peter? No: there is no negative expressed or implied on the part of Mark. He does not say that Peter will not deny his Master thrice, nor that he will not deny him thrice before the cock crow once: for, mark it well, his affirming that he will *thrice* deny his Master before the cock crow twice, does neither express nor imply that he will not deny him thrice before the cock crow once! Where now is your affirmative on one side and your negative on the other? *To say it shall be done before the cock crow twice, does not* IMPLY *that it shall not be done before the cock crow once; and most assuredly it does not* EXPRESS *that it shall not be done until the cock crow twice.*

To give it even the semblance of a contradiction it ought to have read in Matthew, "Before the cock crow once you will thrice deny

me;" and in Mark, "Before, *but not until* the cock crow twice, you shall thrice deny me." Even then, however, I could demonstrate from other circumstances that there might not be a *real* contradiction, though there would be an *apparent* one; but as it now reads, and upon your own definition, *there is not the semblance of a contradiction.*

But in the event of failing to establish a contradiction here (which I think you must now see is impossible,) then you will say, "Whether does Matthew or Mark give the precise words which Jesus spoke?" To this I answer, Not one of the historians pretend to do this. Many of his maxims they quote, and a few of his sayings they publish, but not with a scrupulous or rather a superstitious regard to every letter, pause, and point; but with the most faithful regard to scope and meaning. This matter is adverted to and descanted upon in my "Hints to Readers" at the end of the Four Testimonies in the New Version. You will see, first edition, page 214, this very point enforced and explained.

But let me more fully illustrate the passage, and show how perfectly groundless is your alleged contradiction. And first, please to notice that in all writers, and as frequently in the New Testament writers as in any others, *there are many general propositions spoken with a limitation not expressed.* Of this sort are the following in the New Testament, common version, (John v. 31,) "If I bear witness of myself, my witness is not true." The Pharisees retorted these words, (John xii. 13,) "Thou bearest witness of thyself, thy witness is not true." Jesus replies, "Though I bear witness of myself, my witness is true." Again Jesus says, "The testimony of two men is true." These all are general propositions spoken without limitation, and yet every one of them is limited in their application, which is their specified sense: *for the sense of words is not always ascertained from general laws, but from specific applications.* The word "*true*" means *worthy of regard;* for there is no reason can be assigned why the testimony of two men must be true: but the testimony of two was always, according to the Jewish law, worthy of regard. Now there are some cases in which a person's testimony concerning himself is worthy of regard, and there are other cases in which it is not worthy of regard.

Another example, still more in point, is found in John xiii. 33. To the disciples Jesus says, "Whither I go ye can not come." This is very general, and taken absolutely would teach the disciples that *they could not* follow Jesus. But upon a question proposed a few verses afterwards by Peter, it is limited by the word "*now*" (v. 36). "Thou canst not follow me *now*, but thou shalt follow me afterwards." So that a general proposition which said, "Whither I go ye can not come," when limited by the circumstances, and explained upon a question made, is equivalent to "whither I go you can not come *now*."

Such is the case before us. "*Before the cock crow*" is a general and unlimited expression; but when considered with a reference to circumstances, it is equivalent to "before the cock crow the second time," or "before the cock crow twice."

I am now fairly brought to the explanation of this whole matter, which, had you examined more closely, you would never have selected as a *contradiction*, and still less as *the most palpable one in the book!* The facts in the case are these: The Jews reckoned the day from sun-setting to sun-setting. The night of each day preceded the light. Hence in Greek they called the day *Nuchthemeron.* They divided the night into four watches, of three hours each. The first was from sun-setting till 9 o'clock, called *Hespera.* The second, from 9 till 12, called *Opsia.* The third, from 12 till 3, they called *Proia;* and the fourth, from 3 till 6, or sun-rise, they called *Orthros.* The third watch, called *Proia*, began and ended by the crowing of the cock. In Judea the day and night being equal all the year, or nearly so, the cock very regularly crowed at 12 and at 3 in the morning. Hence that watch which began at the first crowing and ended at the second crowing was called *the cockcrowing watch*, or *alektrophonia.* (See Mark xiii. 35.) Hence "*before the cock crow*," in allusion to the watches of that night, is equivalent to "*before the cock crow twice.*" And the fact proves the prediction and explanation; for before the end of the watch called "*the crowing of the cock*," Peter had thrice denied his Master.

Now, sir, I hope you will be so candid as to admit that neither the words themselves, independent of any allusion to Jewish history, nor the facts in the case, as now explained, according to the reference, Mark xiii. 35, will afford the least semblance of a contradiction. Let us now have a candid and honorable renunciation of your quibbles and *imaginary contradictions:* for if it has thus fared with your Goliah of Gath, where would your Lilliputian army appear!

Concerning reason and revelating, Mr. Campbell wrote in *Millennial Harbinger*, 1832, page 97:

Querist.—Are there not some truths in revelation, as commonly understood, contrary to thy decisions?

Reason.—No truth in any science is contrary to my decisions. I decide only what is truth. But many notions are called truths of revelation which are not found in revelation, but in the bewildered and confused imaginations of men. Some there are who affirm (and, no doubt, think) that whatever is contrary to their ignorance and prejudice, is contrary to reason; for they imagine that their own prejudices and ignorance are identical with reason. But I own nothing to be truth which is not correspondent with what exists. My definition of historic truth is the agreement of the narrative with the fact; of logical truth, the agreement of the terms of the proposition with one another,

or the conclusion with the premises; and of religious truth, whatever God, or some one deputed by him, has spoken. This is the truth concerning which you are interrogating me. Everything that God has spoken is true: for "*God is truth.*"

Querist.—But if God should be reputed as having said anything contrary to your ascertained decisions on subjects within your scrutiny and jurisdiction, what then? Dost thou affirm it?

Reason.—What God has spoken, and what he is reputed to have spoken, are very different things. I hold it that God has spoken only truth. But he is represented to have spoken very contrary propositions, according to the testimonies of prejudice and imagination. But let me tell thee once for all, there is nothing contrary to me that is not contrary to truth; and my province is simply to decide all pretensions to truth.

To me it appears consistent with the principles developed in the constitution of the mundane system, that God has spoken to man concerning his origin and destiny. And certainly the positive evidence inscribed upon, transfused through, and collateral with, these oracles of God, is as clearly ascertained as that, if there be any design apparent in human action, there is design apparent in the creation and preservation of the universe.

I have in millions of instances, during four thousand years, decided that God has spoken repeatedly to man; and in millions of instances, during the last two thousand years, I have affirmed "that God, who in sundry times and in diverse parcels, spoke in time past to the fathers by the prophets, has in these last days spoken to us by his Son." Such is my oracle, because I have decided from many processes of examination and cross-examination of the witnesses for God, with as much assurance as I have ever affirmed any historical fact.

Querist.—For the sake of argument, then, let it be conceded that your decision is accordant to truth. Then I ask, Admitting that God has spoken to man, and that the Bible contains these communications; but amongst the various copies and versions, ancient and modern, there are various readings and interpolations: how, then, do you discriminate the genuine from the spurious readings? What are thy criteria?

Reason.—The narrative of facts is the same in all manuscripts, copies, and versions, in every substantial particular. The facts are not only the basis, but the matter of Christian faith; and it is only in the verbal expositions of the meanings and tendencies of these facts, that interpolations or various readings of any importance occur. Comparisons of the more ancient manuscripts and translations, and of the quotations found in the writings of the primitive authors, together with the scope, style, and manner of the inspired penmen,

make it not difficult, when proper pains are taken, to ascertain the genuine readings, and to detect the supplements or mistakes of transcribers.

Querist.—But does not the detection of some supplements, interpolations, or erroneous readings, constitute some objection against the authenticity of the religion founded upon these writings?

Reason.—No: no more than the detection of the works of man upon the mountains and plains, upon the lakes, rivers, and seas, weakens the argument that the earth is the Lord's and that he is the maker of it. As soon would I reject all proof of the divine benevolence because there are found vegetable poisons in our gardens, and mineral poisons among our medicines which God has himself created, as reject a communication from him because he has permitted man to transcribe it, and left it possible for him to pervert it; affording, however, sufficient criteria to detect every foreign ingredient, as he has to discriminate the vegetables and minerals favorable to life, or to contradistinguish what are called the works of nature from the works of art.

Querist.—Tell me, then, what use dost thou make of revelation?

Reason.—All its communications are to me as the axiomata of Euclid to the mathematician. I use them all as first and fixed principles never to be called in question, as rules and measures by which all moral principles are to be tried. A "*thus says the Lord*" settles all debate, and is absolutely authoritative in every question concerning the spiritual and eternal world. So soon as I ascertain the meaning of the command, promise, or proclamation, I pause not to inquire whether it ought to be regarded, received, or obeyed, but proceed forthwith, according to its tenor and import, to act in accordance with it.

Querist.—But is not this implicit and unconditional surrender of thyself derogatory to thy true dignity, office, and honor?

Reason.—Nothing I conceive so honorable, so dignifying, so congenial to my office, as this implicit acquiescence in all the annunciations of the Great Father of reason and truth. Nothing so certain, so durable, so unchangeable as the word of the Lord. There is no error in it. There can be no error in the most strict and exact con formity to it; for it shall stand forever. Truth, like its author, is eternal and unchangeable. And when it is ascertained that God has spoken, to bow with reverence and without reserve is my duty and my honor.

Querist.—But is it not alleged by thee that God has always spoken in accordance with thee—that revelation and reason perfectly harmonize?

Reason.—When men speak of revelation and reason according and harmonizing, they can not mean a faculty of the human soul: for what sense is there in affirming that natural light and the eye har-

monize and accord? To say that light and the eye agree, is to say as much as that revelation and reason agree. Reason is that eye of the soul to which the light of revelation is addressed. But the babbling world, perhaps, mean that revelation and experience agree; which is true just as far as we have experience; but as revelation immeasurably transcends our experience, it can only be affirmed that so far as human experience reaches, it accords with revelation; and hence it is fairly to be presumed that experience will continue to agree or correspond with revelation until the terms "revelation" and "experience" will be terms of equal value, and cover the same area of thought.

The improper use of terms, the confounding of words and phrases, is an error as common among skeptics as among Christians, and it is equally pernicious to them as to any other class of reasoners. The phrases, "*above reason*," "*contrary to reason*," "*accordant to reason*," when fairly tested, mean no more among those who think, than *above or beyond my experience*, *contrary to my experience*, or *accordant to my experience*. He, therefore, who says he believes nothing above his reason, nor contrary to his reason, simply says he believes nothing above his experience or contrary to it; and therefore revelation to him is wholly incredible. A Christian may believe the Alcoran or the writings of Confucius or Zoroaster just as far as many persons believe the Old and New Testament: that is, as far as their experience goes.

I am wholly misapprehended by the great multitude who pretend to adore me. They are burning incense to a phantom which I abhor, and insulting me to my face by ascriptions of praise, which caricature rather than characterize me. Their philosophy concerning my being and perfections, when stripped of its flimsy veil, represents me as a deity of subcreative power, an independent dependant, originating and originated, creating and created. My worshippers, were they to understand themselves, would be astounded at the grossness of their idolatry and the stupidity of their devotion. One says, "I believe nothing above thee, O Reason!" Another says, "I believe nothing contrary to thee, O Reason!" In derision I have replied, "I see nothing above thee, O Eye!" "I see nothing contrary to thee, O Eye!" Yet they feel not the severity of my reproof, but repeat their unmeaning adorations. A votary of mine, carrying a candle in a dark night, once exclaimed, "I desire no guide but thee, O Reason!" to whom I whispered, "I want no guide but thee, O Eye!" and immediately blew out his candle. He stood confounded; but perceived not the meaning of my remonstrance, and forthwith cried out for a guide. No *ear* heard him, for he had declared himself independent of the *ear;* and, plunging into a ditch, he perished!

Reproof, remonstrance, irony, and satire are in vain. This ignoble crowd still throng my courts, and are worshipping they know not what. I renounce them; they belong not to my school—they are not admitted into my secrets. I claim not divine honors. Whatever knowledge I have acquired I have gleaned from two volumes. I read but two—the volume of Nature and the volume of Revelation: the former for the present, the latter for the future destiny of man. I have not an original idea: all that I know of the material system is derived from the volume of Nature; and all that I know of the spiritual is derived from the volume of Revelation. With these lamps I can direct all who submit to my guidance; but without them I can not move one step, much less guide them in the path of life. I carry two lamps—one in each hand: these guide my true disciples; but the lamps which guide them illuminate my path and show me where to place my foot.

Querist.—Thou now speakest without a parable—and while thou claimest for thyself no higher honors than these, thou wilt ever find me thy advocate when thou demandest my aid. EDITOR.

THE TRUTH AND DIVINITY OF THE BIBLE.

There are four grand arguments for the truth of the Bible. 1. The *miracles* it records. (These are easily proved to have been recorded and published at the time they profess to have been, and not having been disputed for several hundred years after, can not be doubted.) 2. The prophecies it contains. (See those in the Old Testament, held by the Jews then and to this day, who disbelieve in the Messiah Jesus Christ and the New Testament, but which prophecies any child may see fulfilled in Christ and in the events of his time.) The celebrated infidel Rochester was converted by reading the fifty-third chapter of Isaiah. 3. The goodness of the doctrine, (the greatest infidels acknowledge it and no one can deny it.) 4. The moral character of the penmen.

The miracles flow from divine power; the prophecies, from divine understanding; the excellence of the doctrine, from divine goodness; and the moral purity of the penmen, from divine purity.

Thus Christianity is built upon these four immutable pillars—the power, the understanding, the goodness, and the purity of God.

The Bible must be the invention of *good* men or angels; of *bad* men or devils; or of God.

It could not be the invention of *good* men or angels, for they neither would nor could make a book and tell lies all the time they were writing it, saying, "Thus saith the Lord," when it was their own invention.

It could not be the invention of *bad* men or devils, for they would not make a book which commands all duty, forbids all sin, and condemns their own souls to all eternity. SIMPSON, 1832, page 311.

To Chas. Cassedy, Mr. Campbell writes, 1833, page 193, as follows:

DEAR SIR:—You have as much at stake as any man living in deciding whether Jesus of Nazareth was an impostor, or the Son of God and the only Saviour of the world. One, or the other, he certainly was. And, methinks, you will say, it would be rather miraculous if the author of the purest and most sublime system of morality and virtue which the world ever saw, should have been the most infamous impostor that ever appeared in human form. And this he was, if it be not true that "whosoever believes in him and is baptized, shall be saved," and whosoever disbelieves and rejects his salvation will be condemned. This was his last testimony, and this his last charge to the apostles. For alleging this he suffered death. And if the apostles are not the most impudent liars, after his resurrection and before his ascension, he commanded it to be promulged to you, and me, and all mankind.

Language has no meaning, and the apostles deserved to be put to death, and to be execrated by all the sons of men, if it be not true that whosoever despises and rejects the mediation of Jesus will be punished with an everlasting destruction from the presence of the Lord. Now, Sir, this being the fair and unvarnished state of the question, I put it to your intelligence and your candor, whether or not, it be not most worthy of every rational man to decide by all the lights of the volumes of creation, providence, and redemption, whether a sinner —whether poor, weak, and short-sighted man, ought or ought not, to commit himself into the hands of Jesus of Nazareth: to submit himself to his philosophy, logic, morality, and religion, rather than to his own wayward fancy, or the imagination of any man that ever appeared on earth.

This, my dear Sir, is the single question, on the decision of which, all depends. To decide this question in the affirmative makes the Christian: to decide it in the negative, leaves us in this world without God, and without hope. And is that man rational or philosophic who can devote all his powers to the questions, what shall I eat, and drink, and with what shall I be clothed; who can devote all his powers to the things of time and sense, while his future and eternal destiny is deferred to some more convenient season?

We are so constituted and so circumstanced, that our individual and personal happiness must be the paramount consideration. Now, was it not kind in our Creator to place us under an insuperable necessity of willing and seeking our own happiness? We may err in imagining the ways and means, but we are infallible in the wish to be happy. A man must unmake himself before he can will his own ruin. But if man be a rational or a free agent, he must have it in his power to

ruin himself—or he could not have it in his power to be virtuous, pious, and happy. This, reason asserts; and we see it accords with our observation and experience, as well as with the oracles of the Great Teacher.

Judge you then, is it wise, is it prudent to balance, or to outweigh the united testimony of apostles and prophets, of saints and martyrs, of the wisest and the best, for four thousand years, by our own artificial and imaginative difficulties? Shall we place in the one scale, the great luminaries of the world—the patriarchs, the prophets, the apostles—the great moral revolutionists of our race—the splendid memorials of their genius, their inspiration, and their devotion to truth and humanity: I say, shall we place in the one scale the splendid monuments of the inspiration and philanthropy of all the independent authors of fifteen centuries, whose works are collected in the volumes called the Bible and Testament, and put in the opposite scale our own imaginations and fancies about how things might have been otherwise created or managed, and thus seek to counterpoise mountains with feathers? No, you reply, sooner will I reject the testimony of my own senses, that the sun is the fountain of light, because I can not explain the meaning of those black or dark specks on its surface, than renounce Moses, Joshua, Samuel, David, Isaiah, Jeremiah, Ezekiel, Daniel, Ezra, Nehemiah, etc., etc., of the Jewish school; and Matthew, Mark, Luke, John, Peter, Paul and James, of the Christian school, as knaves and impostors, because they have not written upon geology, astronomy, chemistry, and the modern sciences;—or because they have not anticipated and answered every question which in six thousand years might be propounded by a thousand million of querists, speculating on what might have been done if the earth had been flat instead of round; or if man had had the wings of an eagle, and been sixty instead of six feet high, physically, mentally and morally!—Rather, you will say, let me stand in the ranks with prophets and apostles; with the saints and the martyrs; with the pure and holy men and women of all ages—with the Newtons, the Lockes, the Butlers, the Boyles, the Fergusons, the Bentleys, the Beaties, the Lardners, the Ushers, the Taylors, the Seldons, the Erskines, etc., etc., with those constellations of poets that have sung, those orators that have defended, those philosophers that have demonstrated the claims of revelation, and those poor and humble, but virtuous millions, who have proved its consolations, and triumphed in its hopes, amidst all the afflictions and trials, the sorrows and griefs, which have hitherto been the lot of the largest portion of our race. Yes, with these you will say, let me live and die, rather than with the Voltaires and the Volneys, the Mirabeaus and Altamonts, the Humes and the Paines, the Hobbes and the Chesterfields, the Dantons and the Robespierres, who boasted of reason and common sense, and

showed how little they had of either in renouncing the only light of the world and the only Saviour of men.

My dear Sir, this question, Shall I or shall I not put myself under the guidance of Jesus the Messiah, is one of too much importance to be slighted by any man of good sense, of a sound and discriminating judgment. His promises and his threatenings are too momentous to be treated with indifference; his claims and his pretensions are too well supported, and too magnificent to be trifled with; and therefore, reason, if unbiassed and unbribed by the passions and the appetites, decides that this is the *immediate* duty which every man owes to himself and society. 'Tis to you and me, comparatively, of no consequence, who reigns on earth, if Jesus reigns in heaven; what policy is adopted by the state, if Jehovah has sworn by himself, that every knee shall bow, and every tongue confess, to the honor of Jesus who was crucified. We may be happy under a despotism, and wretched in the best republic. Our allegiance to Jesus as the great King is our felicity; our allegiance to his rival, be he on a golden throne, or be he seated in our passions, is our disgrace and ruin. If on his side all is well; if opposed to him we are undone forever. But, Sir, his religion has been greatly corrupted, and many of his professed friends have been his real enemies. The gospel has been made an engine of power in the hands of kings and priests, converted into a matter of state policy, made subservient to the lusts of the flesh, the lusts of the eye, and the pride of life. Several attempts at reformation, have within the last three centuries, introduced many important changes into society, but only since the beginning of the present century, has there been a vigorous effort made to reinstate the apostles and prophets on the seats assigned them by the author of the Christian religion. The inquiry now is, what was the primitive gospel—the original order of things in the kingdom of Jesus? To these questions, more attention has been paid within the last thirty years, than since the great apostacy. In divesting the gospel and its institutions of the meretricious attire in which the mother of harlots had arrayed them, in leaving off the ceremonies, the doctrines and commandments of men, with which the pimps and panders of this insatiate adulteress have ministered to her lewdness, we have found the simplicity, intelligibility and suitableness of the gospel, and its institutions, to be truly astonishing, and admirably worthy of God. The light of the sun is not more admirably adapted to our eyes, or the sensible properties of things to our external senses, than is this message of our heavenly Father, suited to our nature, condition and circumstances. Well attested facts—facts of immense moral power—sustained by testimony which no honest and rational man, can, after full examination, doubt, constitute the materials of Christian faith. This faith in testimony so supernatural and

divine, becomes the impulsive principle of action, leading men to reformation: and this belief in God's philanthropy leads us on to Jesus the Messiah as "the way, the truth, and the life"—and coming to him as our prophet, our only high priest, law-giver, and judge, we receive in the first act of submission to him, the remission of all past sins—an adoption into his family, and the promise of his Holy Spirit, with the hope of eternal life, to which we shall certainly attain, provided we hold fast our allegiance to him, unshaken to the end. Why then, my dear Sir, should you, or any sensible man, hesitate on the question, whether it is more worthy of us to serve God than the Devil, or obey the gospel rather than our corrupt lusts:—Whether we ought to join the congregation of Apostles, Saints and Martyrs; the pure, and holy, and renowned fathers of mankind, the excellent of the earth of all ages and nations, or remain under the dominion of that Spirit, which reigns in the hearts of the children of disobedience, in open communion with all the infidelity, scepticism and atheism of the Epicureans and Sadducees of this age. I know, indeed, that some are wont to look around and flatter themselves in their refusal to honor the Saviour, because of the respectability of many of their associates in rebellion against the Lord's anointed. But they forget that while here and there they can count up a few individuals of political integrity and honor, whose fraternity may do them some credit, still to the same communion belong all the irreligionists of every shade of infamy, from Nero and Caligula and Heliogabulus, down to the veriest sensualist and debauchee that dishonors human nature. If, then, some sceptics and non-professors boast of some honorable and distinguished brethren, they ought to look around at the immense brotherhood of all that's filthy and abominable in the same great community with themselves, which constitutes what some call the big church. From this association, my dear Sir, I ardently desire to see such men as you divorced. You countenance and encourage many to adhere to their delusions, who, by your example, might be rescued from the snare of the Devil. And will you suffer such difficulties and embarrassments as would equally be against everything rational and excellent in the election of man, to prevent you from honoring yourself, by honoring the Son of God, who has conferred such honors upon our race. For let me ask you—is there in the annals of the world, in all records and in all kingdoms, any system, or law, or tradition, which does such honor to our race, as does the Bible! Who assigns to man a more illustrious origin than Moses? Who proposes to him a sublimer destiny than Jesus? What system so rational, so pure, and so full of benevolence to man and adoration to God? At the head of what institution is there found one of such peerless excellency and glory, as he who redeemed the church, and governs it by the law of love? Who ought to feel

ashamed of Jesus Christ in his earthly race to glory? And who ought to be ashamed of him, now the head of this Universe? Kings would do themselves infinite honor, in giving him the allegiance of their hearts, and in casting their crowns at his feet. To learn that such is your veneration for him, I assure you, would afford me great satisfaction.

At New York City, in December, 1833, Mr. Campbell delivered three sermons on Evidences. 1834, page 39.

The first was from Tit. ii. 12-15. After showing that genuine, uncorrupted religion was greater than any sectarian presentation of it; and giving some reasons why Paul was not ashamed of the gospel even at Rome, the then mistress of the world, he took a view of the state of morals and philosophy in the Grecian and Roman cities before the gospel was announced; and expatiated on the literature, science, and political attainments of the age and countries in which Christianity was first introduced. Mr. Campbell says:

I then showed that the abuses of Christianity was no argument against its truth and excellency, any more than the abuse of any bounty or institution, human or divine, argues its falsity or inutility; drew an argument from the abuses of Christianity from the predictions of Paul concerning the man of sin, written thirty years after the crucifixion of the Messiah, showing the consummation of the apostacy to be one of the most unlikely events in the developments of time; and ascribed the scepticism of my audience to the profligacy, enthusiasm, and blind superstition of THE APOSTACY, rather than to the lack of evidence of the divine mission of Jesus of Nazareth.

Next descanted upon the felicity of the choice of a name which the sons of infidelity assumed as their designation. Their philosophy leading them neither to affirm nor deny the existence of God or the truth of revealed religion, but simply to doubt, they prudently called themselves *Sceptics*. We showed that, as philosophers, they could but doubt. No living man could say that he *knew* Christianity to be a fraud or to be false, because he was not in Jerusalem to see whether Jesus rose from the dead. He had no evidence from any of his senses that Christianity was false; therefore, never could say that he *knew* the gospel to be a lie. Again, no living man could say that he *believes* the gospel to be false, because without testimony there can be no faith; and there is not in the annals of the world one vestige of contemporaneous and contradictory testimony. No apostate, no Jew, Samaritan, or Gentile, who lived in those times, has given any testimony contrary to the Apostles. Now, inasmuch as no man who knows the meaning of words, can say he *knows* the gospel to be false, or *believes* it to be false; what can philosophers or philologists say of themselves, but that they doubt, or are simply sceptics?

Spoke of the honesty of Sceptics—admitted them to be honest men and good citizens in numerous instances; but in the enlarged sense of the word *honest*, comprehending our dues to God, to man, and to ourselves, doubted whether there was an *honest* Sceptic in the human race—because it would be admitted that the sanctions of eternal life or eternal death under which the gospel was believed or rejected, claimed the whole, undivided, and concentrated powers of man upon the evidence; and that we never yet found a sceptic who had examined fairly and fully both sides of the question; and, therefore, we must regard them as not honest to themselves.

Christianity, a religion of *facts*, and not of *opinions*, was to be tried in the proper court, as other questions of fact are to be tried—not arbitrary in choosing her judges, laws, or witnesses—she submits to the common judges, laws, and witnesses which are approved in those courts of inquiry in which questions of historic certainty are examined.

These preliminaries being submitted, we went into the examination of the doubts and difficulties of Sceptics:—

1st. The incomprehensibility of some of its principles is a frequent objection to its divine authenticity. We admitted this incomprehensibility; but demonstrated that if the incomprehensibility of some of its principles constituted a lawful objection against its truth, then every science in Christendom must be rejected: for, from the Newtonian science of the universe down to the science of medicine, there is nothing called *science* which has not for its basis, or an essential part, certain recondite and abstract principles, which no man ever did, or ever will, comprehend.

Newton's centripetal and centrifugal powers are assumptions which are proved to be true and incomprehensible. The vital principle itself —the infinite divisibility of matter, electricity, magnetism, animalization, space, time, etc., etc., incomprehensible. A man can not comprehend himself, much less anything above himself, or anything out of himself. Nature and religion alike comprehensible and incomprehensible.

2d. Christianity founded on miracles. No objection; for so is every system of scepticism. Every sceptic, upon his own definition of miracle, is constrained to adopt miracles. The difference between the Sceptic and Christian, in this one respect, is, that the former admits miracles without any testimony; the latter, on the best testimony in the world. We ask, Did nature exist before man? Then she must have suspended, changed, or new-modified her operations when she produced one. She ceased to operate in that way, for she never made a second. The first man was an adult—never an infant; but now nature gives infants. Matter has the same power now it ever had. It can not now produce an oak without an acorn—a man without an

infant. But this is not all: She made vegetables before she made man or animals. She either prepared them by degrees, as she now does; or she consummated them at once—for without them, man or animal could not have lived. All this is miracle. No Sceptic can commence any system without assuming a miracle. Christians *believe* them, and all nature, and philosophy, and ancient history prove them, etc.

3d. Christianity addresses itself to faith rather than to reason. Faith shown to be a better guide than reason. But as this was more fully developed in our second discourse to the Sceptics, we shall pause for the present." EDITOR.

Mr. Campbell reports, 1834, page 76:

At 3 o'clock in the afternoon, according to appointment, we addressed a large assembly of gentlemen (though it rained) at Concert Hall, on the evidences of the gospel.

After a brief recapitulation of the preceding discourse in Tammany Hall, we *reasoned* with them for about an hour and a half on *reason* and *faith.*

1st. We attempted to demonstrate that reason without faith is wholly inadequate to guide man, in reference either to the present or the future.

2d. Justified the wisdom and philanthropy of the Author of Revelation in addressing it to faith, or to the capacity by which we receive almost all our useful knowledge.

The design of this discourse, like the preceding, was to disabuse the audience of their prejudices against the testimony of God, occasioned by the abuses of their own reason, and the abuses of the Bible by many teachers and professors of Christianity; and to prepare them for the candid examination of the direct evidences and arguments to be offered that evening in Tammany Hall in proof of the resurrection of Jesus.

Among the various arguments adduced under the first item of our discourse, was, the impotency and perfect inadequacy of reason to originate or decide anything regarding religion confessed by the Sceptics themselves. Before me, I observed, was a number of gentlemen, who had the greatest advantages which the improved state of the science of this world afforded; whose minds were fully matured by many years' reflection, and by all that philosophy could bestow; who confessed that to the present moment they could not theoretically or practically decide whether or not there was a God—an intelligent Creator, or whether nature was or was not eternal and unoriginated. Their own experience—indeed, their own consciousness, than which there is no higher evidence to them, might be most successfully appealed to in proof that reason, however enlightened and cultivated by

natural science, was altogether incompetent to guide man to any certain knowledge of his origin or destiny.

Faith, on the contrary, was that capacity or power in man, to which this knowledge was addressed, and by which alone it could be acquired. Indeed, all our knowledge of the past, and of the present, except only the narrow horizon which comes under the cognizance of our senses, is derived through this channel.

Faith was then shown to be the most natural, universal, and powerful principle of action implanted in the human breast. To it the docility and tractability of our species was to be ascribed. It was shown to be as necessarily a condition of temporal life as of eternal life. The infant that believes not its parents, must bo destroyed; for fire, or flood, or poison, or the wild beast must destroy every child that believes not its nurse or guardian. Why, then, object to the gospel because it makes faith and obedience a condition of eternal life, which in the constitution of nature and society is an essential condition of our animal life!

Testimony it was alleged is submitted to reason, and over it reason exercises the same jurisdiction which it exercises over the objects of sense. The attributes of testimony, like the attributes of any object of reason, may be ascertained with as much precision as the properties of things. We can discriminate the true from the false, in some matters, with difficulty; but, in other matters, with perfect certainty. Reason deciding that the testimony is true, is believing; reason deciding that the testimony is false, is disbelieving; reason unable to decide, is scepticism.

Testimony is only another name for the experience of others. Their experience, reported and believed, is our faith. Mr. Hume said he could not admit the testimony of a few in proof of a miracle, because it was contrary to universal experience. But how did he know what universal experience testified? By believing the testimony of a few!! The philosopher seems not to have been aware that universal experience was to be ascertained only by the belief of the experience of a few. Silence is not contradictory testimony. The testimony of two men can prove in a court of law an affirmative proposition—the testimony of ten thousand can not prove a negative; still less can their *silence* prove anything. Some sceptics, amongst whom Frances Wright was one, exclaim "that Christians can not offer as much evidence in favor of their faith as would be necessary to gain a plea in court of the value of ten dollars;" meaning that they had no witnesses of the resurrection of Jesus that could be admitted in a court of law—no living witnesses, the only witnesses that can bo heard by a jury. Then is the property of the owners of the soil of this state and of much of this city not worth ten dollars, because the letters of most of the orig-

inal purchasers, and indeed the original charter itself, can not be proved by living witnesses, but as we prove the records of Christianity! Perhaps, after all the boasts of scepticism to the contrary, it is more dogmatical than even bigotry itself.

The impossibility of originating the idea of spiritual existence, and the notion of propitiation, altars, temples, priests, etc., without other aids than sensation, reflection, and imagination—without the Bible, finished this address.

At Tammany Hall, at 7 o'clock, the same evening, we delivered a discourse of more than two hours, to the largest assembly (according to common report) that ever convened there.

To prove that Jesus rose from the dead, was the burthen of this discourse. After reading some portions of the prophets as introductory, our exordium consisted of a refutation of the allegation that we Christians were chiefly indebted to our friends for our faith—that our testimony was *ex parte*. This was attacked by showing that the contrary was the fact—that the documents on which we chiefly relied were in the possession of our worst and most deadly enemies. The Jews, who crucified the Messiah and persecuted the first promulgers of our faith, had been the keepers of those records which ascertained the pretensions of Jesus for 1,500 years before he was born, and still possess them. The writings of Moses, of Isaiah, Jeremiah, and indeed all the Prophets, were in their keeping, and translated into the Greek language; therefore, in the keeping of Jews and Pagans centuries before the Christ appeared.

Prophecy in its accomplishment was shown to be a standing miracle. Prophecy, when uttered, no evidence; but when accomplished, is as strong as demonstration itself.

Two specimens were given, in which it was impossible to prevaricate—in which there was no refuge from figure, vision, or symbol—because all was as literal and obvious as narrative itself.

One from Jeremiah, concerning the present state of the Jews, chap. xxix. 18; xxx. 11; xxxi. 35-37, pronounced 600 years before the Messiah; translated into Greek 280 years before the Christian era. Every one can now see the event in the present fortunes of the Jews.

The second was, the fate of all the nations which abused the Jews before the Christian era, from Dan. ii. and Jer. xxx. 11.

From these we proceeded to the capital fact on which Christianity rests—the resurrection of Jesus. Jew, Gentile, and Christian alike admit his death and burial; but Christians only believe in his resurrection.

The fact that the body was missing on the third day, admitted. His friends had it not in keeping: for they did not expect his rising,

as the four testimonies declare; and if they had, they could not have got it, for their enemies guarded the sepulchre. His enemies had it not, because they would have satisfied the populace of the fraud of his disciples in asserting his resurrection, and have confronted them with the dead body.

The body was, then, not to be found amongst friends or foes; and at this time there were no neutrals in Jerusalem. What came of it? It was reanimated—

1st. Because his disciples saw him repeatedly; heard him speak, and for forty days had such infallible proofs of his identity, as to sacrifice their lives in asserting his resurrection. All history affords no example of one or more individuals sacrificing their lives for asseting a *fact*, an *event* which promised them no earthly honor or reward.

2d. The descent of the Holy Spirit on the day of Pentecost in presence of the nation assembled in Jerusalem, in attestation of his reception in heaven, and the consequent progress of the gospel over the world.

3d. The commemorative institution of a figurative *burial* and *resurrection* into the name of the Messiah, and the consecration of one day in every week to commemorate his resurrection, furnishes an argument of the highest moral certainty, for no commemorative or monumental institution set up at the time of any alleged fact and afterwards perpetuated, has in the history of all time proved fallacious. Indeed, it can not be done. We could not do it now is an irrefragable argument that they could not do it then.

4th. The myriads of opponents, Jews, Samaritans, Pagans, who were overcome and vanquished into the belief of the resurrection, are equivalent to the testimony of myriads of adversaries; for it was a question of fact which was to be decided by evidence. Hence every vanquished opponent in that day, when everything was fresh, is justly to be regarded as the testimony of an enemy.

5th. Apostates, and the first writers against Christianity, and Pagan historians, (such as Julian, Celsus, Trypho, Tacitus, Suetonius, Josephus,) as far as they allude to the subject, admit the facts and variously explain them.

These five arguments, together with the spirit and temper which true religion infused, would remain forever unanswered.

In 1835, page 197, Mr. Campbell writes:

The Christian *believes* that God made himself known to all the human race at two of the most memorable periods of human history. The first revelation of himself was made to the family of Adam; the second, to that of Noah. At the commencement of the antediluvian and postdiluvian worlds, all the children of men, the fathers and

founders of all nations, were favored with a clear development of the existence and perfections of the Creator and Governor of the World, and of the cardinal relations which his rational offspring sustain to him and to one another. This knowledge of God was, in the first ages of the world, transmitted from father to son by oral tradition. It had not, however, passed through many hands, till corrupted by human invention, and metamorphosed by the phantasies of a licentious imagination, it lost its influence on the human heart; and in a few generations it finally degenerated into the nameless mythological idolatries of the Pagan world. So general was this perversion of divine revelation, that, in the year of the world 2000, polytheism almost universally prevailed. This occasioned the call of Abraham from Ur of Chaldea, and gave rise to a new series of divine communications, which were finally embodied and consummated in the Jews' religion. To this revelation the Jewish descendants of Abraham have, for a period of nearly four thousand years, pertinaciously adhered.

This, together with the Christian religion, for fifteen centuries concealed in the types and prophecies of the Mosaic institution, but fully developed by the Messiah and his Apostles, the Deist wholly disbelieves and rejects, alleging that such a revelation is wholly unnecessary and unreasonable, inasmuch as the universe itself and alone, addressed, as it is, to the reason and understanding of man, is all sufficient to teach him the being and perfections of God as creator and preserver of the world—his own origin and responsibilities—his duties —his immortality and ultimate destiny.

The atheistic philosopher of nature, confident in his own speculations, with the assurance of demonstration, affirms that the Christian is a credulous dupe, following a cunningly devised fable, while he compliments the Deist with the title of a fool.

Accosting the Theist, he asks—"How is it, sir, that, by your five senses, and the exercise of your reason on all the varied contents of the volume of nature, you have not learned to spell the name of your God? In what land, and in what language, are the name and perfections of your creator inscribed upon the fowls of the air, the beast of the field, or the fishes of the sea? If his name is written on the title page of the volume of Nature, possessed by all, why is it not seen and read by all, who have the same five senses and the same intellectual powers? Why is it that all nations create gods for themselves, of every lust and passion, after the model of their own imaginations and propensities, and stupidly adore the stars of heaven, the beasts of the field, or the reptiles of the dust?

"Do you direct my inquiries into Egypt, and refer me to the land of the Pharaohs and the Ptolemies for illumination on the excellencies of your Lord of Nature? Their philosophers direct me to the temple

of the red heifer, to the marshes of the Nile, or to the gardens of Thebes. They offer me a crocodile, a calf, or an onion.

"Dissatisfied with all the science and learning of the Egyptians, do you invite me to the subtle and accomplished Greeks and Romans? I would accompany you to the groves and mountains of their poets—to the retreats of their philosophers—to the forum of their orators; but in Athens I find more gods than men! In Rome, imperial Rome, replete with all the science of the world—in her magnificent Pantheon, consecrated to Olympic Jove and all the inferior gods—could we brush the cobwebs from their faces, and expel the mice and flies that have defiled their persons, we could not in a year learn their names, their amours, intrigues, broils, and battles. It is all imagination—delusion all."

"In the absence of any proof that man ever did arrive at the conviction of one supreme spiritual intelligence from the book of Nature," continues the Atheist, "'tis vain for you to attempt to demonstrate than man *can*, by the use of his reason, or by all the suggestions of the book of Nature, possess himself of any one of the ideas which are essential to your creed. *That he has never done it, is the best proof that he never can do it.* Were the universe, indeed, offered as a gift to the Deist, on condition that he would produce only one example of the truth of his theory—a single individual, who had by his reason alone, aided by his five senses, and the book of Nature, acquired the idea, or image, or notions of a one Supreme Spirit, he would never possess it; and this is only equivalent to saying that Deism is a fond conceit—a baseless superstructure—an air-built castle, discovered only in the regions of imagination."

The Christian philosopher, listening to this triumphant Atheist, at this crisis most serenely interposes his dilemma—"You affirm, Mr. Atheist," says the Christian, "that the *idea* or the *name* of a supreme spiritual intelligence, called God, *did not* enter the human mind by supernatural revelation, and that it *could not* enter the human mind by reason: but the idea and the name are now in the human mind, entertained by millions of the wisest and the best men in the world. Will you, then, please explain to us how this name *God* and the idea which it represents, first took possession of the human understanding?"

"By *imagination*," promptly responds the Atheist. "Who," replies the Christian philosopher, "is this god IMAGINATION?—in what heaven does he dwell? He can create out of nothing the idea of one supreme spirit! In what city have you dedicated a temple to this divinity? And is this the perfection of Atheism? Is it compelled to deify the imagination of man, and assign to it the most splendid creations in the universe. *Imagination*, the god of Atheists, creates the God of

Christians! I believe not in this divinity, and will not believe in him, unless he can work one miracle at least. Let him create one new idea, or the model of one new idea, and I will believe in him. But it must be a *new* idea. I cheerfully assign to imagination the honor of being the chief artificer in the magazines of all the fine arts. It combines, compounds, new-modifies, and arranges all the materials found in the chambers of our perceptions, reflections, and memories. But as soon will the architect create the materials for the house which he builds, as imagination furnish the materials for its own manufacture. It borrows from the sight, the sound, the taste, the smell, the feel, all the materials from which it fabricates its offerings. In all its patchwork we see how much it is indebted to the five senses—that it is only *imitative*. If it could create a God, it certainly could furnish man with at least one new sense. But it has been asked in vain to suggest one original idea, and to try its strength in giving a name to a sixth sense. As soon will the voice of the Atheist rend the mountains, as his imagination invent a sixth sense for man, unlike the five with which he is endued."

The Christian has two sources of original ideas: the unbeliever has but one. The Book of Nature and the Book of Revelation furnish the Christian with all his original simple conceptions. For the Book of Nature he is furnished with five senses:—The sense of seeing, hearing, tasting, smelling, feeling. His reflections on the objects of sense, and the impressions these objects make on him, furnish him with ideas compound and multiform; but every idea properly original and purely simple, is a *discovery*. Its model, or that which excites or originates it, is found in the volume of Nature, or in the volume of Revelation. Sense fits him for the one, and faith for the other. Every supernatural idea found in the world, as well as the proper term which represents it, is directly or indirectly derived from the Bible.

In drawing this conclusion we use the premises, and work by the rules, of all the mental philosophers of acknowledged orthodoxy in the science of mind and of language. The unbelieving Hume and the believing Locke, alike assent that all our simple and original ideas are derived from sensation and reflection; and that the imagination is absolutely dependent upon the discoveries of the five senses for all its inventions and creations. But the Apostle Paul sanctions these conclusions by affirming that it is "by *faith* we understand that the universe was made by God"—and that "he that comes to God must *believe that he exists:*" for the world by wisdom did not know God.

Some, indeed, have been confounded by such sayings as these:—"The heavens declare the glory of God, and the firmament shows his handy works"—"His invisible attributes are clearly seen by the things

that are made, even his eternal power and divinity; so that the Gentiles are without excuse." These, and such like sayings, constitute no real objection to the views offered: for when the proposition that "*God exists,*" or that "*there is a God,*" is offered to the mind—the heavens and the earth, with all their riches and glory, fully and satisfactorily prove it. But we affirm that the universe furnishes us not with both the *proposition* and the *proof;* or, in other words, the heavens and the earth are not the proposition and the proof. God himself spoke to Adam, and left him not to guess his origin, though he was more capable of making the discovery than any of his sons. He has, in various manners and times, addressed our race in the language which he taught us, and has never left man without the means of knowing his origin and end; though for his obduracy and ingratitude, he has frequently been given over to an undiscerning mind. When, indeed, the idea is once suggested, the whole universe, in all its dominions, bears witness to the being and attributes of God. God himself suggests the idea and the whole universe proves it true.

The proposition that "*there is a God,*" being once suggested, the universe, with its ten thousand tongues, addressed to the ear of reason, and its ten thousand times ten thousand designs submitted to the eye of reflection, is demonstration clear, full, and overwhelming.

To the unperverted vision of a sound mind, material nature is but one vast assemblage of systems of adaptations, working out innumerable series of results, in harmonious subordination to one grand end, exhibiting nothing so clearly as the wonderful contrivance and intelligent designs of one vast and unsearchable mind.

It must, indeed, be confessed that as the natural eye may be so dimmed and jaundiced by a disturbed digestion, as not to see objects in their true color and proper position; so may the mental sight be so vitiated by a diseased heart, as not to see even design itself in the wisest and most palpable arrangements of means to ends, with which the whole kingdom of nature abounds. Hence, in a land of Bibles, and in accordance with the true doctrine of causation, the moral atheist necessarily precedes the speculative atheist: for with David we must say, "*It is in his heart*" the fool first says, "There is no God." Atheism must, therefore, be always regarded as a disease of the heart.

The fogs and mists that hide the sun from our vision, the darkest clouds that overspread the heavens, rise from the earth. Above these exhalations the sun shines in uniform and undiminished brightness. Now if nature's immortal and eternal Sun illumines not our mental eyes, analogy confirms as well as illustrates the fact, that the cause is from beneath. He who, with right affections, sets about the contemplation of the universe, will not be long held in suspense whether

it is the work of blind chance or of intelligent design. Such a person will soon discover that atheism is the greatest of human follies, and the most mischievous of all delusions.

It is the greatest of human follies, for two reasons: First, because it is impossible to prove that there is no God; and in the second place, it is impossible for the atheist to prove from his premises that there is any mind in man. He that says there is no God, must say there is no mind; and he that doubts the being of God, must also doubt the being of mind.

We have said it is impossible to prove that there is no God. The reason is obvious: for could a person with the lamp of universal science traverse the solar system, and prosecute his inquiries for ten thousand years, it must be conceded that even then there would remain mysteries uncomprehended, arcana unexplored, latent and remote causes undiscovered. If, however, but one unknown cause remained, he could not conclude that there is no God, inasmuch as that very cause, to him unascertained, might be the great First Cause. To prove that there is no God is, therefore, the greatest of impossibilities. Is he not, then, a fool, who says there is no God?

What, in the next place, let me ask, is the proof—what the demonstration of mind? Its only evidence, and it is an infallible one, is its designs, its contrivance;—the adaptation of means to ends, working and making arrangements with a reference to final causes or results. This is what distinguishes the sane from the insane—the man from the idiot. Now, none of the works of human art exhibit more intelligent designs than the works of nature; nay, indeed, none of them exhibit so much. It is conceded, and very generally, that there are the most striking appearances of purpose and design in all the works of nature. Now, if, as it is universally conceded, intelligent contrivance, purpose, and design are the only evidences of mind in the works of human art, it must follow that the same appearances in nature must prove a mind independent of nature, controlling, managing, and working by nature its own results—whatever proves mind in the one case proves it in the other; and if the appearance of design in the works of God will not prove his existence, neither will the appearances of mind in the works of men prove the existence of mind in man. The atheist, therefore, if he presume to be consistent, must not only affirm that there is no God, but also that there is no mind in man.

It is scarcely necessary to designate instances in the works of nature, in which there is an appearance of purpose; for everything has this appearance. I will, however, mention several cases as samples.

1. The adaptation of the covering of animals to the climates in which they live. Northern animals have thicker and warmer coats of fur or hair, than Southern ones. And here it should be remarked,

that man, the only creature capable of clothing himself, is the only one that is not clothed by nature. Singular discrimination and care, indeed, for non-intelligence!

2. The adaptation of animals to the elements in which they live—the fish to the water, other animals to the air. Would not an unintelligent Energy or Power (for a *Power* all must acknowledge) be as likely to form the organs of a fish for air as for water!

3. The necessity which man has for sustenance, etc., and the supply of that necessity by nature. Here let it be noted how many things must act in unison, to produce the necessary results. The earth must nourish the seed, the sun must warm it, the rain must moisten it, and man must have the strength to cultivate it,—and the organs to eat it, and the stomach to digest it, and the blood vessels to circulate it, and so on. Is it credible, that all these things should *happen* without design?

4. The *pre*-adaptation of the infant to the state of things into which it enters at birth. The eye is exactly suited to the light, the ear to sound, the nose to smell, the palate to taste, the lungs to the air, etc., etc., etc. How is it possible to see no design in this *pre*-adaptation, so curious, so complicated, and in so many particulars!

5. The milk of animals, suitable for the nourishment of their young; provided just in season; provided without contrivance on the part of the parent;—and sought for without instruction or experience on the part of its offspring!—and all by chance!!!

6. The different sexes. In this case, as in the rest, there is perfect adaptation, which displays evident design. And there is more. What I ask, is there in nature to cause a difference in the sexes? Why are not all, either males or females—or rather a compound? This case, then, I consider not only an evidence of design, but likewise an evidence of the special and continual *volition* of the Creator. * * * *

7. The destitution of horns on the calf, and of teeth in the suckling. All other parts are perfect at the very first; but were calves and sucklings to have teeth and horns, what sore annoyances would these appendages prove to their dams and dames. How is it, that all the necessary parts of the young are thus perfect at the first, and their annoying parts unformed till circumstances render them *no* annoyance—unformed at the time they are not needed, and produced when they are, for defense and mastication? Who can fail of discerning intelligence here?

8. The teats of animals. These bear a general proportion to the number of young which they are wont to have at a time. Those that have few young have few of these appurtenances; those that have many, many. Were these animals to make preparations themselves in this respect, how could things be more appropriate!

9. The pea and the bean. The pea-vine, unable to stand erect of itself, has tendrils with which to cling to a supporter; but the bean-stalk, self-sustained, has nothing of the kind.

10. The pumpkin. This does not grow on the oak, to fall on the *tender* head of the wiseacre who reposes in its shade, *reasoning* that it should grow there rather than where it does, because forsooth the oak would be able to sustain it. And were he to undertake to set the other works of Providence to rights which he now considers wrong, 'tis a chance if he would not get many a thump upon his pate, ere he should get the universe arranged to his mind. And if, before completing his undertaking, he should not find it the easier of the two to arrange his mind to the universe, it would be because *what little* brains he *has* would get thumped out of his cranium altogether!

11. The great energies of nature. To suppose the existence of *powers* as the cause of the operations of nature—powers destitute of life, and, at the same time, self-moving, and acting upon matter without the intervention of extrinsic agency; is just as irrational as to suppose such a power in a machine, and is a gross absurdity, and a self-contradiction. But to suppose that these lifeless energies, even if possessed of such qualities, could, void of intelligence, produce *such* effects as *are* produced in the universe, requires credulity capable of believing anything.

12. The whole universe, whether considered in its elementary, or its organized state. From the simple grass to the tender plant, and onward to the sturdy oak; from the least insect up to man; there is skill the most consummate, design the most clear. What substance, useless as it may be when uncompounded with other substances, does not manifest design in its affinity to those substances, by a union with which it is rendered useful? What plant, what shrub, what tree, has not organization and arrangement the most perfect imaginable? What insect so minute that contains not, within its almost invisible exterior, adjustment of part to part in the most exact order throughout all its complicated system, infinitely transcending the most ingenious productions of art; and the most appropriate adaptation of all those parts to its peculiar mode of existence? Rising in the scale of sensitive being, let us consider the beast of the forest, in whose case, without microscopic aid, we have the subject more accessible. Is he a beast of prey? Has the God of nature given him an instinctive thirst for blood? Behold, then, his sharp-sighted organs of vision for descrying his victim afar, his agile limbs for pursuit, his curved and pointed claws for seizing and tearing his prey, his sharp-edged teeth for cutting through its flesh, his firm jaws for griping, crushing, and devouring it, and his intestines for digesting raw flesh! But is he a graminivorous animal? Does he subsist on grass and herb? Behold,

then, his clumsy limbs and his clawless hoofs, his blunt teeth and his herb-digesting stomach! So perfect is the correspondence between one part and another; so exactly adapted are all the parts to the same general objects; so wonderful is the harmony, and so definite and invariable the purpose, obtaining throughout the whole, that it is necessary to see but a footstep, or even a bone, to be able to decide the nature and construction of the animal that imprinted that footstep, or that possessed that bone! Ascending still higher in the scale, we come at last to man—man, the highest, noblest workmanship of God on earth, the lord of this sphere terrene, for whose behoof all mundane things exist. In common with all other animals, he has that perfect adaptation of part to part, and of all the parts to general objects, which demonstrate consummate wisdom in the Cause which thus adapted them. His eyes are so placed as to look the same way in which his feet are placed to walk, and his hands to toil. His feet correspond with each other, being both placed to walk in the same direction, and with their corresponding sides towards one another, without which he would hobble, even if he could walk at all. His mouth is placed in the forepart of the head, by which it can receive food and drink from the hands. But the hands themselves—who can but admire their wonderful utility? To what purpose are they not adapted? Man, who has many ends to accomplish, in common with the beast of the field; who has hunger to alleviate, thirst to slake, etc., etc., the same as the former, has likewise other and higher ends for the attainment of which he is peculiarly qualified by means of *hands*. Adapted by his constitution to inhabit all climes, he has hands to adapt his clothing to the same, whether torrid, temperate, or frigid. Possessed of the knowledge of the utility of the soil, he has hands to cultivate it. Located far distant ofttimes from the running stream, these hands enable him to disembowel the earth, and there find an abundant supply of the all-necessary fluid. Endued with rational ideas, pen in *hand* he can transmit them to his fellow far away, or to generations unborn. Heir and lord of earth and ocean, his hands enable him to possess and control the same; without which, notwithstanding all his reason, he could do neither, but would have to crouch beneath the superior strength of the brute, and fly for shelter to crags inaccessible to his beastly sovereign. But useful after all as are these appendages, how very like the paws of beasts in this respect would they become, were man devoid of reason. Thus we see, that the only creature that has the reason to manage the world, has the physical organization to do it. No *beast* with man's reason could do this; and no *man* with the mere instinct of a brute could do it. How marvelous then this adaptation! Yea, how wondrous the adaptation of everything. And how astonishing that any man,

with all these things in view, can for one moment forbear to admit a God. Let him try *a chance experiment*. Let him take the letters of the alphabet, and throw them about promiscuously; and then see how long ere they would move of their own accord, and arrange themselves into words and sentences. Yea, he may avail himself of the whole benefit of his scheme; he may have the advantage of an Energy or power as a momentum, to set them in motion. He may put these letters into a box sufficiently large for the purpose, and then shake them as long as they seem to him good; and when, in this way, they shall have become intelligible language, I will admit that he will have some reason for doubting a God. Nay, more. If this should seem too much like *artificial* mind, he may take some little animal, all constructed at his hands, and dismember its limbs, and dissect its body; and then within some vessel let him throw its various parts at random, and, seizing that vessel, shake it most lustily, till bone shall come to bone, joint to joint, and the little creature be restored to its original form. But if this could not be accomplished by mere power, without wisdom to direct, how could the original adjustment occur by chance? Nay, how could those very parts themselves be *formed for* adjustment one to another? Mathematicians tell us wondrous things in relation to these hap-hazard concerns. And they demonstrate their statements by what will not lie—figures.

Take two letters and they are capable of being put in only two positions in relation to each other. A third being added, they are capable of six different positions, and so on in geometrical proportion. By adding four, making four letters, they are capable of twenty-four positions.

Merely adding another letter, *e*, and so making *five* instead of four, would increase the number of variations *five*-fold. They would then amount to one hundred and twenty. A single additional letter, *f*, making *six* in all, would increase this last sum of one hundred and twenty, *six*-fold, and would accordingly raise it to the amount of seven hundred and twenty. Add a *seventh* letter, *g*, and the last named sum would be increased *seven*-fold, and thereby be raised to the number of five thousand and forty. An *eighth* letter, *h*, would increase said five thousand and forty, *eight*-fold, thus raising it to the sum of forty thousand three hundred and twenty. A *ninth* letter *i*, would increase the latter sum *nine*-fold, and so on to the end of the alphabet; when we should have the astonishing result, that, with only the twenty-six letters thereof, the different changes or variations which can be made with them, or the different positions in which they can be placed, amount to the immense number of six hundred and twenty thousand, four hundred and forty-eight trillions; four hundred and one thousand, seven hundred and thirty-three billions; two hundred and thirty-nine

thousand, four hundred and thirty-nine millions; and three hundred and sixty thousand!!! Hence it follows, that, were the letters of the alphabet to be thrown promiscuously into a vessel, to be afterwards shaken into order by mere hap, their chance of being arranged, not to say into words and sentences, but into their alphabetical arrangement, would be only as 1 to 620448401733239439360000. All this, too, in the case of only twenty-six letters! Take now the human frame, with its innumerable bones, tendons, nerves, muscles, veins, arteries, ducts, glands, cartilages, etc., etc., etc., and, having dissected the same, throw those parts into one promiscuous mass; and how long, I ask, would it be, ere Chance would put them all into their appropriate places, and form a perfect man? In this calculation, we are likewise to take into the account the chances of their being placed bottom upwards, or sideways, or wrongside out, notwithstanding they might merely find their appropriate places. This would increase the chances against a well-formed system, to an amount beyond all calculation or conception. In the case of the alphabet, the chances for the letters to fall bottom up, or aslant, are not included. And when we reflect, that the blind goddess would have to contend against such fearful odds in the case of a single individual, how long are we to suppose it would be, ere from old Chaos she could shake this mighty universe, with all its myriads upon myriads of existences, into the glorious order and beauty in which it now exists!

An atheistic naturalist's a fool.

He can't believe that two letters can be adjusted to each other without design and yet he can believe all the foregoing incredibilities.

I might swell the list to a vast extent. I might bring into view the verdure of the earth, as being the most agreeable of all colors to the eye; the general diffusion of the indispensables and necessaries of life, such as air, light, water, food, clothing, fuel, etc., while less necessary things, such as wines, spices, gold, silver, etc., are less diffused;—also, the infinite variety in things, in men for instance, by which we can distinguish one from another, etc., etc., etc. But I forbear. If the cases adduced do not prove design, what *can* prove it? How *could* design be more apparent than in these instances? And is it reasonable to conclude, that, where there are all possible appearances of design, still no design is there? or even that it is probable there is none?

I have said, that there is as much evidence of purpose in the works of nature, as in those of art. I now say that there is more, *infinitely* more. Nay, should the wheels of Nature stop their revolutions, and her energies be palsied, and life and motion cease, even then would she exhibit incomparably greater evidence of design, in her mere construction and adaptation, than do the works of art. Shall we then be

told, that when she is in full operation, and daily producing millions upon millions of useful, or intelligent, of marvellous effects, she still manifests no marks of intelligence! In nature, we not only see all the works of art infinitely exceeded, but we see, as it were, those works self-moved, and performing their operations without external agency. To use a faint comparison, we see a factory in motion without water, wind or steam, its cotton placing itself within the reach of the picker, the cards, the spinning-frame and the loom, and turning out in rolls of cloth. Such virtually, nay, far more wonderful, is the universe. Not a thousandth part so unreasonable would it be, to believe a real factory of this description, were one to exist, to be a chance existence, as to believe this same universe so. Sooner could I suppose Nature herself possessed of intelligence, than admit the idea, that there is *no* intelligence concerned in her organization and operations. There must be a mind within or without her, or else we have no data by which to distinguish mind. There must be a mind, or all the results of mind are produced without any. There must be a mind, or chaos produces order, blind power perfects effects, and non-intelligence the most admirable correspondence and harmony imaginable. Sceptics pride themselves much on their reason. They can't believe, they say, because it is unreasonable. *What* is unreasonable! to believe in a mind where there is every appearance thereof that can be? Is it more reasonable, then, to believe, that every appearance of mind is produced without any mind at all? Sceptics are the last men in all this wide world to pretend to reason. They doubt against infinite odds; they believe without evidence, against evidence, against demonstration—and then talk of reason!"

The Bridgewater Treatises have placed this matter of design in a most irresistible light. No person of common sense and of a common understanding of the meaning of words ,can read *Bell* on the Hand, *Whewell* on Astronomy and General Physics, *Kidd* on the Physical Condition of Man, *Prout* on Chemistry, Meteorology, and the Function of Digestion, *Chalmers* on the Adaptation of External Nature to the Moral and Physical Constitution of Man—and not *feel* that all the science of the world only developes the contrivances and intelligent designs of Nature. To save the labor of arrangement we have grouped the above items from Origen Bachelor's correspondence with R. D. Owen, a work of very considerable merit. EDITOR.

Having shown that no man in his senses can be an antitheist, or can affirm that there is no God, unless he assume that he comprehends the universe in his mind, with all its abstract essences and principles; which assumption would be to make himself omnipresent and eternal, a god in fact; and having seen that the proposition of the divine existence and perfections is demonstrable from the uni-

verse, as far as it is known in all its general laws and in all its parts, we proceed from these prefatory considerations to other matters still more intimately introductory to our design.

It is essentially preliminary to a clear and forcible display of the reasonableness and certainty of our faith in Jesus Christ as the author of immortality to man, that we ascertain the proper ground on which the modern sceptic, of whatever creed, stands, when he avows his opposition to the gospel. That we may duly estimate the strength of his opposition, we must not only enumerate his objections or arguments, but we must exactly ascertain the exact position which he occupies. Does he stand within a fortified castle, or in the open field? Presents he himself to our view in a strong hold, well garrisoned with the invincible forces of logic, of science, and of fact? or defies he armies and the artillery of light, relying wholly upon himself, his own experience, without a shield, without an ally, without science, without history, and consequently without a single fact to oppose?

That we may, then, truly and certainly ascertain his precise attitude, before we directly address him we shall accurately survey his whole premises.

Does he say that he *knows* the gospel to be false? No, he can not; for he was not in Judea in the days of the evangelical drama. He, therefore, could not test the miracles, or sensible demonstrations, by any of his senses; nor prove to himself that Jesus rose not from the dead. Speaking in accordance with the evidence of sense, of consciousness, and of experience, he never can say that he *knows* the gospel to be a cunningly devised fable. He has not, then, in all his premises, *knowledge*, in its true and proper meaning, to oppose to the Christian's faith or hope, What remains?

Can he say, in truth, that he *believes* the gospel to be false? He can not; because belief without testimony is impossible. And testimony that the gospel facts did not occur is not found extant on earth in any language or nation under heaven. No contemporaneous opposing testimony has ever been heard of except in one instance;— the sleeping and incredible testimony of the Roman guards, which has a lie stamped indelibly on its forehead—"His disciples stole his dead body while we were asleep." He that can believe this is not to be reasoned with. We repeat it with emphasis, that no living man can say, according to the English Dictionary, that he *believes* the gospel to be false.

Alike destitute of knowledge and of faith to oppose to the testimony of Apostles, Prophets, and myriads of contemporaneous witnesses, what has the sceptic to present against the numerous and diversified evidences of the gospel? Nothing in the universe but his

doubts. He can, in strict conformity to language and fact, only say, he doubts whether it be true. He is, then, legitimately no more than an inmate of *Doubting Castle.* His fortification is built up of doubts and misgivings, cemented by antipathy. Farther than this the powers of nature and of reason can not go.

How far these doubts are rational, scientific, and modest, may yet appear in the sequel; meanwhile, we only survey the premises which the infidel occupies, and the forces he has to bring into the action. These, may we not say, are already logically ascertained to be an army of doubts only.

Some talk of the immodesty, others of the folly, others of the maliciousness of the unbeliever; but not to deal in harsh or uncourteous epithets, may we not say, that it is most unphilosophic to dogmatize against the gospel on the slender ground of sheer dubiety! No man, deserving the name of a *philosopher*, can ever appear among the crusading forces of pamphleteers and declaimers against the faith of Christians—for two of the best reasons in the world;—he has nothing better to substitute for the motive;—the restraining fears to the wicked, and the animating hopes to the righteous, which the gospel tenders;—and he has nothing to oppose to its claims but the weakness and uncertainty of his doubts. Franklin was a philosopher, but Paine was a madman. The former doubted, but never dogmatized—never opposed the gospel, but always discountenanced and discouraged the infidel: the latter gave to his doubts the authority of oracles, and madly attempted to silence the Christian's artillery by the licentious scoffings of the most extravagant and unreasonable scepticism.

Modesty is the legitimate daughter of true philosophy; but dogmatism, unless the offspring of infallible authority, is the ill-bred child of ignorance and arrogance. Every man, then, who seeks to make proselytes to his scepticism by converting his doubts into arguments, is any thing but a philosopher, or a philanthropist.

One of the most alarming signs of this age is the ignorance and recklessness of the youthful assailants of the Bible. Our cities, villages, and public places of resort are thronged with swarms of these Lilliputian volunteers in the cause of scepticism. Apprenticed stripplings, and sprigs of law and physic, whose whole reading of standard authors on general science, religion, or morality, in ordinary duodecimo, equals not the years of their unfinished, or just completed, minority, imagine they have got far in advance of the vulgar herd, and are both philosophers and gentlemen if they have learned, at second hand, a few scoffs and sneers at the Bible, from Paine, Voltaire, Bolingbroke, or Hume. One would think, could he listen to their impudence, that Bacon, Newton, Locke, and all the great masters of science were very pigmies, and that they themselves were sturdy giants of extraordinary

stature in all that is intellectual, philosophic, and learned. These would-be baby demagogues are a public nuisance to society, whose atheistic breath not unfrequently pollutes the whole atmosphere around them, and issues in a moral pestilence among that class who regard a fine hat and a cigar as the infallible criteria of a gentleman and scholar.

These creatures have not sense enough to doubt, nor to think sedately on any subject; and, therefore, we only notice them while defining the ground occupied by the unbelievers of this generation. They prudently call themselves *sceptics*, but imprudently carry their opposition to the Bible beyond all the bounds embraced in their own definitions of scepticism. A sceptic can only *doubt*, never *oppugn* the gospel. He becomes an atheist or an infidel, bold and dogmatic, soon as he opens his mouth against the Bible.

Were we philosophically to class society as it now exists in this country, in reference to the gospel, we should have believers, unbelievers, and sceptics. We would find some who have voluntarily received the apostolic testimony as true; others who have rejected it as false; and a third class who simply doubt, and neither receive nor reject it as a communication from Heaven. But though unbelievers, while they call themselves sceptics, often wage actual war against the faith and hope of Christians, still their actual rejection of the gospel has no other foundation than pure aversion to its restraints and some doubts as to its authenticity. The quagmire of their own doubts, be it distinctly remembered, is the sole ground occupied by all the opponents of the gospel, whether they style themselves antitheists, atheists, theists, unbelievers, or sceptics.

That these doubts are perfectly irrational, or that they legitimately issue in absolute scepticism in all that is called science and philosophy, we shall attempt to show in our next essay. The plan which we have proposed to ourselves in these occasional essays is first to explode the lying refuges of every species of scepticism—then to show that it is *possible*—then that it is *probable*—then that it is *morally certain*—and then that it is *experimentally true* that Jesus the Nazarene is the author of an eternal salvation to all that obey him.

EDITOR.

REVELATION POSSIBLE AND PROBABLE.

(1836. page 145.)

It yet appears to me that there is more of art than of philosophy, more of method than of necessity in any one attempting to argue gravely and formally either the absolute necessity or the obvious possibility of revelation. The true and unadorned history of every ancient and of every modern pagan tribe, nation, or people—the follies, the vanities, and crimes—the pusillanimity, the mental imbecility of man

without the knowledge of God, are all the demonstration and proof requisite to the establishment of the necessity of some certain superhuman and supernatural communication on man's relations to the universe. The simple reading of the first chapter of Paul's epistle to the Romans, regarding it in no other light than a fair and impartial view of the nations without the Bible, is enough for those who have the powers of perception, sound and healthy, on the subject of the *necessity* of an authoritative communication from Heaven.

One argument on the simple *possibility* of such a message from our Creator has to me always appeared enough. It is a very old-fashioned one, and consists of no more than a single clause affixed to one of King David's demonstrations that God could see, and hear, and know man. The divine logician reasons thus: "He that planted the ear, shall he not hear? He that formed the eye, shall he not see? He that teacheth man knowledge, shall he not know?" To which I only add, He that taught man speech, can he not speak to him? Revelation is therefore *possible*.

Is it *probable?* Preparatory to one argument on this subject, I shall lay before our readers the concessions of some of the brightest names on the lists of the Sceptics of the French and English schools.*

Ed. M. H.

Blount says, "It is not safe to trust Deism alone without Christianity adjoined to it." Shaftesbury says, "Christianity ought to be more highly prized." Rousseau says, "Philosophy can do nothing good which religion does not do still better; and religion does many good things which philosophy can not do at all. Modern philosophers are indebted to Christianity for their best ideas. The solid authority of modern governments, and the less frequent revolutions, are incontestably due to Christianity. It has rendered governments themselves less sanguinary; this is proved by facts, on comparing them with ancient governments. Religion better understood, excluding fanaticism, has given more mildness to Christian manners. This change is not the work of letters; for wherever they have flourished, humanity has not been more respected on their account; of which the cruelties of the Athenians, of the Egyptians, of the Roman Emperors, and of the Chinese, are so many proofs." Byron says, "Indisputably, the firm believers in the gospel have a great advantage over all others—for this simple reason, that if true, they will have their reward hereafter; and if there be no hereafter, they can be but with the infidel in his eternal sleep, having had the assistance of an

*This extract is from the Religious Magazine, (monthly,) by Origen Bacheler, of New York. The third number of this quarto, filled with many rare, interesting, and valuable documents, has been recently received at this office. It contains 64 pages, at $3.00 per annum.

exalted hope through life, without subsequent disappointment, since (at the worst for them) out of nothing, nothing can arise, not even sorrow."

After the presentation of such a testimony as the foregoing, it is unnecessary to say another word in proof of the point, that revelation is necessary. Indeed, when the subject is fairly considered; when the condition of the heathen in all ages is taken into view; when we consider what the most enlightened heathen nations have been and still are; what even the heathen sages and philosophers have been: in short, when we look at the world in every age, and behold its spiritual darkness, and its deplorable moral condition, we can only wonder why more revelation has not been given than has been. Six hundred millions of our race still in the darkness of heathenism, still bowing down to stocks and stones, still practicing their bloody and abominable rights, and revelation unnecessary! We can not believe that any man in his sober senses can, on due consideration, believe this. We will not, therefore, insist upon it further.

Revelation, then, is necessary, and, as a consequence, it would not be a gratuitous and unnecessary act in the Deity to reveal himself to mankind. Nay, the probability is altogether in favor of the idea that he would do this; for a benevolent being, such as we have reason to suppose the Deity to be, would naturally do that for his creatures which their cases might need, so far as his wisdom would permit. And thus we come to the conclusion, *a priori*, that he has actually made such a revelation.

But if a revelation has been made, which of the avowed revelations is the genuine one? There have been various religious systems in different ages of the world, that have claimed a divine origin; which circumstance is of itself an argument in favor of the idea that a revelation has been made, just as counterfeit money is evidence of the true. Which, then, of the various religious systems that have at different periods been presented to mankind, is entitled to acceptance as a divine revelation?

And in the outset it may be safely remarked, that none of the religious systems of the heathen, ancient or modern, can for one moment compare with Christianity in this respect, either on account of extrinsic excellence, or weight of evidence. Surely, the gross idolatry, the bloody rites, and the filthy abominations even of the most enlightened heathen—of Greece and Rome, of China and Hindostan—are not worthy to be named in the same day with the doctrines and precepts of Christianity. And if we consider the earth-born sensuality and the groveling theology of Mahometanism, we shall find it little better in many respects than heathenism itself. Besides, if Mahometanism were a revelation, this very circumstance would establish

the claims of Christianity to a divine original, inasmuch as it acknowledges the Messiahship of Christ. If it were worth the while, a comparison could be very easily instituted between the two religions, most marvelously to the advantage of that of Christ.

"Mohammed established his religion," says Pascal, "by killing others; Jesus Christ, by making his followers lay down their own lives: Mohammed, by forbidding his law to be read; Jesus Christ, by commanding us to read. In a word, the two were so opposite, that if Mohammed took the way, in all human probability, to succeed, Jesus Christ took the way, humanly speaking, to be disappointed. And hence, instead of concluding that because Mohammed succeeded, Jesus might in like manner have succeeded, we ought to infer, that since Mohammed has succeeded, Christianity must have inevitably perished, if it had not been supported by a power altogether divine."

"Go," says Bishop Sherlock, "to your natural religion: lay before her Mahomet and his disciples, arrayed in armor and blood, riding in triumph over the spoils of thousands who fell by his victorious sword. Show her the cities which he set in flames, the countries which he ravaged and destroyed, and the miserable distress of all the inhabitants of the earth. When she has viewed him in this scene, carry her into his retirement; show her the Prophet's chamber; his concubines and his wives; and let her hear him allege revelation and a divine commission to justify his adultery and lust. When she is tired with this prospect, then show her the blessed Lord, humble and meek, doing good to all the sons of men. Let her see him in his most retired privacies: let her follow him to the mount, and hear his devotions and supplications to God. Carry her to his table, to view his poor fare, and hear his heavenly discourse. Let her attend him to the tribunal, and consider the patience with which he endured the scoffs and reproaches of his enemies. Lead her to his cross; let her view him in the agony of death, and hear his last prayer for his persecutors: '*Father, forgive them, for they know not what they do!*' When natural religion has thus viewed both, ask her which is the Prophet of God. But her answer we have already had, when she saw part of this scene, through the eyes of the centurion, who attended at the cross. By him she spoke and said, '*Truly, this man was the Son of God!*'

But such comparisons are the less necessary, from the consideration that infidels themselves do readily concede, that Christianity has the best claims of any religion whatever, to be considered a divine revelation.

Herbert says, "Christianity is the best religion. It has manifestly the advantage of all other pretenders to revelation, as in respect of the intrinsic excellency of the matter, so likewise in respect of the

reasons that may be pleaded for its truth." Hobbes says, "The Scriptures are the voice of God." Shaftesbury says, "Christianity ought to be more highly prized." Collins says, "Christianity ought to be respected." Woolston says, "Jesus is worthy of glory forever." Tindal says, "Pure Christianity is a most holy religion, and all the doctrines of Christianity plainly speak themselves to be the will of an infinitely wise and holy God." Chubb says, "Christ's mission was probably divine, and he was sent into the world to communicate to mankind the will of God. The New Testament contains excellent cautions and instructions for our right conduct, and yields much clearer light than any other traditionary revelation." Bolingbroke says, "Such moral perfections are in God as Christians ascribe to him. I will not presume to deny, that there have been particular providences; that Christianity is a re-publication of the religion of nature; and that its morals are pure." Gibbon says, "Christianity contains a pure, benevolent, and universal system of ethics, adapted to every duty and condition of life." Paine says, "Jesus Christ was a virtuous and an amiable man; that the morality he preached and practiced was of the most benevolent kind; and that it has not been exceeded by any." Rousseau (again to quote him) says, "If all were perfect Christians, individuals would do their duty; the people would be obedient to the laws; the chiefs just; the magistrates incorrupt; the soldiers would despise death; and there would be neither vanity nor luxury in such a state." And finally, to conclude this species of testimony, we can not do better than to give the admirable character of Christ, as drawn by the same individual.

"I will confess to you," says he, "that the majesty of the Scriptures strikes me with admiration, as the purity of the gospel has its influence on my heart. Peruse the works of our philosophers, with all their pomp of diction: how mean, how contemptible are they, compared with the Scripture! Is it possible that a book at once so simple and sublime, should be merely the work of man? Is it possible that the sacred personage whose history it contains, should be himself a mere man? Do we find that he assumed the tone of an enthusiast or an ambitious sectary? What sweetness, what purity in his manners! What an affecting gracefulness in his delivery! What sublimity in his maxims! What profound wisdom in his discourses! What presence of mind in his replies! How great the command over his passions! Where is the man, where the philosopher, who could so live, and so die, without weakness, and without ostentation? When Plato described his imaginary good man with all the shame of guilt, yet meriting the highest rewards of virtue, he describes exactly the character of Jesus Christ: the resemblance was so striking that all the Christian fathers perceived it. What prepossession, what blindness

must it be to compare (Socrates) the son of Sophroniscus to (Jesus) the son of Mary! What an infinite disproportion is there between them! Socrates, dying without pain or ignominy, easily supported his character to the last; and if his death, however easy, had not crowned his life, it might have been doubted whether Socrates, with all his wisdom, was anything more than a vain sophist. He invented, it is said, the theory of morals. Others, however, had before put them in practice; he had only to say, therefore, what they had done, and to reduce their examples to precept. But where could Jesus learn among his competitors, that pure and sublime morality, of which he only has given us both precept and example? The death of Socrates, peaceably philosophizing with his friends, appears the most agreeable that could be wished for; that of Jesus, expiring in the midst of agonizing pains, abused, insulted, and accused by a whole nation, is the most horrible that could be feared. Socrates, in receiving the cup of poison, blessed the weeping executioner who administered it; but Jesus, in the midst of excruciating pains, prayed for his merciless tormentors. Yes: if the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God. Shall we suppose the evangelical history a mere fiction? Indeed, my friend, it bears not the marks of fiction; on the contrary, the history of Socrates, which nobody presumes to doubt, is not so well attested as that of Jesus Christ. Such a supposition, in fact, only shifts the difficulty, without obviating it: it is more inconceivable, that a number of persons should write such a history, than that one should furnish the subject of it. The Jewish authors were incapable of the diction and strangers to the morality contained in the gospel, the marks of whose truth are so striking and inimitable, that the inventor would be a more astonishing character than the hero."

After the presentation of such testimony as the foregoing, from the writings of the most distinguished infidels, it can not be necessary to say more in proof of the position, that Christianity has the best claim to a divine origin of all religions whatever.

We have, then, as we conceive, established, beyond all controversy, the three following positions:—1st. That revelation is necessary. 2nd. That God would probably meet that necessity by a Revelation. 3rd. That Christianity has the best claim, among all religions, of being the revelation from God.

In 1845, Mr. Campbell issued one of his famous tracts for the people, as follows:

TRACTS FOR THE PEOPLE.—NO. II.

That the Bible contains a revelation from God, is susceptible of every variety and degree of evidence which guides man in the affairs of this life. We have no species of moral evidence that affords to mankind a higher degree of assurance than that on which Prophets and Apostles demand our unwavering confidence. If we admit that there is truth in history, sincerity in martyrdom, value in learning, advantage in talent, excellency in truth, reason in the universe, or a Creator in the heavens; then must we admit that the Bible is inspired by infinite wisdom, and presented to man by his Almighty Father and Benefactor. But as we have given a specimen of the indirect evidence in proof of its divine authorship in our "*Tract No. I*," we shall now exhibit a sample or two of the divine proof which it offers in support of its claims upon the assent of our understanding and the consent of our hearts.

The grand climax of moral evidence consists in the possibility, the probability, the absolute certainty of any fact, event, or proposition. When we can show that the fact presented in any proposition is *possible*, that it is *probable*, that it is absolutely *certain*, we have gone through all the forms of argument upon which the truth of any proposition is admitted. Beyond these reason asks no more, because she can give no more. True, the last implies the former two; yet there is an advantage to most minds in ascending, step by step, to any commanding eminence.

Now, the grand proposition is, that *God has spoken to man in the Bible*. That it is *possible* is evident from the fact, that God thunders in the clouds, murmurs in the tempests, whispers in the breeze. Still more evident from the fact, that he has taught the lion to roar for his prey, the beasts of the forest to commune with their companions, and the birds of the air to soothe the human ear with their melodies. But most evident from the fact, that he has given to man a tongue to speak and an ear to listen to the voice of his brother. The inference, then, is, that God possesses the power which he has imparted to man; that he who taught man to reveal his mind and will to his companions, and even to some domestic animals that wait upon his word, has power to reveal his own mind and will to his creature man.

But we advance a step further, and assume that it is *probable* that God has spoken to man. This we argue from the fact that God can speak, that man desires to hear him speak, and that he has created no rational desire in man for which he has not made a proper provision, either in himself or in his works. I need not ask the question, as if any one doubted it, whether there is any desire in man comparable to his desire of life? Nor need I attempt to prove to any one that of

all knowledge imaginable there is none so desirable to man as the knowledge of his own origin and of his ultimate destiny. Now, as God has created these desires, and as he is supremely kind and bountiful in all his original creations, and in his constant providence for all the reasonable and lawful wants of man, is it not probable that at some time or other he has made a verbal or oral revelation of himself in some way intelligible to man?

But in the second place, I argue the *probability* that God has spoken to man from the indisputable fact, that man himself speaks. Some, I know, assume that language is natural to man, because he has organs of pronunciation; but in good sense, and in good logic, one might as reasonably argue that Greek or Hebrew is natural to man, because he has the power of understanding or of pronouncing those languages. But who ever spoke a language that he did not first learn from another? We all have our vernacular—our mother tongue. We could as easily conceive of one born without a mother, as of one speaking Greek that did not first hear it. But as there certainly was one man who never had a mother or a father, that man could have no mother tongue—no vernacular. God, then, must have taught man to speak, *viva voce;* inasmuch as language is only an imitation of distinct intelligible sounds; and as all language comes by hearing, and hearing by the word of another (*for the deaf have no words, though they have organs of pronunciation,*) we must, in all reason, conclude that the first human speaker had heard God himself speak.

So Moses, in accordance with our reasoning, teaches that God talked with Adam, and first gave names to things. Moses also informs us that he left one class of objects for Adam to name, and that "whatever Adam called every living creature, that became the name of it."

No class of linguists, rhetoricians, or philosophers, has ever been able to explain the origin of language on the principles of human nature. They agree in one point; viz.: that it was not originally a *conventional* thing; that no company of men could assemble to discuss or decide upon it; which is, if properly comprehended, an unanswerable proof of a superhuman origin. So, with the immortal Newton, we conclude, that "God gave to man reason and religion by giving him the use of words."

That all mankind had at first one language, and one and the same religious faith, is very clearly and logically inferrible from the most ancient traditions, and from the structure of three great dialects of speech from which the modern gibberish of nations has descended.—This, however, is a task not to be imposed upon us, nor undertaken by us, in order to the consummation of our present argument. The strong probability that God has spoken to man is, we presume, already established from the simple fact that *man himself speaks*, and that no

man can give himself intelligible language, but must receive it from another.

But we shall ascend from the possible and probable to the absolutely certain evidence which the Bible itself furnishes, that God has, in that volume, spoken to man. The evidences which that mysterious and sublime book tenders to those who approach its sacred pages with a candid temper and a becoming reverence, are its doctrines, its precepts, its promises, its miracles, and its prophecies. To these are added the testimonies of unbelieving Jews and Pagans, living contemporaneously with the periods of its development and establishment in the world.

Now, as the miracles and prophecies are matters of record in the book itself, as much as its doctrine, its precepts, or its promises, they are equally matters of faith, because alike matters of sacred history. Still, portions of the prophecies, not fulfilled when the last of the Prophets and Apostles died, being yet in progress of fulfillment, afford good authority for classifying the evidence of the divine origin of the Bible under three distinct heads—the intrinsic, the extrinsic, and the mixed.

The *intrinsic* evidences consist in the doctrine, the precepts, the promises, the miracles, and the prophecies, published and fulfilled in the records of the book itself. The *extrinsic* are the testimonies of unbelieving Jews and Gentiles, given to the facts reported in the Old and New Testament records. The *mixed* are, its prophecies fulfilled since the book was completed, those now fulfilling, and those hereafter to be fulfilled, together with those monumental institutions appointed in the Holy Book and observed ever since its publication, down to the present day.

Now of all these classes of argument and evidence, we shall select but one, or a part of one of them, in demonstration of what we mean by the *absolute certainty* which the enlightened Christian enjoys, that God has, in very deed, spoken to man. That shall be a portion of the class of mixed evidences.

Nothing, it is alleged by some, produces absolute certainty but the evidence of sense. But even our senses sometimes deceive us.—The doctrine and the miracle combined, or the thing seen by the outward eye corresponding with the promise of it, is better than either apart. They are, indeed, two witnesses instead of one. The doctrine speaks for God, and so does the miracle. A prophecy written in a book a thousand years ago, fulfilled before our eyes, is the highest demonstration that can be given to man of the authenticity and inspiration of the book in which it is written. The proposition and the miracle must agree. They must be equally worthy of having God for their author.

But under the name *miracle* we include more than is sometimes designated by that very indefinite term. The raising of a dead man to life by a word, and the foretelling of a complex event, not depending on the laws of nature, a hundred or a thousand years before it happens, are equally demonstrations of the divine presence and power in the person professing to be sent by the Creator of the universe.

With us *a miracle is a display of supernatural power in attestation of some proposition presented by God to man for his acceptance.* Miracles are, therefore, *signs manual* attached to commissions to authentic messengers from God. They were always vouchsafed to *special* messengers to gain special credit to their messages.

By a *supernatural power* we understand a power that holds in obedience to laws of nature, according to the will of him that possesses it. It is a power that suspends, governs, or directs the laws of nature according to the pleasure of its possessor, but with reference to public advantage. Such was the power vouchsafed to Moses, to Jesus, to many of the Prophets, to all the Apostles, and to some of the Evangelists of Jesus Christ.

Of this supernatural power there are two sorts—one that extends beyond the physical laws of nature; and one that extends beyond the intellectual power of man. The foretelling of some complex future event, not depending upon any human knowledge of the operations of matter or of mind, is as clear a proof of supernatural intellectual power, as the removal of a mountain, by a word, would be of a supernatural physical power. A man that could now predict the fortunes of a city, a family, or a nation, for one, or five hundred years to come, would give as clear indications that he possessed the Spirit of God and was divinely commissioned, as if he raised the dead.

But they are not always proofs to the same persons. Sensible and outward displays of physical power—such as the miracles of our Lord and his Apostles, were addressed to the senses of living men, in support of their pretensions to a divine call and mission. But the foretelling of an event, long distant, is not a proof to any contemporary auditor of the divine mission of the Prophet. The miracle is developed in the *accomplishment*, and not in the uttering, of the prediction.

When Jesus foretold that within that generation the temple would be so razed to its foundation, that "not one stone would be left upon another," not the prediction, but the accomplishment of it, was a miracle to those who witnessed that awful catastrophe. But who will not admit that those who had heard him utter the prediction, or those who had often heard it or read it, *before the siege* of Jerusalem, and who afterwards saw the city and the temple in ruins, according to the prediction, had just as ample proof and as full assurance that

he spoke the truth, and was sent by God, as they had who heard him call Lazarus of Bethany out of his grave, and who witnessed his resurrection in obedience to the call? The fulfillment of prophecies long since uttered, written, and published, is, therefore, we argue, a perfect assurance of the divine mission and inspiration of the Prophet to all who live contemporary with the accomplishment, or even after the accomplishment, provided only that the document containing the prophecy was certainly extant before the consummation.

The way is now open to a full development of the assumption, viz.: that we who now live have just as perfect an assurance of the truth of the sayings and doings of Prophets and Apostles as they had who lived in their times; or, in other words, that it is not only *possible* and *probable*, but *absolutely certain* that God has spoken to man.

An induction of fulfilled prophecies, equal to a volume, might be exhibited from the Jewish and the Christian Scriptures. The Bible is the only book in the world, now or at any former period, whose prophecies are almost as numerous as its pages. No other volume presumes to give the whole history of time and of man but the Bible. The book, as before shown, contains the *history* of one family for seventy generations, and foretells its future fortunes to the end of time. The Ishmaelites, the Idumeans, the Israelites, (descended from Ishmael, Esau, and Jacob,) and their countries, together with Egypt, Syria, Moab, Ammon, Amalek, Babylon, Tyre, Sidon, Nineveh, as well as the Chaldean, Medo-Persian, Grecian, and Roman Empires, with all the fortunes of the Christian church, are written out on the living pages of the sacred books of Prophets and Apostles. Persons, places, and events, ages before their appearance, are foretold with the accuracy of history, by Him who speaketh of "the things that are not" yet in existence "as though they were." I shall, however, only illustrate and exemplify in two or three particulars.

Had we room for a display of singular items occurring in the fulfillment of ancient prophecy, as a specimen of the unerring precision between the prediction and its accomplishment, we would quote and comment upon Deuteronomy, Chap. xxviii., from the 48th to the 58th verse inclusive. In this passage Moses predicts the final catastrophe and ruin of his own nation by the Romans, *fifteen hundred and twenty years before it happened.*

He specifies various particular characteristics of that calamity. We shall notice but ten of them:—1. The people or nation by whom they should be destroyed, were to come from a remote country. 2. Their armies were to come as an *eagle* to its prey. 3. They were to speak a language unknown to the Jews. 4. They are described to be a *fierce* and savage people, not respecting age, sex, or condition. 5. They were first to station themselves among them, and then to devour their

provisions. 6. They should besiege them in all their high walled towns and fortresses throughout their whole country. 7. They were to be reduced to such distress and famine as to eat their own offspring. 8. The most affectionate brothers would become evil disposed and cruel to one another; as also husbands and wives, parents and children. 9. The most delicate and tender-hearted ladies would devour their own offspring. 10. They should perpetrate these awful deeds *secretly* through fear of being robbed of their repast.

Let any one now read the account which Josephus gives of the fall of Jerusalem and the final calamities of that devoted nation, and see whether these ten items were not accomplished to the letter! Let him read to the close of his narrative of the delicate and elegant lady, who, in every circumstance, verified the prediction, in killing, roasting, and devouring secretly her own innocent and beloved infant, and say whether Moses did not speak by the inspiration of God.*

To those who witnessed these events, and who had in their hands the book of Deuteronomy then extant, in Hebrew and Greek, may we not say, that a miracle was exhibited, as indisputable as any miracle performed by Moses or Jesus in the presence of living thousands of spectators? But to us, both the prophecy and the accomplishment are matters of record, and therefore matters of faith and not of sight.

We shall, therefore, advance one step farther, and *show* a miracle—a display of supernatural intellectual power—by presenting a Jew at the proper angle of vision. Had any man now living the power of raising the dead, unless we accompanied him to the grave and looked on at the proper distance, we could not witness a miracle. So, unless we open the eyes of our understanding, and look with attention and discrimination in this case, we can not see a miracle. Behold this Jew! Whose son is he?

His father Abraham was born three thousand eight hundred and forty-one years ago! His father circumcised himself and his long-promised son Isaac some three thousand seven hundred and forty years ago. From Isaac sprang Jacob, Judah,—the Jews. That nation, counting from the birth of its founder, was contemporary with the Assyrian Empire almost fourteen centuries. It was also contemporary with the Medes and the Persians, with the Greeks and the Romans, during their entire continuance, and now survives the last of them some thirteen centuries! But in all this so strange, so unprecedented an occurrence, where is the miracle? The Romans, under their General Titus, saw no miracle in the destruction of the nation, the city, and the temple, because they had not the prediction in their eye. Nor can any one see a miracle in this Jew unless he have the

* Josephus—Wars of the Jews, book 6, chap. 3, page 553.

prediction in his eye. We shall now read the prediction while this circumcised Jew stands before us.

Jeremiah was carried captive by Nebuchadnezzar and flourished from the 629th to the 588th year before Christ. About the 600th year before Christ, or 2,445 years ago, he writes the following prediction, chapter xxx. 10-24, "I am with thee, O Israel! saith the Lord, to save thee; *though I make a full end of all nations* whither I have scattered thee, YET WILL I NOT MAKE A FULL END OF THEE; but I will correct thee in measure and will not leave thee altogether unpunished." "ALL THEY THAT DEVOUR THEE SHALL BE DEVOURED, AND ALL THINE ADVERSARIES, EVERY ONE OF THEM, *shall go into captivity. They that spoil thee shall be a spoil,* and ALL THEY THAT PREY UPON THEE *will I give for a prey.*" Where now are the nations that *preyed upon the sons of Abraham!* Where are their *adversaries*—the Assyrian, the Medo-Persian, the Greek, and the Roman people! There lives not the man in the four quarters of the globe, who can say that in his veins flows one drop of the blood of an Assyrian, a Medo-Persian, a Greek, or a Roman: while millions of the house of Israel, of the seed of Abraham, of the Jewish people, can severally say that in their veins flows the blood of Abraham, Isaac, and Jacob!! Is not, then, *every circumcised Jew* a miracle, a proof supernatural, that God spake by Jeremiah and the Prophets!?

Two predictions are here fulfilled and verified to the letter. All these great masses are lost, being mingled with, and "DEVOURED" by, their conquerors. But that they have conquered, disinherited, and dispersed the Jews, could not devour them; for the Lord said, "*I will never make a full end of thee.*" The destruction of the one and the preservation of the other constitute two witnesses for the Bible, and literally fulfil a promise made to Abraham when leaving Ur of Chaldea, three thousand seven hundred and sixty-six years ago. Abraham, said God, "I will curse him that curseth thee, and I will be a God to thee and to thy seed after thee."

But not once, but often the same promises and prophecies are written by the same Prophets in a language somewhat different, and on that account the more certain of a fair construction. We shall take another example from Jeremiah, chapter xxxi. 35, 36, 37, "Thus saith the Lord who giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is his name: If those ordinances depart from before me, saith the Lord, *then the seed of Israel also shall cease from being a nation before me for ever.* Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." Here, then, we

have a solemn promise from God, that while time endures, while the world lasts, the Jews shall continue as a distinct and peculiar people—a standing miracle, indeed, of the truth of the Bible.

Many other peculiarities of the destiny of this awful and venerable nation are clearly pronounced by Moses and their other Prophets; such as the whole details of Deuteronomy, 28th chapter, of which I have room but for a single example, verse 37: "And thou shalt become an astonishment, a proverb, and a by-word amongst all the nations whither the Lord shall lead thee." Is this true of any other nation! Do we not hear it almost as often as we hear of the Jews? Yet Moses foretold it three thousand three hundred years ago! With these predictions in our hands, and a Jew before our eyes, do we not see a miracle—a demonstration of a power supernatural and divine?

As to the authenticity and the antiquity of the writings of Moses, we happen to have three copies of them, kept by different nations centuries before Jesus Christ!—the Samaritan, the Hebrew, and the Septuagint. He that overthrows these, discredits, or repudiates them, may, by the same ingenuity and learning, discredit and repudiate all antiquity, all history, sacred, civil, and ecclesiastical. This prophecy and the law of Moses are in the keeping of the most ancient people and languages known to any living man. The case we shall, therefore, consider as fairly and fully made out, viz.: that it is *possible* and *probable*—nay, absolutely certain that God has spoken to man in the Law and in the Prophets.

But some one may ask for some miracle now extant in proof of the inspiration of the Christian Apostles. We might hand such a one the Apocalypse; but being a book of symbols, and not like the prophecies we have quoted, written in a plain unfigurative historic style, we shall give one example from the plain unadorned epistles of Paul. We quote from II. Thess. chap. ii.—"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there be a falling away first, and that man of sin be revealed, the son of perdition: who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth, that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth, will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the bright-

ness of his coming. Even him, whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved."

The case, or the occasion of this prophecy, is this:—In his first epistle to the Thessalonians, Paul had written of "the day of the Lord coming as a thief in the night;" and also of the change to be affected upon those who should be alive at his coming: "For *we*" said he, "which are alive and remain unto the coming of the Lord, shall not anticipate them that are asleep." From which sayings some then taught, that the day of the Lord's triumph over his enemies' destruction was soon to arrive, just as some now teach that *souls sleep*, because Paul thus spake of the dead. To correct these errors, Paul, in his second epistle, by the spirit of revelation, informs them that the day of the Lord's triumph and the fall of his enemies was then at a great distance. This leads him to expatiate on some great intervening events. That day shall not come till a great apostacy from Christ to another personage shall have occurred; till that MAN OF SIN, or "*the* man of sin"—the *lawless one*, described by Daniel (vii. 25,) shall have been revealed.

The Apostle introduces this mysterious personage as one frequently spoken of among the Thessalonians. He calls him "*that* lawless one," or "*the* man of sin." He was described by Daniel in these words:—"He shall speak [impious] words against the MOST HIGH, and shall wear out [or consume] the saints of the Most High, and shall think [or determine] to change times and laws; and they [the saints] shall be given into his hand until a time, times, and the dividing of time; but the judgment [upon him] shall sit, and *they shall take away his dominion to consume and destroy it unto the end.*" This mystic man of sin, the POPE OF ROME undoubtedly, is described in the following particular points:—

1. He was to be the son or creature of an apostacy from the primitive faith and manners taught by the Apostles. As Napoleon the Great grew out of the French Revolution, so did the Pope grow out of the metropolitan hierarchies and councils that sprung from the defection of the ancient church.

2. This man without law opposed, in his pretensions, all that were called magistrates, or that were held in reverence by the people.

3. He placed himself upon a throne.

4. This throne was not erected in a Pagan temple, but in the church or temple of God. He is neither a Jewish nor a Pagan, but a *Christian High Priest, Father, or Pope.*

5. He shows himself to be, or sets himself up as a Vicegerent of the Almighty, and calls himself "HIS HOLINESS LORD GOD THE POPE."

6. He was not to appear for some time after the Apostle wrote this letter—not, indeed, while the Roman Cesars called themselves severally *Pontifex Maximus*, or *the Great High Priest of the Gods.*

7. But the *letting* or opposing Pagan chiefs are to be taken out of the way.

8. And when that is done, this mysterious son of perdition and of iniquity, called by Paul "*the lawless one*," should be fully developed.

9. He was to appear, after the *modus operandi* of the Devil, by good words, fair speeches, pretended sanctity—"by all the deceivableness of unrighteousness"—transforming himself into an angel of light, while at heart as black as Erebus.

10. God, it is affirmed, shall permit all those who loved not the truth in their hearts, to be deluded by this "WICKED ONE," that they all might be condemned as reprobate silver, as spurious coin, and removed from the faithful.

Such is the apostolic profile of the 1st of the Gregories—of him that plucked the golden mitre from the patriarchs of Alexandria, Antioch, Constantinople, and Jerusalem—who assumed to himself the government of the realms of Purgatory, the disposal of all the crowns of the heirs of Pagan Rome, and who by miracle of deceit gained the confidence of an apostate church and consolidated it into a *politico-ecclesiastic empire*—"BABYLON THE GREAT, THE MOTHER OF HARLOTS"—a monster once the wonder of the world and the terror of all the excellent of the earth.

Could any one, we may now inquire, not gifted by a plenary inspiration from the sempiternal source of light, to whose eye the past, the present, and the future are all alike, have thus so clearly, so comprehensively, and yet so minutely sketched the portrait of the most unnatural mysterious monster of iniquity the world ever saw?

And what event more unlikely to happen, than that one pretending to be the VICAR of Christ, who, 20 years before this portrait was sketched, had been crucified between two malefactors without the gates of Jerusalem—than that one assuming to be the SUCCESSOR of that Galilean Peter, the fisherman, who had neither silver nor gold, and who had forsaken all that he had to partake in the toils, the trials, and the honors of his Master, would have ever thought of aspiring to such a giddy and ambitious eminence, much less of attaining it and transmitting it to hundreds of successors through more than twelve full centuries of years!!

No one can make himself thoroughly acquainted with the origin, progress, and consummation of the Popedom—as developed in the lives of the Popes—or spend one year in Rome, holding in his hand Daniel's portrait of this Man of Sin in his seventh chapter, and that of Paul

in this letter to the Thessalonians, and not see a stupendous miracle in the literal and exact accomplishment of predictions so copious and yet so minute, held by the church of all ages and of all nations, and now read in all the languages of the civilized world, all literally verified in one individual person succeeding another, of the same grand characteristics, for so many centuries. He that does not, in these ample and precise specifications, recognize the finger of God in a clearly developed miracle of the most stupendous dimensions, has certainly sipped no little of the inebriating cup of delusions by which this great sorcerer has enchanted and deceived the nations of paganized Christendom.

Our faith in the gospel, we now conclude from these mere specimens of evidence, rests upon the clearest and most solid basis. It rests upon miracles well attested by others, and on miracles seen by ourselves. It rests upon the purity of its doctrine, the majesty and the excellency of its precepts, the riches, the fulness, and the glory of its promises. It rests upon the perfect originality, the unity, the grandeur, and the divine sublimity of its adorable Author. It was promulged by the purest, the noblest, and the most disinterested heralds that ever announced a new doctrine to men. It was sustained by their godly sincerity, their toils, their privations, their endurance of evil, and their glorious martyrdom for its sake. It enrols amongst its believers and defenders the greatest, the wisest, the best, and the most gifted of mankind. All that we love, admire, and venerate in human character, appears in the boldest relief in the piety, humanity, and universal excellence of its friends and admirers. It confers upon all its fully initiated disciples the whole circle of graces that adorn human nature, and fills their lives with the largest and richest clusters of the delicious fruits of benevolence and mercy. It is just such a message from the throne of heaven as, had we been duly enlightened, we might have expected; such a glorious display of divinity and humanity as fully and eternally glorifies God, and bestows infinite honor and happiness on man.

We hope to suggest a profitable manner of reading the volume which contains this divine philanthropy, in our next Tract. A. C.

In 1852, we have, page 661:

A. Campbell's Introduction to the last edition of his Debate on the Evidences of Christianity.

Christianity is a *positive institution*, and has had a positive existence in the world for more than eighteen centuries. Infidelity, as opposed to Christianity, is not an institution, but a mere negation of an institution and of the facts and documents on which it is founded It has no essential formal existence. It has no facts and documents,

and, therefore, it has no proof. It merely assails Christianity, but offers no substitute for it, and it has none to offer.

In defending Christianity, or in proving that it is a veritable, benevolent, and Divine institution, we have nothing to do but to develop it—to show what it is, and, perhaps, what it is not. This can be done with most effect by showing what it has done, when perspicuously and faithfully propounded, and sincerely and cordially embraced.

When we ask, What has Christianity produced in the soil of our fallen nature? or, What has Christianity done for man? we do not institute a comparison between a Christian and a hypocrite, but between a sincere Christian and a sincere Pagan; or between a sincere Christian community and a sincere infidel community. We do not institute a comparison between a half-converted Christian and a half-bred infidel. We ask for a well-developed Christian and a well-developed infidel; and will then, without debate, submit the question to a well qualified and disinterested umpire. We are willing to test the tree by its fruits. Pretended Christians and pretended infidels, or Christians clothed in the attire of infidels, or infidels attired in the garb of Christians, form no logical contrast, and come not within the purview of our premises, our reasonings, or our conclusions. This would be mere trifling, or worse than trifling, with a grave and transcendently important subject.

I never read, nor heard a philosophic, rational, logical argument against Christianity; nor have I ever seen or heard a rational, philosophic, or logical argument in favor of any form of scepticism or infidelity. Jesus Christ was, and is, a *person;* not a thing, not a doctrine, not a theory. Infidelity is not a person, not a thing, not a theory. There may be a theory of it, but it is not a theory. It is a state of mind—an intellectual or a moral imbecility. It is a spiritual jaundice, sometimes green and sometimes black. They can not be philosophically, logically, rationally compared. They are neither logical nor literal contrasts. The infidel is but the incarnation of a negative idea. He is absolutely but a mere negation. He stands to Christianity as darkness stands to light. Is darkness any thing? Is blindness any thing but the loss of sight? Is unbelief any thing but the repudiation of evidence? One might as rationally load a cannon to fight against darkness, as to dispatch a syllogism against a chimera.

Jesus Christ was a real person, and had personal, positive attributes. He had a real and positive character, unique, original, transcendent. It was as fixed, as positive, and as radiating, as the sun in heaven. The originality and unity of his character is all-sufficient, in the eye of educated reason, to claim for him a cordial welcome into our world, and to hail him as the supreme benefactor of our race.

To my mind, it has long been a moral demonstration, clear as the sun, that no one could have drawn a character, such as that of Jesus Christ, from all the stores of human learning, from all the resources of the human imagination. The simple character of Jesus Christ weighs more in the eyes of cultivated reason, than all the miracles he ever wrought. No greater truth was ever uttered than these words: "He that has seen me has seen the Father also." No mortal ever could have said so. The wisdom, and science, and learning of the word, compared with his, was, and is, and evermore shall be, as a glimmering spark to a radiant star—as a glow-worm of the twilight in contrast with the splendors of a meridian sun. It is only in the dark we can admire a glow-worm. We can not see it when the sun shines. But we might as hopefully lecture to a blind man on the philosophy of light, as address the mere sensualist, the visionary, or the dogmatic simpleton, on the originality, unity, transparency, beauty, grandeur of the character of Jesus Christ. An animal man will not look, and, therefore, he can not see the light; the true light which shines in the face of the Lord Jesus Christ. He affirms that he sees, but he sees not what he affirms.

Now, what has dreamy scepticism or presumptuous unbelief to offer, as an apology for itself, in vindication of its position, or as a substitute for Christianity? The light of nature, the light of reason, the dictates of conscience!! What flimsy sophistry! Where is the light of nature found? And who in Pagandom has eyes to see it! This light of reason, these dictates of conscience—where are they found? Show me, produce me one example of the power of this light of nature, this light of reason, these dictates of conscience! Show me this eye of reason with this light of nature, working faith in God; working out Christian civilization, refinement of manners, temperance, justice, public virtue, and humanity; to say nothing of piety, and the love and admiration of the purity of God! and I will lend a willing ear to such a demonstration. But the annals of the world and the experience of the present generation afford no such spectacles.

I am told of the wisdom and civilization, and of the moral virtues of a Solon, a Pythagoras, a Socrates, a Plato, a Xenophon, an Aristotle, a Zeno, a Seneca, etc. I also know something about them, and of the schools in which they were brought up, the schools which they founded, and the lives which they led. I will not "draw their frailties from their dread abode."

But they were educated men. In what schools of tradition were they brought up? *They received instruction.* They did not create it. The glimmering, flickering lamp, which gave them light, was kindled by radiations from a fire that God kindled on Mount Sinai, in Arabia, from a mystic lamp that shone in a tabernacle pitched by Moses in

the desert, and from a temple which Solomon the Wise raised in Jerusalem. Sinai is older than Athens or Parnassus; and Mount Zion than Mars-hill. Moses was born more than a thousand years before Pythagoras, Solon, Socrates, Plato, Xenophon, Zeno, or Seneca. Some of these were contemporaries of the Jewish prophets. But Abraham, Isaac, Jacob, antedate them all more than fifteen hundred years. David sang before Homer, and Solomon wrote his Proverbs and his Ecclesiastes before Solon, the oldest of them, was born.

We do not always recognize the fact, that the Hebrew, Egyptian, Grecian, Roman sages, in their different generations, lived around an almost common inland sea, whose bays, rivers, harbors, coasts, were continually visited and penetrated by neighboring ships and coasting vessels; and that as now, news was interesting, and carried orally from city to city. In this way traditions, public facts, and opinions of cotemporary chief men, were made more or less common property. Abraham's steward, for example, was a native of Damascus yet standing. Solomon's fame was commensurate with all the coasts of the Mediterranean sea. Hiram, king of Tyre, was in habitual intercommunication with him, "and his fame was in all nations round about." He was known in Egypt as more learned and wise than all the sages of Egypt—wiser than Ethan, Heman, Chalcal, Dardo, and all cotemporary princes, known to the Queen of Sheba in all the regions of Ethiopia. I trace to one family and to one man, whom we call Father Abraham, all the true moral science and religion in the world. We have, for a few generations, been sporting with physics and metaphysics; but that family studied God and man. Indeed, they studied God in man, and man in God; God in the universe, and the universe in God.

Sceptics generally are more witty than wise, more pert than prudent, more talkative than learned. I have not had the good fortune to meet with a learned, well-read, and well-educated infidel, in all my acquaintance. While they inveigh against Christian sects and their speculative and dogmatic controversies, they are, to say the least, quite as dogmatic, controversial and sectarian, as Pagans, Jews, or Christians.

Pyrrho, the first distinguished sceptic among the Greek philosophers, formed the first Grecian school of *free thinkers*, and gloried so much in scepticism that he denominated his school "*The School of Sceptics.*" His fellow-citizens in Elea, in the fourth century before Christ, constituted him their high-priest. "He denied the real existence of all qualities in bodies, except those which are essential to primary atoms, and referred every thing else to the perceptions of the mind produced by external objects."

Hume, among the moderns, was substantially of the same character of philosophers. "He introduced doubts into every branch of physics, metaphysics, ethics, and theology." Gibbon, more eloquent but less philosophic than Hume, drank deeply at the fountain of infidelity in France and in England. He poisoned his own writings by a large infusion of the same principles.

Since the French Revolution till now, scepticism, in every thing ancient and venerated, whether true or false, has been subjected to the same arbitrary inquisition; and Christianity, as well as Judaism, has largely shared in its indiscriminate crusade.

Kingcraft and priestcraft, unfortunately strongly allied in the dark ages, became equally obnoxious to suspicion, opposition, and public resentment, and largely partook of the same fortunes. But, in the long crusade, it fared worse with religion than it did with politics. The state must be regarded at least as a *commonwealth*, and as such, governed by equal laws and ordinances. But religion was discarded, not merely from political amalgamation, but from the consideration and regard of the leading men of that period, as a subject not demanding immediate attention, and, with the great majority, as a matter of doubtful disputation.

"Free thinking," as it was facetiously called, became fashionable, and, with the down-trodden and priest-trodden masses, it was aped and assumed as a characteristic of at least a clever fellow, if not a philosopher. Thomas Paine began with his book on "*Common Sense*"—next he gave to his countrymen "THE RIGHTS OF MAN," then ended with "THE AGE OF REASON!" Volney, born twenty years after him, gave "*The Ruins of Empire*," or rather his "*meditations on the revolutions of empire*," well seasoned with innuendoes against the authority of religion and revelation. But Voltaire had profusely sowed the seed "of irreligion, anarchy, and libertinism," before either of them was born. They only watered the seeds which he had sown. And what an abundant harvest of dwarfed philosophers, reckless declaimers, and arrogant dogmatists, does the present generation exhibit!

Philosophic Robert Owen, a benevolent and urbane gentleman, of large fortune and influential friends, well read in the light readings of early life, and deeply imbued, not merely with a generous sentimentality, but with a native and educated benevolence, in quest of a proper theatre to develop a politico-moral problem, visited this New World some twenty-five years ago. Unfortunately, he had not discriminated between the state-religions of Europe and the Christian religion of the New Testament. He therefore filed them all together on the same wire, and became THE PHILOSOPHER OF CIRCUMSTANCES. With the full assurance of knowledge, he assaulted the full assurance of faith, and gave utterance to principles subversive of every existing social

system, for the purpose of establishing a perfect social system. Christianity sternly stared him in the face; but with an unblenching eye he gazed and gazed upon her countenance, and challenged her to deadly combat or to an instant surrender. In placid temper she refused to give place to his mandates. He threw down the gauntlet with the air of a spirited cavalier, and dared her to a deadly combat. The glove was promptly lifted, and the conditions of the combat amicably settled. The theatre was erected, the judges elected, the spectators convened, and the contest began. And here follows, approved by the combatants, sealed by the reporter, and confirmed by the auditory, an authentic report of it. It speaks for itself. And after a successful mission across the continent and across the seas, it is encored, and is now about to commence a second pilgrimage from the very city where it occurred, and whence it was borne triumphant over America and over the British Empire. There is nothing added, there is nothing subtracted, and there is nothing amended. It was, on our side, extemporaneous; on his, mainly premeditated, and written out *in extenso*. It carries upon its visage the proofs of both. It was not as diversified as we desire, but it was our part to follow, and his to lead. We wove into it all that we could legitimately introduce, bearing upon the issue, and sowed broadcast the seeds and elements of other reasons and evidences than a stern umpirage would have allowed. This has its advantages on the principles of suggestion, and its disadvantages in point of method and concentrated argument. But for popular consumption and for popular effect, it appeared to be the most eligible; and the result has greatly transcended our most sanguine expectations. Thousands have been reclaimed from their scepticism, and thousands, that needed encouragement and corroboration, have been confirmed.

The forms of scepticism are Proteus like, multifarious; and if any other form, than those in this volume assailed and repelled, should be presented, we feel it our duty, and would regard it our privilege, to meet it *calamo vel ore*, as any champion of infidelity may choose.

There is much latent scepticism in the present church establishments in our land—indeed all over Christendom. It would be a good work to circulate the present volume far and wide, through our own country, as well as abroad. I would esteem it an advantage to the church, as well as to the world, to have many discussions of this grandest of all debatable questions, with every grade of mind, intelligence, and character, entitled to public respect.

The subject is itself transcendent, and the evidences of its truth and grandeur are commensurate with all its claims and pretensions and with all the wants and necessities of this, alas! too lukewarm and sectarian generation. See also the Campbell and Owen Debate.

BOOK VII.

THE GOSPEL.

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Dr. R. R. Richardson writes in 1839, page 97:

The gospel of Christ, presenting, as it does, eternal life and happiness to the human family, deserves, for its own sake, a full, careful, and unprejudiced examination. The mere announcement that everlasting joys and undying honors are placed within the grasp of mortals, challenges at once attention and respect. The lofty hopes which it inspires are allied to the dearest earthly aspirations of the human heart, and the highest aims of worldly ambition; yet they surpass and include them all, as the "glad waters of the dark blue sea" overwhelm and drink up the glittering spray upon the mossy rock which is covered with the flowing tide. And, as to the permanency of their fruition, contrasted with that of sublunary anticipations, they are like the star-paved heavens, compared with the fallen domes and decaying palaces of ruined Tyre; or as the ever-during forests of Lebanon, to the broken column and mouldering capital which bears, as though in mockery, the inscription *"Roma Eterna."*

Such is the character of the exceeding great and precious promises of the gospel to him who receives it in its original purity and fullness.

In examining a subject of so much importance, the most particular attention should be paid to those rules and principles which the experience of the world has shown to be absolutely necessary to the discovery of truth. The first of these is, that THE MIND MUST BE FREE FROM PREJUDICE.

Prejudice is *pre-judgment*—judgment formed beforehand without examination. It is obvious that one whose mind is thus pre-occupied is unable to receive the truth. He who would possess himself of truth must have the tablets of his judgment pure and receptive.

A second point of great moment in the pursuit of truth, is, that the *whole of the evidence be heard*, and the WHOLE TRUTH *received*. The evils which may arise from defective testimony and partial views of truth are incalculably great—greater often than those resulting from falsehood itself. It is a partial exhibition of truth, which, like the gilding upon counterfeit coinage, gives currency to delusion, and success to imposture.

There is no doubt that this error has much to do with the present disturbed state of the Christian profession. Partyism springs from partial views of truth. There is not a single denomination which,

along with its peculiar heresies, does not acknowledge some tenets which are indubitably true. And it can be just as easily shown, that there is not a sect in Christendom which embraces the whole truth, in doctrine and practice, as it was received by the first Christian churches.

It is a melancholy reflection that the unity of the church and the integrity of truth—the sparkling diamond which once graced the coronal of apostolic faithfulness, should be thus broken up into so many insignificant fragments. Christianity, indeed, may now be compared to a ravelled web: each party has run off with a few of its threads, and interwoven them with the flimsy texture of its own many-colored robes—not one of them has had the ability, like Sampson, to carry off the whole of it. Or, it is like an ancient Grecian temple, erected for a Divinity, and once magnificent and perfect, but now overthrown by the rude hand of violence, and the materials carried off to compose a part of the mean fabric of the peasant—the richly sculptured marble, as in modern Athens, has become the stepping-stone to the mud-walled hut of squalid poverty!

But again: It is possible for the whole truth to be received, yet rendered inoperative by dilution, or injurious by corrupt additions. We should be careful, therefore, to embrace nothing but the truth, and to preserve its simplicity unimpaired—to seek only the pure bullion, and to keep it untarnished and undrossy.

It is related of the followers of the celebrated *Wickliffe*, that the Papists used to call them, in derision, *Gospellers*, because they were wont to speak so often of the original gospel, in place of the legends and traditions of the Catholic superstition. It were well if modern reformers would so signalize themselves by their devotion to the gospel in its simplicity as to deserve so good an appellation.

It is this annunciation which Paul, in the motto which we have prefixed to these papers, denominates "The gospel;" for in the definition which he there supplies, he enumerates in substance the same facts concerning Christ, of which Peter speaks, to wit—"that Christ died for our sins according to the scriptures; that he was buried, and that he rose the third day according to the scriptures." It matters not whether we say with Peter, that "Him they slew and hanged on a tree—and that to him bear all prophets witness."

And is it then the gospel that Christ died for our sins, was buried and rose again? Have these few simple facts constituted the hope of the ancients and the joy of the moderns; the inspiration of the prophet and the fortitude of the martyr? Are these the theme of seraphic and cherubic song, and the power of God himself to the salvation of the world? Can it be that an annunciation so brief, and apparently so simple, has already wrought such important changes in the affairs of

men, and is yet to exert so predominant an influence in the accomplishment of human destiny?—that the same truth which is the solace of the solitary wanderer, is to operate upon the entire mass of the human family? So Paul affirms, and both history and prophecy confirm his declaration.

Nor need we be surprised that so great effects are to be produced by means so simple. This only proves the perfection of the instrument, and is perfectly in accordance with the divine procedure in other cases. To combine simplicity and power is regarded as a manifestation of consummate skill. No one is rewarded for making a machine more complicated. Every improver aims to produce the same or a greater effect by a more simple mechanism. The very simplicity, then, of the gospel, is but an additional evidence of its divine origin.

It is also in harmony with other exhibitions of the wisdom and power of God. In the economy of nature, for instance, there is nothing more common than the accomplishment of the greatest purposes by the simplest means; nor is there anything more familiar than the ready applicability to particular and minor things of principles and powers which are capable of exercising supreme and universal control. It is the same pervading influence, the attraction of gravitation, which brings to the ground a sere and yellow leaf from the oak, or the blazing meteor from heaven, and sustains in their orbits the immense planetary bodies, with their satellites. It is the same power, the attraction of cohesion, which moulds the dew-drop, which, poised upon a slender blade of grass, and touched by the sun's first rays, appears bright and beautiful as the diamond or pearl—"a gem of purest ray serene;" and lifts to the clouds the rocky precipice where the eagle builds her eyrie, and against whose base the waves of ocean rage in vain. It is not strange, then, that the same Divine Mechanician should in the religious and moral world endow the simplest means with power to accomplish the greatest ends, and to act with the same facility upon individuals and upon nations—upon one and upon all.

But again: it will be evident that the gospel must be of necessity something very simple, when it is recollected that it is to be preached to every creature. The great majority of the human race are ignorant and debased, slow of apprehension, and feeble in their capacity. The gospel is designed to open their blinded eyes, to turn them from darkness to light, to inform the understanding and to move the heart. That it has accomplished this purpose wherever it has been faithfully exhibited, and that the present civilization and refinement of the nations is mainly owing to its influence, is admitted by the best informed. Being then suited to the comprehension of all—the European, the Indian, the Negro, and the rude Barbarian, it can not be anything abstruse or remote, but must necessarily be easily perceived,

understood, and felt. Could we indeed suppose for one moment that this divine and glorious gospel had transformed itself into those ponderous and complicated bodies of divinity which life will scarce afford time to read, or eternity to understand, we might well despair of our own salvation and the conversion of the world.

How different might now have been the state of the world if the gospel in its simplicity had been exhibited to mankind since the days of the Apostles! And to what a speedy termination it would bring the discords, feuds, and party jealousies of Christendom, if all would confine themselves to the joyful tidings that Christ has died for our sins according to the Scriptures, that he was buried, and that he rose the third day according to the Scriptures! These are facts, not opinions or speculations. These are easily proved, readily understood, and quickly felt. "And by these also we are saved," says our Apostle, "if we keep them in remembrance." R. R.

Among the causes, indeed, which have contributed to produce the present confused state of the Christian profession, there has not been one more efficient than the sentiment that the whole Bible is a doctrinal treatise upon Christianity; and that the gospel is so equally diffused throughout the whole, like the blood in the human system, which may be made to flow from every part, that it may be found indifferently anywhere from Genesis to Revelation, and equally in the prophecies of Balaam, or the song of Solomon, as in the testimony of Matthew Levi or the Acts of the Apostles. This view of the Scriptures places the mind at once upon the wide ocean, careless by what gale or to what country it may be driven. Where every fact or incident is regarded as equally important, all become at the same time alike uninteresting; where there is no distinction, there can be no arrangement; where there is no beginning, there can be no conclusion. As well might a person suppose that light is universally diffused throughout nature, and that he could possess himself of it by putting into his pocket the shining pebbles by which it is reflected. To direct his attention to the sun as the true source of light, would not sooner interrupt the labors of such a virtuoso, than would the proper exhibition of the simple facts of the gospel give a new turn to the investigations of the modern Bible student.

That all Scripture given by inspiration is profitable for the various purposes for which its different parts are designed, and that it is all necessary to the perfection of the godly man, is cheerfully admitted. But what we would insist upon is this: that it is with the gospel facts we have first and chiefly to do; that it is by these we are first met on the part of Heaven; and that these not only comprise all that is necessary, so far as the Christian faith, and the salvation of the sinner is concerned, but involve necessarily and immediately the consider-

ation of all preceding and succeeding revelations. Like the rich clusters of the vine in which the new wine is found, there is a blessing in them; and like these same clusters also, which are both the first in design and the last in production, the gospel facts (Christ and him crucified) are the first and the last, the Alpha and the Omega of revelation. In short, there is not a principle of action, or an exhortation to duty; a hope or a privilege; an institution or a doctrine in Christianity, which is not deducible from these simple facts, as the oak is evolved from the acorn, or the leaf unfolded from the bud. We would not be understood to say, however, that human reason could have made these deductions, any more than that human power could bring an oak out of an acorn. Christianity is as much beyond the reason of man, as the works of nature are beyond his power. The eyes of Reason could not even perceive its existence, unless it were revealed by the light of faith, and unfolded in its maturity by the efficient influences of a divine agency. Yet it is no sooner thus presented, than reason at once perceives the absolute and necessary connection which subsists between its different parts; the relations of principles and laws; of facts and results; of means and ends; and is enabled to trace the steps of that inductive process by which the whole has been elaborated from a single germ.

We have spoken of the simplicity of the gospel as a means of salvation, and endeavored to show that this simplicity is not only evidence of its divine origin and perfection, and in accordance with the economy of nature; but that the gospel is by this means adapted to the capacity and understanding of those to whom it is addressed—human beings indiscriminately, rich and poor; high and low.

He, then, who believes the gospel, believes the Bible; believes everything necessary to salvation; everything which can or ever did rejoice, redeem, or exalt one of Adam's race. What can be added to the gospel? What more can be desired by man, sinful and mortal, than to be delivered from sin and to be blessed with immortality? And how perfectly suited, then, the gospel of Christ to the wants and circumstances of the human family!

THE GOSPEL—ITS CREDIBILITY.

All revealed religion is based upon facts. Testimony has respect to facts only; that the testimony be credible, it must be confirmed. These points are of so much importance as to deserve some illustration, and much consideration. By *facts* we always mean something said or done. The works of God and the words of God, or the things done and spoken by God, are those facts which are laid down and exhibited in the Bible as the foundation of all faith, hope, love, piety, and humanity. All true and useful knowledge is an acquaintance with

facts. And all true science is acquired from the observation and comparison of facts. But he that made the heart of man and gave him an intelligent spirit knows that facts alone can move the affections, and command the passions of man. Hence the scheme of mercy which he has discovered to the world, is all contained in, and developed by, *the works of mercy* which he has wrought.

Facts have a meaning which the understanding apprehends and the heart feels. According to the meaning or nature of the fact, is its effect upon us. If a friend have risked his life, or sacrificed his reputation or fortune to relieve us, we can not but confide in him and love him. If an enemy have attempted our life, invaded our property, or attacked our reputation, we can not, naturally, but hate him. Nothing but the command of a benefactor, or the will of some dear friend who has laid us under obligation to himself, can prevent us from hating our enemies. If a beloved relative have sustained some great misfortune, we must feel sorry; or if he have been rescued from some impending calamity, we must feel glad. Our joy in the latter case, and our sorrow in the former, arise from the meaning or nature of the fact. The feelings corresponding with the nature of the fact, are excited or called into existence the moment the fact is known or believed. It is *known* when we have witnessed it ourselves, and it is *believed* when reported to us by credible persons who have witnessed it. This is the chief difference between faith and knowledge.

As existences or beings must precede knowledge, so facts must precede either knowledge or belief. An event must happen before it can be known by man—it must be known by some before it can be reported to others—it must be reported before it can be believed, and the testimony must be confirmed, or made credible, before it can be relied on.

Something must be done before it can be known, reported, or believed. Hence, in the order of nature, there is first the fact, then the testimony, and then the belief. A was drowned before B reported it—B reported it before C believed it, and C believed it before he was grieved at it. This is the unchangeable and universal order of things as respects belief. In this example when we reason from effect to cause, it is *grief, belief, testimony, fact*—and from cause to effect it is *fact, testimony, belief, grief.* We ascend from grief to belief—from belief to testimony—from testimony to fact. We descend from fact to testimony—from testimony to belief, and from belief to grief. To this there is no exception, more than against the universality of the laws of gravity. If, then, there was nothing said or done, there could be no testimony, and so no faith. Religious affections spring from faith; and, therefore, it is of importance that this subject should be disintricated from the mysticism of the schools.

Laws call for obedience, and testimony for belief. Where there is no law, there can be no obedience; and where there is no testimony, there can be no faith. As obedience can not transcend law, so faith can not transcend testimony. John's testimony went to so many facts. On his testimony we can believe only as far as he has testified. And so of all the other witnesses. The certainty of faith depends upon the certainty or credibility of the witnesses. But not so its effects. The *effects* depend upon the facts believed—the *certainty* upon the evidence. I may be equally certain that John was beheaded—that Jesus was crucified. Nay, I may be as certain of the birth of Jesus in Bethlehem, as I am of his death on Calvary. The testimony may be equally credible, and the faith equally strong; but the effects produced are not the same. The facts believed have not the same meaning, are not of the same nature, and do not produce the same feelings or effects. I may be as certain of the assassination of Cesar in the Senate House, as I am of the crucifixion of Jesus on Calvary: but as the facts believed are as diverse in the nature, meaning, and bearings upon me as the East and the West; so the effects or fruits of my faith are as different as Julius Cesar and Jesus Christ.

The more ordinary the fact, the more ordinary the testimony necessary to establish it. That A B, aged 90, and confined for some time with sickness, died last night, requires only the most ordinary testimony to render it credible. But that C D lived to 140, enjoying unabated vigor of mind and body, requires stronger testimony. But still all facts happening in accordance with the ordinary and natural laws of things, require but good human testimony to make them worthy of credence. 'Tis only extraordinary and supernatural facts which require supernatural testimony, or testimony supernaturally confirmed. This is the point to which we have been looking in this essay. And now that we have arrived at it, I would ask, *How has the testimony of the Apostles and Evangelists been confirmed?*

To *confirm a testimony* is neither more nor less than to make it credible to those to whom it is tendered; or, to express the same idea in other words, it is to give men power to believe it. Now it will not require the same amount of evidence to persuade an astronomer that the earth's shadow struck the moon last eclypse, as it would to convince an Indian; or it would not require the same amount of evidence to convince a chemist that combustion was effected by pouring water on a certain composition of mineral substances, as it would an unlettered swain. To make any testimony credible to any order of beings, regard must therefore be had to the capacity, attainments, and habits of those beings. To confirm the testimony of the Apostles concerning the Messiah's death, resurrection, ascension into heaven, and coronation as the Lord and King of the Universe, imports no more nor

less than that it should be rendered every way credible to such beings as we are, or that we should be made able to believe it. A testimony *confirmed*, and yet *incredible* to those to whom it is tendered, is a contradiction in terms. But why emphasize on the word *confirmed?* Because the holy Apostles have emphasized upon it. It is therefore necessary that we should pay a due regard to the confirmation of the testimony. The testimony is one thing, and the confirmation is another. It is necessary, in all important occasions in human affairs, that the testimony which is received between man and man should be confirmed by some sanction. Hence an oath for confirmation of testimony is an end of all strife. The highest confirmation which men require in all questions of fact, is a solemn oath or affirmation that the things affirmed are true.

But supernatural facts require supernatural confirmations. Hence when the confirmation of the gospel is spoken of in the apostolic writings, it is resolved into the doings or works of the Holy Spirit. "*Demonstrations of the Holy Spirit*" are the confirmatory proofs of the gospel. When Paul delivered the testimony of God, or the testimony concerning Jesus, to the Corinthians, he says, "*It was confirmed among them.*" And if we examine into the confirmation of the testimony as Paul explained it, we shall find that he makes the spiritual gifts, or those extraordinary and miraculous powers which the Apostles themselves displayed, and which so many of their converts also possessed, an assurance or confirmation of what he promulged.

To those desirous to understand this subject, an examination of this first letter to the Corinthians can not fail to be most instructive; for it most clearly and unequivocally teaches us that the *visible, audible, sensible* demonstration of the Spirit and of power was that supernatural attestation of the testimony of Christ which made it credible, so that no man could have acknowledged Jesus of Nazareth to be the Almighty Lord but by this demonstration of the Holy Spirit. Thus was the testimony confirmed—thus was Jesus demonstrated to be the only begotten Son of God—and thus, and thus only, are men enabled to believe in him.

Some mystics in ancient times, and some of the moderns yet affirm that the infusion of the Holy Spirit into the hearts of disciples as the *spirit of adoption*—as the *Spirit of Christ*—is that *demonstration of the Spirit* which enables men to believe. But this is as unreasonable as it is unscriptural: *unreasonable* because no such inspiration, no invisible, inaudible, or insensible operation or effect can be called a *demonstration of the Spirit* on which faith rests—none of the terms used by the Apostle can bear such an exposition. And it is *unscriptural*, for none of the converts to Christianity in the New Testament

are represented as converted but by *what they saw and heard;* and the Spirit of Holiness was a gift promised to them, and to them only who believe.

A *demonstration* that can not be seen or heard, is, in our mother tongue, no demonstration at all; and a faith that rests upon anything called demonstrations of the Spirit and of power which are only felt in the heart, is a faith resting upon itself. The testimony and the confirmation must be alike extrinsic, else it is no confirmation at all. No *feeling* in the heart can be called a *demonstration.* The eye or the ear, and strictly the former, but figuratively the latter, are the senses to which demonstrations are submitted. None but mystics could draw a demonstration in confirmation of a fact or a testimony from the effect produced in the heart. What would a person of common sense say to a mother who labored to prove that the tidings she had heard of the death of her only son were true, because she felt sorry to hear and believe them? In vain would she call her grief, her agony, her tears, a demonstration that the testimony was true. These might be proofs that she believed the tidings, but never can they prove the tidings to be true. But why labor to tediousness in support of that which is almost self-evident?

The narrative of the labors and success of the Apostles, which Luke gives, corroborates, by the examples it adduces, the above statements. Take Peter's labors for examples. His testimony on Pentecost was confirmed by a sound from heaven, by tongues of fire; and when they heard his testimony, and saw the signs accompanying it, thousands believed the testimony. When they saw him cure the cripple, and heard him announce the glad tidings at the Beautiful Gate of the Temple, multitudes believed. When he cured Eneas, the paralytic of Lydda, "all the inhabitants of Lydda and Saron *saw him and turned to the Lord.*" When he raised to life again Tabitha of Joppa, "this was known throughout all Joppa, and many believed in the Lord." Such was the order of that day. And thus was the testimony confirmed, and men and women enabled to believe.

From all that has been said, the following conclusions are apparent, and of much practical importance, at least to all who labor in the word and teaching:—

1. The testimony which God has given, or the testimony which the Apostles gave concerning Jesus, as the Messiah, the Son of God, and the all-sufficient Saviour of the World, is a *credible* testimony, a well confirmed testimony; and as confirmed by the demonstrations of the Spirit and power of God, *worthy of all acceptation;* and by it men, otherwise *without strength*, are made able to believe. Hence all who wait for the testimony to be specially confirmed to them, wait for what they have no promise nor right to receive, and which God

can not bestow without implying that the testimony is otherwise unworthy of belief; or, what we commonly call incredible.

2. Every one who says he can not believe, says that the testimony is incredible; that God has not confirmed it; and in so doing expressly contradicts the Apostle, who says, "The report is credible, or true, and worthy of all reception; that Jesus Christ came into the world to save sinners;" or else he means, that he *will not* believe, and therefore will not hear the testimony lest he should believe it. He that believeth not, makes God a liar, because he says that his testimony is not true.

3. The ancients were enabled to call *Jesus* Lord of All, the King eternal, immortal, and invisible, from the demonstrations of the Holy Spirit confirming the testimony, without any other aid than the power of God exhibited in attestation of the testimony. So are we when the testimony is fairly and ably laid before us. Hence in producing faith in the minds of men, all that is necessary is, to do justice to the whole testimony of God—to do what Paul said he did, without the persuasive words of human philosophy, declare the testimony of God. Hence all men who believe and preach Christ, should be able to give a reason of the hope which they entertain, by adducing the evidences of the gospel —not by telling their experience, which will never convince anybody but an enthusiast; any more than Mary's testimony concerning her grief will be a demonstration that the report of her son's death is true. Peter never commanded any man to narrate his own feelings as a reason of the hope which he had in the Messiah, in preference to, or in competition with, the confirmed testimony. No, the best reason of faith is a well authenticated testimony, or confirmed evidences. Our experience may be a consolation to ourselves, as our behavior will be a corroboration to others; but the demonstrations which the Spirit has afforded alone can enable any man to say that Jesus is the Lord.

4. As the first Christians were convinced by the Holy Spirit and enabled to believe by the attestations which he gave; so, after they believed and obeyed the gospel, they had the Holy Spirit infused into their hearts; and were then, because they were sons—(for to as many as received him to them he gave power to become the sons of God,) enabled by the spirit imparted to them to say, *Our Father*—so will it be with them who now believe and obey the same gospel upon the same evidences and for the same reasons.

5. As Jesus, when on earth, finished the work of redemption, but in heaven he is our High Priest; so the Holy Spirit on earth, after his ascension, finished the confirmation of the testimony: but now, in addition to that work which makes redemption *credible*, he sheds his influences in the hearts of them who obey. If any man can make himself happy, from any supposed change of heart, before he has

obeyed the gospel, he deludes himself. 'Tis only by obeying the truth that any man can be sanctified and comforted by it. The story told by some of their happiness before obedience, is to me as wild and incredible as the story of the Phœnix clapping his wings over dried sticks until it sets them on fire. If, then, all who undertake to preach Christ, would, instead of preaching their own dreams, or even their *real* experiences, exhibit the evidences; and instead of telling men to wait or pray for good signs, or for power to believe, persuade them to *obey the gospel*, the gospel would run and be glorified, and sectarianism would wither as the grass. To effect this is the leading object of this paper; and if it fail to produce this conviction in any attentive reader, if he will furnish me with his objections, I will do them justice.

THE LAW AND THE GOSPEL.

In the *Harbinger* for 1846, p. 493, the famous sermon on "The Law" is published. The delivery of this sermon (1816) was the time of the beginning of the end of organic association with the Baptists, and is accounted by many as the date of the beginning of the Restoration as an independent movement. This sermon marks the distinction between the Law and the Gospel. The sermon is as follows:

Requests have occasionally, during several years, been made for the publication, in this work, of a discourse on the Law, pronounced by me at a meeting of the Regular Baptist Association, on Cross Creek, Virginia, 1816. Recently these requests have been renewed with more earnestness; and, although much crowded for room, I have concluded to comply with the wishes of my friends. It was rather a youthful performance, and is in one particular, to my mind, long since exceptionable. Its views of the atonement are rather commercial than evangelical. But this was only casually introduced, and does not affect the object of the discourse on the merits of the great question discussed in it. I thought it better to let it go to the public again without the change of a sentiment in it. Although precisely thirty years this month since I delivered it, and some two or three years after my union with the Baptist denomination, the intelligent reader will discover in it the elements of things which have characterized all our writings on the subject of modern Christianity from that day to the present.

But as this discourse was, because of its alleged heterodoxy by the Regular Baptist Association, made the ground of my impeachment and trial for heresy at its next annual meeting, it is as an item of ecclesiastic history interesting. It was by a great effort on my part, that this self-same sermon on the Law had not proved my public excommunication from the denomination under the foul brand of "damnable heresy." But by a great stretch of charity on the part of two or three old men, I was saved by a decided majority.

This unfortunate sermon afterwards involved me in a seven years' war with some members of said Association, and became a matter of much debate. I found at last, however, that there was a principle at work in the plotters of said crusade, which Stephen assigns as the cause of the misfortunes of Joseph.

It is, therefore, highly probable to my mind, that but for the persecution begun on the alleged heresy of this sermon, whether the present reformation had ever been advocated by me. I have a curious history of many links in this chain of providential events, yet unwritten and unknown to almost any one living—certainly but to a very few persons —which, as the waves of time roll on, may yet be interesting to many. It may be gratifying to some, however, at present to be informed that but one of the prime movers in this presumptive movement yet lives; and, alas! he has long since survived his usefulness. I may farther say at present, that I do not think there is a Baptist Association on the continent that would now treat me as did the Redstone Association of that day, which is some evidence to my mind that the Baptists are not so stationary as a few of them would have the world believe.

But the discourse speaks for itself. It was, indeed, rather an extemporaneous address: for the same spirit that assaulted the discourse when pronounced, and when printed, reversed the resolution of the Association passed on Saturday evening, inviting me to address the audience on Lord's day, and had another person appointed in my place. He providentially was suddenly seized with sickness, and I was unexpectedly called upon in the morning, two hours before the discourse was spoken. A motion was made in the interval that same day, by the same spirit of jealousy or zealousy, that public opinion should be arrested by having a preacher appointed to inform the congregation on the spot that my "discourse was not Baptist doctrine." One preacher replied, that it might be "Christian doctrine;" for his part, it was new to him, and desired time for examination. I was, therefore, obliged to gather it up from a few notes, and commit it to writing. It was instantly called for to be printed, and after one year's deliberation, at next Association, a party was formed to indict me for heresy on the published discourse. A committee met; resolutions were passed on Friday night. The next day was fixed for my trial; and after asking counsel of Heaven, my sermon was called for, and the suit commenced. I was taken almost by surprise. On my offering immediately to go into an investigation of the matter, it was partially discussed; but on the ground of having no jurisdiction in the case, the Association resolved to dismiss the sermon, without any fuller mark of reprobation, and leave every one to form his own opinion of it. We submit it to the candid perusal of our readers. A. C.

THE SUBSTANCE OF A SERMON,

Delivered before the Redstone Baptist Association, met on Cross Creek, Brooke County, Va., on the 1st of September, 1816. *By Alexander Campbell, one of the Pastors of the Church of Brush Run, Washington County, Pa.*

"The law was given by Moses, but grace and truth came by Jesus Christ."—JOHN i. 17.

"The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it."—LUKE xvi. 16.

PREFACE.

To those who have requested the publication of the following discourse, an apology is necessary. Though the substance of the discourse, as delivered, is contained in the following pages, yet it is not verbatim the same. Indeed, this could not be the case, as the preacher makes but a very sparing use of notes, and on this occasion, had but a few. In speaking extempore, or in a great measure so, and to a people who may have but one hearing of a discussion such as the following, many expressions that would be superfluous, in a written discourse, are in a certain sense necessary. When words are merely pronounced, repetitions are often needful to impress the subject on the mind of the most attentive hearer: but when written, the reader may pause, read again, and thus arrive at the meaning. Some additions, illustrative of the ideas that were presented in speaking, have been made; but as few as could be supposed necessary. Indeed, the chief difficulty in enforcing the doctrine contained in the following sheets, either in one spoken or written sermon, consists in the most judicious selection of the copious facts and documents contained in the Divine Word on this subject.

We have to regret that so much appears necessary to be said, in an argumentative way, to the professed Christians of this age, on such a topic. But this is easily accounted for on certain principles. For, in truth, the present popular exhibition of Christianity is a compound of Judaism, Heathen Philosophy, and Christianity; which, like the materials in Nebuchadnezzar's image, does not well cement together.

The only correct and safe course, in this perilous age, is, to take nothing upon trust, but to examine for ourselves, and "to bring all things to the test." "But if any man will be ignorant, let him be ignorant."

As to the style adopted in this discourse, it is such as we supposed would be adapted to the capacity of those who are chiefly benefited by such discussions. "For their sakes we endeavor to use great plainness

of speech." As the doctrines of the gospel are commonly hid from the wise and prudent, and revealed only to babes, the weak and foolish; for their sakes, the vail, of what is falsely called eloquence, should be laid aside, and the testimony of God plainly presented to view.

The great question with every man's conscience is, or should be, "What is truth?" Not, Have any of the scribes or rulers of the people believed it? Every man's *eternal all*, as well as his present comfort, depends upon what answer he is able to give to the question Pilate of old (John xviii. 38) proposed to Christ, without waiting for a reply. Such a question can only be satisfactorily answered by an impartial appeal to the oracles of truth—the alone standard of divine truth. To these we appeal. Whatever in this discourse is contrary to them, let it be expunged; what corresponds with them, may the God of truth bless, to those to whom he has given an ear to discern, and a heart to receive it.

"*For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.*"—Rom. viii. 3.

Words are signs of ideas or thoughts. Unless words are understood, ideas or sentiments can neither be communicated nor received. Words, that in themselves are quite intelligible, may become difficult to understand in different connections and circumstances. One of the most important words in our text is of easy signification, and yet, in consequence of its diverse usages and epithets, it is sometimes difficult precisely to ascertain what ideas should be attached to it. It is the term *law*. By a close investigation of the context, and a general knowledge of the Scriptures, every difficulty of this kind may be easily surmounted.

In order to elucidate and enforce the doctrine contained in this verse, we shall scrupulously observe the following

METHOD.

1. We shall endeavor to ascertain what ideas we are to attach to the phrase "*the law*," in this, and similar portions of the sacred Scriptures.

2. Point out those things which *the law* could not accomplish.

3. Demonstrate the reason why *the law* failed to accomplish those objects.

4. Illustrate how God has remedied those relative defects of *the law*.

5. In the last place, deduce such conclusions from these premises, as must obviously and necessarily present themselves to every unbiassed and reflecting mind.

In discussing the doctrine contained in our text, we are then, in the first place, to endeavor to ascertain what ideas we are to attach to the terms "*the law*," in this, and similar portions of the sacred Scriptures.

The term "*law*," denotes in common usage, "a rule of action." It was used by the Jews, until the time of our Saviour, to distinguish the whole revelation made to the Patriarchs and Prophets, from the traditions and commandments of the Rabbies or Doctors of the law. Thus the Jews called the Psalms of David *law*. (John xii. 34.) Referring to the 110th Psalm, they say, "We have heard out of the law that Christ abideth forever." And again, our Saviour calls the Psalms of David, *law*. (John x. 34.) Referring to Ps. lxxxii. 6, he says, "Is it not written in your law, I said ye are gods." Thus when we hear David extolling God's law, we are to understand him as referring to all divine revelation extant in his time. But when the Old Testament Scriptures were finished, and divided according to their contents for the use of synagogues, the Jews styled them the law, the prophets and the psalms. Luke xxiv. 44, Christ says, "All things written in the law of Moses, in the prophets, and in the psalms, concerning me, must be fulfilled."

The addition of the definite article in this instance as well as all others, alters the signification or at least determines it. During the life of Moses, the words "*the law*," without some explicative addition, were never used. Joshua, Moses' successor, denominates the writings of Moses, "the book of the law;" but never uses the phrase by itself. Nor indeed have we any authentic account of this phrase being used, without some restrictive definition, until the reign of Abijah (II. Chron. xiv. 4), at which time it is used to denote the whole legal dispensation by Moses. In this way it is used about thirty times in the Old Testament, and as often with such epithets as show that the whole law of Moses is intended.

When the doctrines of the reign of Heaven began to be preached, and to be contrasted in the New Testament with the Mosaic economy, the phrase "*the law*," became very common, and when used without any distinguishing epithet, or restrictive definition, invariably denoted the whole legal or Mosaic dispensation. In this acceptation it occurs about 150 times in the New Testament. To make myself more intelligible, I would observe that when the terms "*the law*," have such distinguishing properties or restrictive definitions as "the royal law," "the law of faith," "the law of liberty," "the law of Christ," "the law of the spirit of life," etc., it is most obvious the whole Mosaic law or dispensation is not intended. But when we find the phrase "the law," without any such limitations or epithets as "the law was given by Moses," "the law and the prophets were until John," "If ye be led by the Spirit,

ye are not under the law," "ye are not under the law, but under grace," etc., we must perceive the whole law of Moses, or legal dispensation, is intended.

I say the *whole* law, or dispensation by Moses; for in modern times the law of Moses is divided and classified under three heads, denominated, the moral, ceremonial, and judicial law. This division of the law being unknown in the apostolic age, and of course never used by the Apostles, can serve no valuable purpose, in obtaining a correct knowledge of the doctrine delivered by the Apostles respecting the law. You might as well inquire of the Apostles, or consult their writings, to know who the Supralapsarians or Sublapsarians are, as to inquire of them, what is the moral, ceremonial, or judicial law. But like many distinctions, handed down to us from mystical Babylon, they bear the mark on their forehead that certifies to us, their origin is not divine. If this distinction were harmless, if it did not perplex, bias, and confound, rather than assist the judgment, in determining the sense of the apostolic writings, we should let it pass unnoticed; but justice to the truth requires us to make a remark or two on this division of the law.

The phrase, *the moral law*, includes that part of the law of Moses, "written and engraved on two tables of stone," called the ten commandments. Now the word *moral*, according to the most approved lexicographers, is defined "relating to the practice of men toward each other, as it may be virtuous or criminal, good or bad." The French, from whom we have the term *moral*, immediately, and the Romans, from whom we originally received it, used it agreeably to the above definition. Of course, then, a *moral* law, is a law which regulates the conduct of men towards each other. But will the ten commandments answer this definition? No. For Doctors in Divinity tell us, the first table of the Decalogue respects our duty to God; the second our duty to man. Why then call the ten commandments "*the moral law*," seeing but six of them are moral; that is, relating to our conduct towards men? In modern times, we sometimes distinguish between religion and morality; but while we affirm that religion is one thing, and morality another; and then affirm that the ten commandments are the *moral law* —do we not, in so saying, contradict ourselves? Assuredly the legs of the lame are not equal!

A second objection to denominating the ten precepts "the moral law," presents itself to the reflecting mind, from the consideration that all morality is not contained in them. When it is said that the ten commandments are "the moral law," does not this definite phrase imply that all morality is contained in them; or, what is the same in effect, that all immorality is prohibited in them? But, is this the fact? Are the immoralities called drunkenness, fornication, polygamy,

divorces on trifling accounts, retaliation, etc., prohibited in the ten precepts? This question must be answered in the negative. If it had been asked, is all immorality prohibited in this saying, "Thou shalt love thy neighbor as thyself"?—we would readily answer, yes;—but it is the so-called moral law we are speaking of. We affirm, then, that the above immoralities are not prohibited in the Decalogue, according to the most obvious construction of the words. We are aware that large volumes have been written to show how much is comprehended in the ten precepts. But, methinks, the voluminous works of some learned men on this subject, too much resemble the writings of Peter D'Alva, who wrote forty-eight huge folio volumes to explain the mysteries of the conception of the Messiah in the womb of the Virgin Mary! And what shall we think of the genius who discovered that singing hymns and spiritual songs was prohibited, and the office of the ruling elder pointed out, in the second commandment? that dancing and stage plays were prohibited in the seventh; and supporting the clergy enjoined in the eighth!! According to this latitude of interpretation, a genius may arise and show us that law and gospel are contained in the first commandment, and of course all the others are superfluous. But this way of enlarging on the Decalogue defeats the division of the law of Moses, which these Doctors have made. For instance, they tell us that witchcraft is prohibited in the first commandment—incest and sodomy in the seventh. Now they afterwards place these vices, with the laws respecting them, in their judicial law; if then their moral law includes their judicial law, they make a distinction without a difference.

There remains another objection to this division of the law. It sets itself in opposition to the skill of an Apostle, and ultimately deters us from speaking of the ten precepts as he did. Paul, according to the wisdom given unto him, denominated the ten precepts the "ministration of condemnation and of death" (II. Cor. iii. 7, 14). This we call the moral law. Whether *he* or we are to be esteemed the most able ministers of Christ, it remains for you, my friends, to say. Paul having called the ten precepts the ministration of death, next affirms that it was to be done away—and that it was done away. Now the calling the ten precepts "the moral law," is not only a violation of the use of words; is not only inconsistent in itself and contradictory to truth, but greatly obscures the doctrine taught by the Apostle in II. Cor. iii., and in similar passages, so as to render it almost, if not altogether, unintelligible to us. To use the same language of the moral law as he used in respect to the ministration of condemnation and death, is shocking to many devout ears. When we say the moral law is done away, the religious world is alarmed; but when we declare the ministration of condemnation is done away, they hear us patiently,

not knowing what we mean! To give new names to ancient things, and speak of them according to their ancient names, is perplexing indeed. Suppose, for example, I would call the English law which governed these states when colonies, the constitution of the United States, and then affirm that the constitution of the United States is done away, or abolished, who would believe me? But if the people were informed that what *I* called the constitution of these states was the obsolete British law, they would assent to my statement. Who would not discover that the giving of a wrong name was the sole cause of such a misunderstanding? Hence it is, that modern teachers, by their innovations concerning law, have perplexed the student of the Bible, and caused many a fruitless controversy, as unnecessary as that relating to the mark set on Cain. It does not militate with this statement to grant that some of the precepts of the Decalogue have been re-promulgated by Jesus Christ, any more than the re-promulgation of some of the British laws does not prevent us from affirming that the laws under which the colonies existed are done away to the citizens of the United States. But of this, more afterwards.

To what has been said, it may be added, that the modern division of the law tends very much to perplex any person who wishes to understand the Epistles to the Romans, Galatians and Hebrews; insomuch, that while the hearer keeps this distinction in mind, he is continually at a loss to know whether the moral, ceremonial, or judicial law is intended.

Before dismissing this part of the subject, we would observe, that there are two principles, commandments, or laws, that are never included in our observations respecting the law of Moses, nor are they ever in holy writ called the law of Moses:—These are, "Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength; and thy neighbor as thyself." These, our Great Prophet teaches us, are the basis of the law of Moses, and of the Prophets. "On these two commandments hang all the law and the prophets." Indeed the Sinai law, and all Jewish law, is but a modification of them. These are of universal and immutable obligation. Angels and men, good and bad, are for ever under them. God, as our Creator, can not require less; nor can we, as creatures and fellow-creatures, propose or expect less, as the standard of duty and perfection. These are coeval with angels and men. They are engraven with more or less clearness on every human heart. These are the ground work or basis of the law, written in the heart of heathens, which constitute their conscience, or knowledge of right and wrong. By these their thoughts mutually accuse or else excuse one another. By these they shall be judged, or at least all who have never seen or heard a written law, or revelation. But for these principles there had never been either law or gospel.

Let it then be remembered, that in the Scriptures, these precepts are considered the basis of all law and prophecy; consequently when we speak of the law of Moses, we do not include these commandments, but that whole modification of them sometimes called the legal dispensation. It must also be observed, that the Apostles sometimes speak of the law, when it is obvious that a certain part only is intended. But this, so far from clashing with the preceding observations, fully corroborates them. For if the Apostle refers to any particular part of the law, under the general terms, the law, and speaks of the whole dispensation in the same terms, without any additional definition; then, doubtless, the phrase, the law, denotes the whole legal dispensation; and not any particular law, or new distinction, to which we may affix the words, the law.

2d. We shall now attempt to point out those things which the law could not accomplish.

In the first place, it could not give righteousness and life. Righteousness and eternal life are inseparably connected. Where the former is not, the latter can not be enjoyed. Whatever means put us in the possession of the one, puts us in the possession of the other. But this the law could not do. "For if there had been a law given, which could have given life, verily, righteousness should have been by the law" (Gal. iii. 21). "If righteousness come by the law, then Christ is dead in vain. These testimonies of the Apostle, with the whole scope of divine truth, teach us that no man is justified by the law, that righteousness and eternal life can not be received through it.

Here we must regret that our translators, by an injudicious supplement, should have made the Apostle apparently contradict himself. I allude to the supplement in the 10th verse of Romans vii. From the seventh verse of this chapter, the Apostle narrates his experience as a Jew, under the law, and then his experience as a Christian, under the gospel, freed from the law. The scope of the 10th verse, and its context, is to show what the Apostle once thought of the law, and how his mistakes were corrected. If any supplement be necessary in this verse, we apprehend it should be similar to what follows:—"And the commandment [which I thought would give me] life, I found [to lead] to death." This doubtless corresponds with the scope of the context, and does not, like the present supplement, clash with Gal. iii. 21. Indeed the law, so far from being "ordained to give life," was merely "*added* to the promise of life, till the seed should come to whom the promise was made"—"Moreover the law entered that the offense might abound"—"For by the law was the knowledge of sin." For these reasons we conclude that justification, righteousness and eternal life, can not by any means be obtained by the law.

2. In the second place, the law could not exhibit the malignity or demerit of sin. It taught those that were under it, that certain actions were sinful—to these sinful actions it gave descriptive names—one is called theft, a second murder, a third adultery. It showed that these actions were offensive to God, hurtful to men, and deserved death. But how extensive their malignity, and vast their demerit, the law could not exhibit. This remained for later times and other means to develop.

3. In the third place, the law could not be a suitable rule of life to mankind in this imperfect state. It could not to all mankind, as it was given to, and designed only for a part. It was given to the Jewish nation, and to none else. As the inscription on a letter identifies to whom it belongs; as the preamble to a proclamation distinguishes who is addressed, so the preface to the law points out and determines to whom it was given. It points out a people brought from the land of Egypt, and released from the house of bondage, as the subjects of it. To extend it farther than its own preface, is to violate the rules of criticism and propriety. How unjust and improper would it be to convey the contents of a letter to a person to whom it was not directed —how inconsistent to enjoin the items of a proclamation made by the President of these United States, on the subjects of the French government. As inconsistent would it be to extend the law of Moses beyond the limits of the Jewish nation. Do we not know with Paul, that what things soever the law saith, it saith to them that are under the law? But even to the Jews it was not the most suitable rule of life. 'Tis universally agreed that example, as a rule of life, is more influential than precept. Now the whole Mosaic law wanted a model or example of living perfection. The most exemplary characters under the law had their notable imperfections. And as long as polygamy, divorces, slavery, revenge, etc., were winked at under that law, so long must the lives of its best subjects be stained with glaring imperfections. But when we illustrate how God has remedied the defects of the law, the ideas presented in this particular shall be more fully confirmed.

But we hasten to the third thing proposed in our method, which is to demonstrate the reason why the law could not accomplish these objects.

The Apostle in our text briefly informs us that it was owing to human weakness that the law failed to accomplish these things—"In that it was weak through the flesh." The defects of the law are of a relative kind. It is not in itself weak or sinful—some part of it was holy, just and good—other parts of it were elementary, shadowy, representations of good things to come. But that part of it written and engraven on tables of stone, which was holy, just and good, failed in that it was too high, sublime, and spiritual, to regulate so weak a

mortal as fallen man. And even when its oblations and sacrifices were presented, there was something too vast and sublime, for such weak means, such carnal commandments—such beggarly elements—such perishable and insignificant blood, to effect. So that the Apostle saith, the law made nothing perfect, it merely introduced a better hope. If the law had been faultless, no place should have been found for the gospel. We may then fairly conclude that the spirituality, holiness, justice and goodness of one part of the law, rendered it too high; and the carnal, weak and beggarly elements of another part, rendered it too low; and both together became weak through the flesh. Viewing the law in this light, we can suitably apply the words of the Spirit uttered by Ezek. xx. 25, in relation to its incompetence—"I gave them," says he, "statutes which were not good, and judgments whereby they should not live."

We have now arrived at the fourth head of our discourse, in which we proposed to illustrate the means by which God has remedied the relative defects of the law.

All those defects the Eternal Father remedies, by sending his own Son in the likeness of sinful flesh, and for sin, condemns sin in the flesh. "That the whole righteousness which the law required, might be fulfilled in us, who shall walk not after the flesh, but after the Spirit."

The primary deficiency of the law which we noticed was, that it could not give righteousness and eternal life. Now, the Son of God, the Only Begotten of the Father, in the likeness of sinful flesh, makes an end of sin, makes reconciliation for iniquity, finishes transgression, brings in an everlasting righteousness, and completes eternal redemption for sinners. He magnifies the law, and makes it honorable. All this he achieves by his obedience unto death. He finished the work which the Father gave him to do; so that in him all believers, all the spiritual seed of Abraham, find righteousness and eternal life; not by legal works or observances, in whole or in part, but through the abundance of grace, and the gift of righteousness, which is by him;—"For the gift of God is eternal life through Jesus Christ our Lord." This righteousness, and its concomitant, eternal life, are revealed from faith to faith—the information or report of it comes in the divine word to our ears, and receiving the report of it, or believing the divine testimony concerning it, brings us into the enjoyment of its blessings. Hence it is that Christ is the end of the law for righteousness to every one that believeth. Nor is he on this account the minister of sin—for thus the righteousness, the perfect righteousness of the law, is fulfilled in us who walk not after the flesh, but after the Spirit Do we then make void the law or destroy the righteousness of it by faith? God forbid: we establish the law.

A second thing which we observed the law could not do, was to give a full exhibition of the demerit of sin. It is acknowledged that the demerit of sin was partially developed in the law, and before the law. Sin was condemned in the deluge, in the confusion of human speech, in turning to ashes the cities of the plain, in the thousands that fell in the wilderness. But these, and a thousand similar monuments beside, fall vastly short of giving a full exhibition of sin in its malignant nature and destructive consequences. But a full discovery of its nature and demerits is given us in the person of Jesus Christ. God condemned sin in him—God spared not his own Son, but delivered him up—It pleased the Lord to bruise him, to pour out his soul an offering for sin. When we view the Son of the Eternal suspended on the cursed tree—when we see him in the garden, and hear his petitions —when we hear him exclaim, "My God, My God, why hast thou forsaken me!" in a word, when we see him expiring in blood, and laid in the tomb, we have a monument of the demerit of sin, which no law could give, which no temporal calamity could exhibit.

We sometimes in the vanity of our minds talk lightly of the demerit of sin, and irreverently of the atonement. In this age of novelty, it is said, "that the sufferings of Christ were so great as to atone for the sins of worlds on worlds," or at least for the sins of the damned as well as the saved—that "one drop of his blood is sufficient to atone for the sins of the whole world." That is, in other words, the sufferings of Christ so transcended the demerit of the sins of his people, as to be sufficient to save all that shall eternally perish. These assertions are as unreasonable as unscriptural. In our zeal to exalt the merits of the atonement—I say, in the warmth of our passions, and in the fullness of our hearts, let us be cautious lest we impeach the Divine wisdom and prudence. Doubtless, if the merits of his sufferings transcend the demerit of his people's sins, then some of his sufferings were in vain, and some of his merit unrewarded. To avoid this conclusion, some have affirmed that all shall be saved, and none perish, contrary to the express word of God. Indeed, the transition from these inconsistent views of the atonement, to what is called Universalism, is short and easy. But I would humbly propose a few inquiries on this subject. Why do the Evangelists inform us that Christ died so soon after his suspension on the cross? Why so much marvel expressed that he was so soon dead?—so much sooner than the malefactors that were crucified with him? It might be presumed his last words solve these difficulties—"It is finished, and he gave up the ghost." From these and similar premises, it would seem that his life and sufferings were prolonged just so long as was necessary to complete the redemption of his people. We are accustomed, on all subjects that admit of it, to distinguish between quantity and quality. In the common concerns of

human intercourse, sometimes the quality of a thing is acceptable when the quantity is not; at other times the quantity is acceptable when the quality is not. If a thousand slaves were to be redeemed and emancipated by means of gold, the person in whose custody they were could not demand any more precious metal than gold—when one piece of gold was presented to him, he might object to the quantity as deficient, though the quality is unobjectionable. In respect of the means of our redemption, it must be allowed that the sufferings of Christ were they. These sufferings, then, were the sufferings of a divine person—such doubtless was their quality. And a life and sufferings of any other quality could avail nothing in effecting redemption for transgressors. If but one of Adam's race should be saved, a life and sufferings of such a quality would have been indispensably requisite to accomplish such a deliverance. Again, if more were to have been saved than what will eventually be saved, the quantity and not the quality of his sufferings would have been augmented. The only sentiment respecting the atonement that will bear the test of Scripture, truth, or sober reason, is, that the life and sufferings of Christ in quality, and in length of quantity, were such as sufficed to make reconciliation for all the sins of his chosen race; or for all them in every age or nation that shall believe in him. There was nothing deficient, nothing superfluous; else he shall never see of the travail of his soul and be satisfied; which would be the reverse of his Father's promise, and his own expectation. When the life and sufferings of Christ are viewed in this light, the demerit of sin appears in its true colors—all inconsistencies vanish, and all the testimonies of sacred truth, of patriarchs, prophets, and apostles, harmoniously correspond. But if we suppose that the sufferings of Christ transcended the demerit of the sins of "his people," then we shall have no full exhibition of the demerit of sin. Nor are "his people" under any more obligation of love or gratitude to him than they who eternally perish.

That which remains on this head is to show how the failure of the law in not being a suitable rule of life, has been remedied.

We noticed that example is a more powerful teacher than precept. Now Jesus Christ has afforded us an example of human perfection never witnessed before. He gave a living form to every moral and religious precept which they had never before possessed. In this respect he was the distinguished Prophet to whom Moses and all the inferior prophets referred. In entering on this prophetic office, he taught with a peculiarity unexampled by all his predecessors—"He spake as never man spake." The highest commendation he gave of Moses was that he wrote of him, and that he was a faithful servant in Christ's house. From the beginning of his ministry to the end of his life, he claimed the honor of being the only person that could instruct men in the knowl-

edge of God or of his will. He claimed the honor of being the author and finisher of the only perfect form of religion; the Eternal Father attested all his claims and honored all his pretensions. Respecting the ancient rules of life, the law and the prophets, he taught his disciples they had lived their day—he taught them they were given only for a limited time. "The law and the prophets prophesied until John"—then they gave place to a greater Prophet, and a more glorious law. Malachi, the last of the ancient prophets, informed Israel that they should strictly observe Moses' law, until a person should come in the spirit and power of Elias. Jesus taught us that John the Baptist was he, and that the law and prophets terminated at his entrance upon his ministry; for since that time the kingdom of God is preached and all men press into it. To attest his character, and to convince the church of his being the great Prophet, to whom all Christians should exclusively hearken as their teacher; to weaken the attachments of his disciples to Moses and the prophets, it pleased God to send down Moses and Elias from heaven; the one the lawgiver, and the other the law-restorer, to resign their prophetic honors at the feet of the Messiah, in presence of select witnesses. "Jesus took with him Peter, James, and John into a high mountain, and was transfigured before them, and his face did shine as the sun, and his raiment was white as snow, and behold there appeared Moses and Elias talking with him." Peter, enraptured with these heavenly visitants, proposes erecting three tabernacles—one for Christ, one for Moses, and one for Elias. But while he was thus proposing to associate Christ, the Prophet, with Moses and Elias, inferior prophets, a bright cloud overshadowed them, and a voice out of the cloud, an indirect reply to Peter's motion—"This is my beloved Son in whom I am well pleased, *hear ye him.*" Thus when these ancient and venerable prophets were recalled to heaven, Christ alone is left as the great teacher, to whom, by a commandment from the excellent glory, the throne of the Eternal, we are obliged to hearken. That this transaction was significant of the doctrine above stated, must be manifest, when we take into view all circumstances. Might it not be asked, "Why did not Abel, Abraham, or Enoch appear on this occasion?" The reason is plain—the disciples of Christ had no hurtful respect for *them.* Moses and Elias, the reputed oracles of the Jewish nation, were the two, and the only two, in respect of whom this solemn and significant revocation was needful. The plain language of the whole occurrence was this—Moses and Elias were excellent men—they were now glorified in heaven—they had lived their day—the limited time they were to flourish as teachers of the will of Heaven was now come to an end. The morning star had arisen—nay, was almost set, and the Sun of Righteousness was arising with salutiferous rays. Let us, then, walk in the noon-day light—let us hearken to Jesus as the

Prophet and Legislator, Priest and King. He shall reign over all the ransomed race. We find all things whatsoever the law could not do are accomplished in him, and by him—that in him all Christians might be perfect and complete—"for the law was given by Moses, but grace and truth came by Jesus Christ."

It now remains, in the last place, to deduce such conclusions from the above premises, as must obviously and necessarily present themselves to every candid and reflecting mind.

1st. From what has been said, it follows that there is an essential difference between law and gospel—the Old Testament and the New.* No two words are more distinct in their signification than *law* and *gospel*. They are contradistinguished under various names in the New Testament. The law is denominated "the letter;" "the ministration of condemnation;" "the ministration of death;" "the Old Testament or Covenant, and Moses." The gospel is denominated "the Spirit," "the

*There are not a few professors of Christianity who suppose themselves under equal obligations to obey Moses or any other Prophet, as Christ and his Apostles. They can not understand why any part of divine revelation should not be obligatory on a Christian to observe; nor can they see any reason why the New Testament should be preferred to the Old; or why they should not be regulated equally by each. They say, "Is it not all the word of God, and are not all mankind addressed in it!" True, all the holy Prophets spake as they were moved by the Holy Spirit, and men were the objects of their address. It is, however, equally evident that God at sundry times and in divers manners spake to men, according to a variety of circumstances, which diversified their condition, capacity, and opportunities. Thus he addressed individuals, and classes of individuals, in a way peculiar to themselves. Witness his address to Noah, Abraham, Daniel, Jonah, Paul, and Peter. Witness his addresses to the Patriarchs, the Jews, and the Christians. Again, men are addressed as magistrates, fathers, masters, husbands, teachers, with their correlates. Now to apply to one individual what is said to all individuals and classes of individuals, would, methinks, appear egregious folly. And would it not be as absurd to say, that every man is obliged to practice every duty and religious precept enjoined in the Bible. Might we not as reasonably say, that every man must be at once a Patriarch, a Jew, and a Christian; a magistrate, a subject, a father, a child, a master, a servant, etc., etc. And, certainly, it is as inconsistent to say, that Christians should equally regard and obey the Old and New Testament. All Scripture given by divine inspiration, is profitable for various purposes in the perfection of saints, when rightly divided, and not handled deceitfully. But when the above considerations are disregarded, the word of God must inevitably be perverted. Hence it is that many preachers deceive themselves and their hearers by selecting and applying to themselves and their hearers such portions of sacred truth as belong not to them nor their hearers. Even the Apostles could not apply the words of Christ to themselves or their hearers until they were able to answer a previous question—"Lord, sayest thou this unto *us* or unto *all*?" Nor could the Eunuch understand the Prophet until he knew whether he spoke of himself or some other man. Yet many preachers and hearers trouble not themselves about such inquiries. If their text is in the Bible, it is no matter where; and if their hearers be men and women, it is no matter whether Jews or Christians, believers or unbelievers. Often have I seen a preacher and his hearers undergo three or four metamorphoses in an hour. First, he is a moral philosopher, inculcating heathen morality; next a Jewish Rabbi, expounding the law; then, a teacher of some Christian precept; and lastly, an ambassador of Christ, negotiating between God and man. The congregation undergo the correlate revolutions; first, they are heathens; next, Jews; next, Christians; and lastly, treating with the ambassadors for salvation, on what is called the terms of the gospel. Thus, Proteus-like, they are all things in an hour.

ministration of the Spirit," "the ministration of righteousness," "the New Testament, or Covenant," "the law of liberty and Christ." In respect of existence or duration, the former is denominated "that which is done away"—the latter, "that which remaineth"—the former was faulty, the latter faultless—the former demanded, this bestows righteousness—that gendered bondage, this liberty—that begat bond-slaves, this freemen—the former spake on this wise, "This *do* and thou shalt live"—this says, "Say not what *ye* shall do; the word is nigh thee, [that gives life,] the word of faith which we preach: if thou believe in thine heart the gospel, thou shalt be saved." The former waxed old, is abolished, and vanished away—the latter remains, lives and is everlasting.

2d. In the second place, we learn from what has been said, that "there is no condemnation to them which are in Christ Jesus." The premises from which the Apostle drew this conclusion are the same with those stated to you in the discourse. "Sin," says the Apostle, "shall not have dominion over you; for ye are not under the law, but under grace." In the sixth and seventh chapters to the Romans, the Apostle taught them that "they were not under the law"—that "they were freed from it"—"dead to it"—"delivered from it." In the eighth chapter, first verse, he draws the above conclusion. What a pity that modern teachers should have *added to* and *clogged* the words of inspiration by such unauthorized sentences as the following: "Ye are not under the law" *as a covenant of works, but as a rule of life.* Who ever read one word of the "covenant of works" in the Bible, or of the Jewish law being a rule of life to the disciples of Christ? Of these you hear no more from the Bible than of the "Solemn League" or "St. Giles' Day." Yet how conspicuous are these and kindred phrases in the theological discussions of these last three hundred years! But leaving such phrases to those who are better skilled in the use of them, and have more leisure to expound them, we shall briefly notice the reason commonly assigned for proposing the law as a rule of life to Christians. "If Christians are taught," say they, "that they are delivered from the law, under it in no sense; that they are dead to it, will they not be led to live rather a licentious life, live as they list; and will not the non-professing world, hearing that *they* are not under the law of Moses, become more wicked, more immoral and profane!" Such is the chief of all the objections made against the doctrine inculcated respecting the abolition of the Jewish law, in respect of Christians, and also as this doctrine respects the Gentile or Heathen world. We shrink not from a fair and full investigation of this subject. Truth being the object of all our inquiries, we should patiently hear all objections—coolly and dispassionately hear, examine, and weigh all arguments *pro* and *con*.

That the first part of this objection is very natural, has been very often made, and strongly urged against the doctrine we advocate, we cheerfully acknowledge. As this objection was made against the Apostle's doctrine concerning the law, it affords a strong probability at least, that our views on this subject correspond with his. We shall then hear how he stated and refuted it. Rom. vi. 15, "What then? Shall we sin because we are not under the law, but under grace!" Here he admits the objection, and in his answer incontestibly shows that Christians are not under the law in any sense. If they were in any sense, now was the time to say, "We are not under the law in some sense, or under a certain part of it; but in one sense we are under it, as a rule of life." We say the Apostle was here called upon, and in a certain sense bound, to say something like what our modern teachers say, if it had been warrantable. But he admits the doctrine and states the objection, leaving the doctrine unequivocally established. He guards the doctrine against a licentious tendency thus—"God forbid!" "How shall we that are dead to sin, live any longer therein?' and in the subsequent verses shows the utter impossibility of any servant of God, or true Christian, so abusing the doctrine we have stated. Now whether the ancient way of guarding the New Testament, or Gospel, against the charges of Antinomianism or a licentious tendency, or the modern way is best, methinks is easily decided amongst true disciples. Not so easy, however, amongst learned Rabbis and Doctors of the Law.

But, query,—"Is the law of Moses a rule of life to Christians?" An advocate of the popular doctrine replies, "Not all of it." Query again—What part of it? "The ten commandments." Are these a rule of life to Christians? "Yes." Should not, then, Christians sanctify the seventh day? "No." Why so? "Because Christ has not enjoined it." Oh! then, the law or ten commandments is not a rule of life to Christians any further than it is enjoined by Christ; so that reading the precepts in Moses' words, or hearing him utter them, does not oblige us to observe them: it is only what Christ says we must observe. So that an advocate for the popular doctrine, when closely pressed, can not maintain his ground. Let no man say we have proposed and answered the above queries as we pleased. If any other answers can be given by the advocates themselves than we have given, let them do it. But it is highly problematical whether telling Christians that they are under the law will repress a licentious spirit. True Christians do not need it, as we have seen: "How shall they that are dead to sin, live any longer therein?" And dare we tell professing Christians, as such, that the law, as a rule of life, is a condemning law? If not, then what tendency will the mere affirmation that they are under a law as a rule of life which can not condemn them, have to deter them from

living as they list? Upon the whole, the *old way* of guarding against immorality and licentiousness amongst Christians will, we apprehend, be found the most consistent and efficacious. And he that has tried the old way and the new, will doubtless say, as was said of old, "No man also having drunk old wine, straightway desireth new; for he saith the old is better." And, indeed, every attempt to guard the New Testament, or the Gospel, by extrinsic means, against an immoral or licentious tendency, bears too strong a resemblance to the policy of a certain preacher in Norway or Lapland, who told his hearers that "hell was a place of infinite and incessant cold." When asked by an acquaintance from the south of Europe why he perverted the Scriptures, he replied, "if he told his hearers in that cold climate that hell was a place of excessive heat, he verily thought they would take no pains to avoid going there."

But as to the licentious tendency this doctrine we inculcate is supposed to have upon the non-professing or unbelieving world, it appears rather imaginary than real. It must, however, in the first instance, be ascertained whether the Gentiles, not professing Christianity, were ever supposed or addressed by the Apostle sent to the Gentiles, as being under the law of Moses. We have under the second head of our discourse particularly demonstrated that the Gentiles were never under the law, either before or after their conversion. To what has been said on this subject we would add a sentence or two. It was prophesied of the Gentiles that they should be without law till Christ came. Isa. xlii. 4, "And the isles shall *wait* for *his* law." The chief glory which exalted the Jews above the Gentiles, which the Jews boasted of to the Gentiles, was, that *to them* "*pertained* the adoption, the covenants, and *the giving of the law*." They exclusively claimed the law as their own. And why will not we let them have it, seeing him whose law the Gentiles waited for, is come, and has given us a more glorious law. Whatever was excellent in their law our Legislator has re-promulgated. But shall we say that we are under the law as a rule of our Christian life, because some of its sublimest moral and religious precepts have been re-promulgated by him, who would not suffer one tittle of it to pass till he fulfilled it? As well might we affirm that the British law which governed these states when colonies, is the rule of our political life; because some of the most excellent laws of that code have been re-enacted by our legislators. Paul, the Apostle to the Gentiles, plainly acknowledged in his addresses to them, that they were without law, aliens from the commonwealth of Israel, having no hope, etc. And of them he said that "when the Gentiles, which have not the law, do by nature the things contained in the law, these *having not the law*, are a law unto themselves." But, in so saying, does *he* or do *we* excuse their sins or lead them to suppose that they are thereby less obnoxious

to the wrath to come? By no means. For we testify that even natural conscience accuses them of sin or wrong in their thoughts, words, and actions, according to its knowledge. And consequently "as many as have sinned without law, shall also perish without law." In so testifying, do we cherish a licentious spirit? By no means. For there stand a thousand monuments in this present world, independent of Jewish law, on which is inscribed these words, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." But one thing demands our observation, that the Apostle sent by Heaven to preach to the Gentiles, in accusing them of sins of the deepest dye, and of the most malignant nature, dishonorable to God and destructive to themselves; never accuses them of any sin which the light of nature itself would not point out, or natural conscience testify to be wrong. Hence it is that in the long, black catalogue of sins preferred against the Gentiles, is never to be found the crime of Sabbath-breaking, or of transgressing any of the peculiarities of Judaism. And now what is the difference between an ancient Greek and a modern American or European who disbelieves the gospel? Under what law is the latter, under which the former was not? Was the former a sinner and chargeable in the sight of God, as well as the latter? Yes. Would not natural conscience according to its means of knowing right and wrong, or the work of the law written in the heart, condemn the unbelieving Roman as well as the unbelieving American? Most assuredly. And what is the difference? Not that the latter is under any law that the former was not under; but the means of discerning right and wrong in the latter are far superior to the former, and consequently their overthrow or ruin will be the more severe. In point of law or obligation there is no difference between the unbelieving American and the rudest barbarian; though the former is polished with science, morals, etc., like the ancient Greeks and Romans, and the latter remains an uncultivated savage. They will be judged and condemned by the same law which condemned the Roman who died nineteen hundred years ago. And the condemnation of the latter shall be more tolerable than the former, not by a milder law, but because his knowledge of right and wrong was much inferior to the former; and having heard the gospel of salvation and disbelieved it, he adds to his natural corruption and accumulated guilt the sin of making God a liar, and preferring darkness to light, because he believed not the testimony of God. This is the sole difference in respect of condemnation between the Indian and the most accomplished citizen. From these few remarks it will appear, we trust, obvious to every person who has an ear to distinguish truth from falsehood, that there is no condemnation to them which are in Christ Jesus—that they are under no law that can condemn them—that *he* who was made under

the law is become the end of the law for righteousness to them—that being dead to sin, they should live no longer therein—that there is no necessity, but a glaring impropriety in teaching the law as a rule of life to Christians—that all arguments in favor of it are founded on human opinion, and a mistaken view of the tendency of the gospel and Christian dispensation—that all objections against the doctrine we have stated, as licentious in its tendency, are totally groundless. "For the grace of God that bringeth salvation teacheth us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world. Looking for that blessed hope, the glorious appearing of the great God, even our Saviour Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, *zealous of good works*."

3d. In the third place, we conclude from the above premises, that there is no necessity for preaching the law in order to prepare men for receiving the gospel.

This conclusion perfectly corresponds with the commission given by our Lord to the Apostles, and with their practice under that commission. "Go," saith he, "into all the world, and preach the gospel unto every creature." "Teach the disciples to observe all things whatsoever *I* command you." Thus they were authorized to preach the gospel, not the *law*, to every creature. Thus they were constituted ministers of the New Testament, not of the Old. Now the sacred history, called the Acts of the Apostles, affords us the most satisfactory information on the method the Apostles preached under this commission, which, with the epistolary part of the New Testament, affords us the only successful, warrantable, and acceptable method of preaching and teaching. In the Acts of the Apostles, we see the Apostles and first preachers paid the most scrupulous regard to the instructions they received from the great Prophet. They go forth into all nations proclaiming the gospel to every creature; but not one word of law-preaching in the whole of it. We have the substance of eight or ten sermons delivered by Paul and Peter to Jews and Gentiles, in the Acts of the Apostles, and not one precedent of preaching the law to prepare their hearers, whether Jews or Gentiles, for the reception of the gospel.

This conclusion corresponds, in the next place, with the nature of the kingdom of heaven or Christian Church, and with the means by which it is to be built and preserved in the world. The Christian dispensation is called "the ministration of the Spirit," and accordingly everything in the salvation of the church is accomplished by the immediate energy of the Spirit. Jesus Christ taught his disciples that the testimony concerning himself was that only which the Spirit would use in converting such of the human family as should be saved. He was not to speak of himself, but what he knew of Christ. Now he was

to convince the world of sin, of righteousness, and of judgment; not by applying the law of Moses, but the facts concerning Christ, to the consciences of the people. The Spirit accompanying the words which the Apostles preached, would convince the world of sin, not by the ten precepts, but because they believed not on him—of righteousness, because *he* went to the Father—and of judgment, because the prince of this world was judged by him. So that Christ, and not law, was the Alpha and Omega of their sermons; and this the Spirit made effectual to the salvation of thousands. Three thousand were convinced of sin, of righteousness, and of judgment, in this precise way of hearing of Christ, on the day of Pentecost; and we read of many afterwards. Indeed, we repeat it again, in the whole history of primitive preaching, we have not one example of preaching the law as preparatory to the preaching or reception of the gospel.

This conclusion corresponds, in the third place, with the fitness of things.* That men must be convinced of sin by some means, prior to a welcome reception of saving truth, is generally acknowledged. Now as the gospel dispensation is the most perfect revelation of salvation, it must be supposed that it possesses the best means of accomplishing everything connected with the salvation of its subjects. It must, of course, possess the best means of convincing of sin. This truth, how-

*Indeed we have yet to learn what advantage can accrue from preaching the so-called "moral law," to prepare sinners for the gospel. In the nature and fitness of things it can not prepare or dispose the mind to a belief of the gospel. The Apostle teaches us that "the law worketh wrath." This is inevitably its effect on every mind which does not believe the gospel. It irritates and excites the natural enmity of the mind against God. A clear exhibition of the divine character in the law, apart from the gospel, tends more to alienate than to reconcile the mind to God When a preacher of the law has labored to show his hearers the immaculate holiness, the inflexible justice the inviolate truth, and consuming jealousy of Jehovah manifested in the fiery law, supposing the gospel kept out of view, he has rather incapacitated and disqualified their minds from crediting the gospel or testimony of the condescension, love mercy, and grace of the eternal Father to mankind. How opposite is the divine wisdom to the wisdom of many modern scribes and teachers of the law! They preach first the law to natural fallen man then the gospel. But He, who seeth not as man seeth, preached first the gospel to fallen man, and afterwards added the law, because of transgressions, till the seed should come. Eternal life was promised through the seed, and the law added till the seed come.

Nothing can be more inconsistent than the conduct of the law preachers. When they have echoed the thunders of Mt. Sinai in the ears of their hearers almost to drive them to despair, and to produce what they call "legal repentance," then they begin to pull down the work of their own hands by demonstrating the inefficacy, unprofitableness, and danger of legal repentance. Might they not as well at once imitate the apostles and primitive preachers—preach the gospel, which, when received, produces repentance not to be repented of? Might they not preach Christ crucified in whom is manifested the wrath and judgment of God against sin: and his condescending love, mercy, and grace to the sinner? Might they not, knowing the terror of the Lord persuade men by the persuasives of the doctrine of reconciliation, rather than to increase their enmity, awaken their suspicions, and work wrath in their minds, by an unlawful use of the law? But in order to this, their minds must be revolutionized; they must take up a cross which they at present refuse; and what is difficult indeed, they must unlearn what they have themselves taught others.

ever, does not depend on mere supposition. The fact that the Holy Spirit makes an exclusive use of it in convincing of sin, is a striking demonstration of its superior excellence for that purpose. But independent of these considerations, it must be confessed that the gospel or testimony concerning Christ affords the fullest proof of divine justice and indignation against sin—it presents the clearest view of the demerit of sin, and of all divine perfections terrible to sinners—it exhibits the most alarming picture of human guilt and wretchedness that ever was given, and on these accounts is of all means the most suitable to convince of sin. It was already observed that the eternal Father condemned sin in the person of his Son, more fully than it ever was, or could be, condemned in any other way. Suppose, for illustration, a king put to death his only son, in the most painful and ignominious way, for a crime against the government; would not this fact be the best means of convincing his subjects of the evil of crime, and of the king's detestation of it? Would not this fact be better than a thousand lectures upon the excellency of the law and the sanctions of it? But every similitude of this kind falls infinitely short of affording a resemblance of the eternal Father not sparing his Sole Delight when sin was but imputed to him. Having seen that this conclusion corresponds with the commission given by the Redeemer to his Apostles —with their practice under that commission—with the nature of his kingdom, and with the fitness of things, one would suppose that no objection could be preferred against it. But what doctrine of divine truth is it, against which objections numerous indeed, and strongly urged, and by men who profess to be zealous for the truth, have not been made? Is it the doctrine of sovereign, free, and abundant grace? No. Is it the doctrine of the natural sinfulness and corruption of all men? No, no. Against these, many objections, yea, very many, are urged. We must not suppose, then, that this doctrine we now maintain shall be free from objections. We shall, then, attend to some of those objections which have been made, or which we anticipate may be made against this conclusion.

It may, perhaps, be objected that there are some expressions in the apostolic epistles, which imply that the law was necessary to convince of sin, as pre-requisite to a welcome reception of the gospel. such as "by the law *is* the knowledge of sin"—"for without the law sin *was* dead." There is no authority from the original for varying the supplements in these two clauses. If it corresponds with the context or with the analogy of faith, to supply *was* in the last clause, it doubtless corresponds as well in the first clause. But we lay no stress on the one or the other; for before Christ came all knowledge of sin *was* by the law; and "the law entered that the offense might abound." For the law was added to the promise of life, because of transgression,

till the seed should come to whom the promise was made. Now we would suppose that when the *Seed* is come, and the time expired for which the law was added, it is superfluous to annex it to the gospel, for the same reason it was annexed to the promise made to Abraham. And although it should be allowed that Christians derive knowledge of sin from the law, it does not follow that it is the best means of communicating this knowledge—that Christians are dependent on it for this purpose—nor that it should be preached to unbelievers to prepare them for receiving the gospel.

The seventh chapter to the Romans contains the fullest illustration of the once excellence and utility of the law, that is to be found in all the New Testament; and as this chapter will doubtless be the strong hold of our opponents, we shall make a remark or two on the contents of it.

In the first place, then, let it be remembered that in the fourteenth verse of the preceding chapter, the Apostle boldly affirms that Christians are not under the law. To the conclusion of the sixth chapter he refutes an objection made to his assertion in the fourteenth verse. In the first six verses of the seventh chapter he repeats his assertion, and uses an apt similitude to illustrate it. Having, then, demonstrated that Christians are not under the law, in the seventh verse of the seventh chapter he states an objection which had been made, or he anticipated would be made, against his doctrine—"If Christians are not under the law, if they are dead to it, if they are delivered from it, is it not a sinful thing?" "Is the law sin, then?" This objection against the nature of the law, the Apostle removes in the next six verses by showing the utility of the law in himself as a Jew, under that law; and concludes that the law is holy, just, and good. To the end of the chapter the Apostle gives an account of his experience as a Christian freed from the law, and thus manifests the excellency of his new mind or nature by its correspondence to the holiness of the law; so that he most effectually removes the objection made against the law as being sin, and at the same time establishes the fact that Christians *are delivered from it.* Such evidently is the scope of the latter part of the sixth and all of the seventh chapter. We can not dismiss this chapter without observing first, that the law, or that part of the law which the Apostle here speaks of, is what modern teachers call "the moral law." If so, then Christians are not under it: for the law which the Apostle affirms Christians are delivered from in the sixth verse, in the seventh verse he shows it is not sin; and the law which he shows is not sin, he demonstrates to be holy, just, and good. So that here, as well as in the third chapter of his second epistle to the Corinthians, Christians are expressly said to be delivered from the so-called moral law; and that it is abolished or done away in

respect of them. We must remark again, that before anything said in this chapter respecting the utility or excellence of the law can be urged as a precedent for what we condemn—namely, preaching the law as preparatory to the gospel, or a law work as preparatory to genuine conversion, it must be shown that the Apostle gave this account of his experience under the law as preparative to his conversion. Otherwise no objection can be made from anything in this chapter to the conclusion before stated. But this can not be, for the account we have of his conversion flatly contradicts such a supposition. Previous to his conversion he was a very devout man in his own way—"touching the righteousness which was in the law he was blameless." See the account he gives of himself, Phil. iii. 4, 5, compared with Rom. vii. 7, 12; Acts xxii. 1; xxiii. 1; from which we learn that he was taught according to the most perfect manner of the law, and was a Pharisee of the strictest kind; had clear ideas of sin and righteousness; and, externally considered, was blameless and lived in all good conscience until the day of his conversion. But it was not the law, it was not a new discovery of its spirituality, but a discovery of Christ exalted, that convinced him of sin, of righteousness, and of judgment; and instantaneously converted him. So that nothing in his previous life or attainments, nothing of his experience as a Jew, nothing of his knowledge of sin or of righteousness by the law previous to his conversion, can be urged in support of preaching the law or a law work to unbelievers, to prepare their mind for a welcome reception of the truth.

When we shall have mentioned a favorite text of the law preachers, and considered it, we shall have done with objections of this sort. It is Gal. iii. 24. We shall cite from the 23d verse. "Before faith [Christ] came we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster *to bring us* to Christ, that we might be justified by faith. But after that faith [Christ] is come, we are no longer under a schoolmaster.' Methinks it looks rather like an insult to the understanding of any person skilled in the use of words, to offer a refutation of the use that is frequently made of the 24th verse. But let the censure rest upon them who render it needful. Every smatterer in Greek knows that the 24th verse might read thus:—"The law was our schoolmaster until Christ" came; and this reading unquestionably corresponds with the context. Now is it not most obvious that instead of countenancing law-preaching, this text and context condemn it? The scope of it is to show that whatever use the law served as a schoolmaster previous to Christ, it no longer serves that use. And now that Christ is come, we are no longer under it. We see, then, that this conclusion not only corresponds with the commission to the Apostles; with the nature of Christ's kingdom; with the apostolic preaching; and with the fitness

of things: but that no valid objection can be presented against it, from anything in the apostolic epistles.

Some, notwithstanding the Scriptural plainness of this doctrine, may urge their own experience as contrary to it. It would, however, be as safe for Christians to make divine truth a test of their experience, and not their experience a test of divine truth. Some individuals have been awakened by the appearance of the Aurora Borealis, by an earthquake, by a thunderstorm, by a dream, by sickness, etc. How inconsistent for one of these to affirm from his own experience, that others must be awakened in the same way! How incompatible with truth for others to preach such occurrences as preliminary to saving conversion!

But the difference between ancient and modern conversions is so striking as to merit an observation or two. Now that the law is commonly preached to prepare men for Christ, it must be expected that modern conversions will be very systematic, and lingering in all. While preachers will not condescend to proclaim the glad tidings until they have driven their hearers almost to despair by the thunders of Mount Sinai—while they keep them in anxious suspense for a time, whether the wounds of conviction are deep enough; whether their sense of guilt is sufficiently acute; whether their desires are sufficiently keen; whether their fears are sufficiently strong; in short, whether the law has had its full effect upon them: I say, when this is the case, conversion work must go on slow; and so it is not rare to find some in a way of being converted for years; and, indeed, it is generally a work of many months. It would be well, however, if, after all, it were commonly genuine. Contrast these conversions with those of which we read in the Acts of the Apostles, and what a contrast! There we read of many converted in a day, who yesterday were as ignorant of law and gospel as the modern Hindoos or Birmans. To account for this we have only to consider and compare the different sorts of preaching and means, by which those were, and these are, effected.

But some may yet inquire, Are unbelievers under no law or obligation by which conviction may be communicated to their minds? Or they may ask, in other words, How does the testimony of Christ take hold of them? And why do they welcome the gospel? We have already shown that there is a law written on every human heart, which is the foundation of both law and prophets, under which both angels and men exist; whose obligation is universal and eternal. It is inscribed more or less distinctly on every heathen's heart. It is sometimes called the law of nature, but more correctly called by the Apostle, *conscience*. This natural conscience, or sense of right and wrong, which all men possess in different degrees, according to a variety of circumstances,

but all in some degree, is that in them which God addresses. This natural conscience is fitted to hear the voice of God, as exactly as the ear is fitted to hear sounds. This renders the savage inexcusable. For the invisible things of God, even his eternal power and godhead, are manifested to his conscience in the natural world. Now God addresses conscience in those whom he brings to himself in a variety of ways. Sometimes even where his word is come, he speaks by awful events to the consciences of men. In this way he awakens inquiries that lead to the saving truth. Witness the jailor and his house, of whom we read in the Acts of the Apostles. God spake to his conscience by an earthquake, and put an inquiry in his mouth, that was answered to his salvation and that of his house. That which fits the savage to hear God's voice in the natural world, fits him, or the man of civilization, to hear his voice in the gospel, when it is sent to them in power.

Are we to preach this law of nature, then, some will inquire; or, Are we to show men that they possess this natural conscience, previous to a proclamation of the glad tidings? I would answer this question by proposing another. Am I to tell a man he has an ear, and explain to him the use of it, before I condescend to speak to him? One answer suits both inquiries. We should consider the circumstances of any people before we addrss them. Do we address Jews? Let us address them as the Apostles did. Persuade them out of their own law that Jesus is the Messiah. Do we address professed Christians? Let us imitate the apostolic addresses in the epistles. Do we preach to Barbarians? Let us address them as Paul preached to the Lycaonians. Speak to their consciences. Do we preach to polished infidels or idolators? Let us speak to them as Paul spake to the Athenians. Speak to their consciences.

4th. A fourth conclusion which is deducible from the above premises is, that all arguments and motives, drawn from the law or Old Testament, to urge the disciples of Christ to baptize their infants; to pay tithes to their teachers; to observe holy days or religious fasts, as preparatory to the observance of the Lord's supper; to sanctify the seventh day; to enter into national covenants; to establish any form of religion by civil law:—and all reasons and motives borrowed from the Jewish law, to excite the disciples of Christ to a compliance with or an imitation of Jewish customs, are inconclusive, repugnant to Christianity, and fall ineffectual to the ground; not being enjoined or countenanced by the authority of Jesus Christ.

5th. In the last place we are taught from all that has been said, to venerate in the highest degree the Lord Jesus Christ; to receive Him as the Great Prophet, of whom Moses in the law, and all the prophets did write. To receive him as the Lord our righteousness, and to pay the most punctilious regard to all his precepts and ordinances. "If

we continue in his word, then are we his disciples indeed, and we shall know the truth, and the truth shall make us free—if the Son shall make us free, we shall be free indeed."

It is remarkable how strong our attachments are to Moses as a teacher; though Moses taught us to look for a greater prophet than he, and to hearken *to him!* It is strange that three surprising incidents in the history of Moses would not arrest our attention and direct us to Christ. With all his moral excellence, unfeigned piety, and legislative dignity, he fell short of Canaan. So all who cleave to him will come short of the heavenly rest! His mortal remains, and his only, the Almighty buried in secret; and yet we will not suffer his ashes to rest in peace! He came down from heaven to give place to the Messiah, to lay down his commission at his feet; and we will not accept it! Strange infatuation!

If Moses was faithful in Christ's house as a servant, shall not Christ be faithful as a son over his own house! Let us as his disciples believe all he teaches, and practice all he enjoins in religion and morality; let us walk in all his commandments and ordinances; and inquire individually, What lack I yet? If we are then deficient, let us say, with the Jews who disowned him, "We are Moses' disciples, but as for this fellow, we know not whence he is." But let all remember that if he that despised Moses' law, died without mercy, of how much sorer punishment, suppose ye, shall he be thought worthy, who despised Christ as a teacher! His commandments are not grievous to his disciples—his yoke is easy, and his burden is light.

Let every one that nameth the name of Christ depart from all iniquity. Let us walk worthy of him. Let us take heed lest by our conduct we should represent Christ as the minister of sin. Let us not walk after the flesh, but after the Spirit; and then we shall show that the righteousness of the law is fulfilled in us. Then shall no occasion be given to the adversary to speak reproachfully. And if any should still urge the stale charge of Antinomianism, or affirm that we lived in sin that grace might abound; did evil that good might come; or made void the law through faith; let us put to silence the ignorance of foolish men, by adorning the doctrine we profess with a blameless conduct. Let us not merely rebut such insinuations with a—God forbid! but evince, how shall we that are dead to sin, live any longer therein.

May he that hath the key of David, who openeth and no man shutteth, and shutteth and none can open, open your hearts to receive the truth in the love of it, and incline you to walk in the light of it, and then ye shall know that the ways thereof are pleasantness, and all the paths thereof are peace! AMEN.

BOOK VIII.

DOCTRINES OF REDEMPTION.

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In 1833 Mr. Campbell issued an extra number of the *Harbinger* devoted to the subject of Regeneration, as follows:

REGENERATION.

["I create new heavens and a new earth."—Isa. lxv. 18. "Behold, I make all things new."—Rev. xxi. 5.]

We intend an essay full of "the seeds of things." The topic is a common one, a familiar one, and yet it is an interesting one. Much has been said, much has been written upon it; and yet it is no better understood than it ought to be. Few give themselves the trouble of thinking much on the things which they think they understand; and many would rather follow the thoughts of others, than think for themselves. Suspense is painful, much study is a weariness of the flesh; and therefore, the majority are content with the views and opinions handed to them from those who have gone before.

We wish to treat this subject as if it were a new one; and to examine it now, as if we had never examined it before. It is worthy of it. Generation is full of wonders, for it is full of God's physical grandeur; yet regeneration is still more admirable, for in it the moral attributes of Jehovah are displayed. But we aim not at a development of its wonders, but at a plain, common-sense, Scriptural exposition of its import.

We have not learned our theology from Athanasius, nor our morality from Seneca; and therefore we shall not call upon them for illustration, argument, or proof. To the Sacred Records, in which alone Christianity yet remains in all its freshness, we look for light; and thither would we direct the eyes of our readers. It is not the regeneration of the schools, in which Christianity has been lowered, misapprehended, obscured, and adulterated, of which we are to write; but that regeneration of which Jesus spoke, and the Apostles wrote.

A few things must be premised—a few general views expressed, before we, or our readers, are prepared for the more minute details; and to approach the subject with all unceremonious despatch, we observe, that—

Man unregenerate is ruined in body, soul, and spirit; a frail and mortal creature. From Adam his father he inherits a shattered constitution. He is the child of a fallen progenitor; a scion from a degenerate stock.

Superior to Adam, the exile from Eden, in physical, intellectual, and moral nature, none of his descendants can rise. It is not in nature to improve itself; for above its fountain the stream can not rise. Cain, the firstborn of Eve, was in nature the image and likeness of him that begat him. Education failed to improve him, while Abel, his younger brother, obtained the excellency which faith in God's promise alone bestows. The first born, it will be conceded, was at least equal to his younger brother: and who can plead that in nature he excels Eve's eldest son!

Man in his ruins is, however, a proper subject of a remedial system. He is susceptible of renovation. Therefore God has placed him under a regenerating economy. This economy contemplates the regeneration of the whole human constitution, and proposes as its consummation the transformation of spirit, soul, and body. The destiny of the regenerate is described by Paul in one sentence: "As we now bear the image of the earthy Adam, we shall then bear the image of the heavenly Adam."

God's own Son is proposed as the model. Conformity to him in glory, honor and immortality, as the perfection of the regenerate, is the predestination of him who speaks of things that be not, as though they were.

Regeneration is, therefore, moral and physical: or, in other words, there is now a renovation of the mind—of the understanding, will, and affections;—and there will hereafter be a renovation of the body: "For this corruptible body shall put on incorruption, and this mortal body shall put on immortality."

The renovation of the mind and character is, therefore, that moral regeneration which is to be effected in this life; for which the remedial system, or kingdom of heaven, was set up on earth: and this, therefore, first of all, demands our attention.

Before we attempt an answer in detail to the question, *How is this moral regeneration effected?* we shall attend to the principle on which the whole remedial system proceeds. The grand principle, or means which God has adopted for the accomplishment of this moral regeneration, is the full demonstration and proof of a single proposition addressed to the reason of man. This sublime proposition is, THAT GOD IS LOVE.

The reason and wisdom of this procedure will suggest itself to every one who can understand the views and feelings of all unregenerated man. Man, in a state of alienation and rebellion, naturally suspects, that if he be a sinner, and if God hate sin, he must hate him. As love begets love, so hatred begets hatred; and if a sinner suspects that God hates him, he can not love God. He must know that God loves him, before he can begin to love God. "We [says an

Apostle] love God because he first loved us." While alienated in heart, through the native darkness of his understanding, the sinner misinterprets every restraint which God has placed in his way to prevent his total ruin, as indications of the wrath of heaven. His transgression of these restraints, and his consciousness of having defied the veracity and power of God, only increase his enmity, and urge him onward in his apostacy and wanderings from his creator. The goodness of God, being misunderstood, furnishes to him no incentive to repentance and reformation. Guilt and fear, and shame, the fruits of his apostacy, becloud his understanding, and veil from his eye all the demonstrations of benevolence and goodness with which the creation abounds. Adam under a tree, hiding from God, trembling with fear, suspicious of the movements of every leaf, and covered with shame as with a garment, is both an illustration and proof of these views of the state of mind which obtains in the unregenerate.

Neither the volume of creation, nor that of God's providence, is sufficient to remove from the natural man these misconceptions, and the consequent alienation of heart. The best proof that these two volumes can not do this, is, that they never have, in any one instance, yet done it. From the nature of things it is indeed evident that they can not do it. The elements are too often at war with the happiness of man. The ever-changing attitude of the natural world in reference to health, and life, and comfort, render it at best doubtful, whether the laws of nature, which ultimately bring man down to the grave, are the effect of benevolence, or of malevolence towards mankind. A third volume, explanatory of both, and replete also with supernatural developments, is wanting, to furnish the most diligent student of nature and providence, with the means of learning the true and full character of him against whom we have rebelled.

That volume is the Bible. Holy Prophets and Apostles spake as they were moved by the Spirit of Knowledge and Revelation. Its records, its history, its prophecy, its precepts, its laws, its ordinances, and its examples, all develop and reveal God to man, and man to himself.

But it is in the person and mission of the INCARNATE WORD that we learn that *God is love*. That God gave his Son for us, and yet gives his Spirit to us—and thus gives us himself—are the mysteries and transcendent proofs of the most august proposition in the universe. The gospel, Heaven's wisdom and power combined, God's own expedient for the renovation of human nature, is no more nor less than the illustration and proof of this regenerating proposition.

Thus we hasten to our subject. Having glanced at the great landmarks of the plantations of nature and grace, now that we may, in the light of truth, ascertain the true and heaven-taught doctrine of

regeneration, we shall cautiously survey the whole process as developed by the commissioned teachers of the deep counsels of the only true God.

That certain things, parts of this great process, may be well understood, certain terms which we are wont to use to represent them, must be well defined, and accurately apprehended. These terms are *Fact, Testimony, Faith, Repentance, Reformation, Bath of Regeneration, New Birth, Renewing of the Holy Spirit, Newness of Life.*

"All things are of God" in the regeneration of man, is our motto; because our Apostle affirmed this as a cardinal truth. He is the author of the *facts*, and of the *testimony* which declares them; and being the author of these, he is the author of all the effects produced by these facts. The Christian is a new *creation*, of which God is the *Creator*. The change of heart and of character, which constitute moral regeneration, is the legitimate impression of the facts, or things which God has wrought. The facts constitute the moral seal which stamps the image of God upon man. In the natural order we must place them first, and therefore we must first define the term.

FACT.

Fact means something done. The term *deed*, so common in the reign of James the First, is equivalent to our term *fact*. Truth and fact, though often confounded, are not the same. All facts are truths, but all truths are not facts. That God exists, is a truth, but not a fact; that he created the heavens and the earth, is a fact and a truth. That Paul was the Apostle of the Gentiles, is a truth, but not a fact; and that he preached Christ to the Gentiles, is both a fact and a truth. The simple agreement of the terms of any proposition with the subject of that proposition, or the representation of any thing as it exists, is a truth. But something must be done, acted, or effected, before we have a fact. There are many things in religion, morals, politics, and general science, which are not facts; but these are all but the correspondence of words and ideas with the things of which they treat.

Facts have a power which simple truth has not; and, therefore, we say, that facts are stubborn things. They are *things*, not *words*. The power of any fact, is the meaning; and therefore the measure of its power is the magnitude of its import. All moral facts have a moral meaning; and those are properly called moral facts, which either exhibit, develope, or form moral character. All those facts, or works of God, which are purely physical, exhibit what have been commonly called his natural or physical perfections; and all those facts, or works of God, which are purely moral, exhibit his moral character. It so happens, however, that all his works, when properly

understood, exhibit both his physical and moral character, when viewed in all their proper relations. Thus the deluge exhibited his power, his justice, and his truth; and, therefore, displayed both his physical and moral grandeur. The turning of water into wine, apart from its design, is purely a demonstration of physical power; but when its design is apprehended, it has a moral force equal to its physical majesty.

The work of Redemption is a system of works, or deeds, on the part of heaven, which constitute the most splendid series of moral facts which man or angel ever saw. And they are the proof, the argument, or the demonstration, of that regenerating proposition which presents God and *love* as two names for one idea.

When these facts are understood, or brought into immediate contact with the mind of man, as a moral seal or archetype, they delineate the image of God upon the human soul. *All the means of grace are, therefore, only the means of impressing this seal upon the heart; of bringing these moral facts to make their full impression on the soul of man.* Testimony and faith are but the channel through which these facts, or the hand of God, draws his image on the heart and character of man. If then the fact and the testimony are both the gift of God, we may well say that faith and eternal life are also the gift of God, through Jesus Christ our Lord.

To enumerate the gospel facts, would be to narrate all that is recorded of the sayings and doings of Jesus Christ, from his birth to his coronation in the heavens. They are, however, concentrated in a few prominent ones, which group together all the love of God in the gift of his Son. He died for our sins, He was buried in our grave, He rose from the dead for our justification, and is ascended to the skies to prepare mansions for his disciples, comprehend the whole, or are the heads to the chapters which narrate the love of God, and display his moral majesty and glory to our view.

These moral facts unfold all the moral grandeur of Jehovah, and make Jesus the effulgence of his glory, the express image of his substance. These are the moral seal which *testimony* conveys to the understanding, and *faith* brings to the heart of sinners, by which God creates them anew, and forms them for his glory. It is the Spirit which bears witness—the Spirit of God and of Christ which gives the testimony, and confirms it in the disciples. But let us next proceed to *testimony*.

TESTIMONY.

The Romans, from whom we have borrowed much of our language, called the witness the *testis*. The declaration of this *testis* is still called testimony. In reference to the material system around us, to all objects and matters of sense, the eye, the ear, the smell, the taste,

the feeling, are the five witnesses. What we call the evidence of sense, is, therefore, the testimony of these witnesses, which constitute the five avenues to the human mind from the kingdom of nature. They are figuratively called witnesses, and their evidence, testimony. But the report or declaration of intelligent beings, such as God, angels, and men, constitute what is properly and literally called *testimony*.

As light reflected from any material object upon the eye brings that object into contact with the eye, or enables the object to make its image on the eye, so testimony concerning any fact, brings that fact into contact with the mind, and enables it to impress itself, or to form its image upon the intellect, or mind of man. Now, be it observed, that as by our five external senses we acquire all information of the objects of sense around us, so by testimony, human or divine, we receive all our information upon all facts which are not the objects of the immediate exercise of our five senses upon the things around us.

To appreciate the full value of testimony in the divine work of regeneration, we have only to reflect, that all the moral facts which can form moral character, after the divine standard, or which can effect a moral or religious change in man, are found in the testimony of God; and that no fact can operate at all where it is not present, or where it is not known. The love of God in the death of the Messiah never drew a tear of gratitude or joy from any eye, or excited a grateful emotion in any heart among the nations of our race to whom the testimony never came. No fact in the history of six thousand years, no work of God in creation, providence, or redemption, has ever influenced the heart of man or woman to whom it has not been testified. Testimony is, then, in regeneration, as necessary as the fact of which it speaks.

The real value of anything, is the labor which it cost, and its utility when acquired. If reason and justice arbitrated all questions upon the value of property, the decision would be, that every article is worth the amount of human labor which is necessary to obtain it; and when obtained, it is again to be tried in the scales of utility. Now as all the facts, and all the truth, which can renovate human nature, are in the testimony of God; and as that testimony cost the labor and the lives of the wisest and best that ever lived, that testimony to us, is just as valuable as the facts which it records, and the labors and the lives which it cost, and just as indispensable in the process of regeneration, as were the labors and the lives of Prophets, Apostles, and the Son of God.

History, or narrative, whether oral or written, is only another name for testimony. When, then, we reflect how large a proportion of both

Testaments is occupied in history, we may judge of how much importance it is in the judgment of God. Prophecy also, being the history of future facts, or a record of things to be done, belongs to the same chapter of facts and record. Now if all past facts, and all future facts, or all the history or testimony concerning them, was erased from the volumes of God's inspiration, how small would the remainder be! These considerations, added together, only in part exhibit the value and utility of testimony in the regeneration of mankind. But its value will be still more evident when the proper import of the term *faith* is fully set before us.

FAITH.

No testimony, no faith: for faith is only the belief of testimony, or confidence in testimony as true. To believe without testimony, is just as impossible as to see without light. The measure, quality, and power of faith are always found in the testimony believed.

Where testimony begins, faith begins; and where testimony ends, faith ends. We believe Moses just as far as Moses speaks or writes: and when Moses has recorded his last fact, or testified his last truth, our faith in Moses terminates. His five books are, therefore, the length and breadth, the height and depth, or in other words, the *measure* of our faith in Moses. The *quality* or value of faith is found in the quality or value of the testimony. The certainty of faith is the certainty of testimony. If the testimony be valid and authoritative, our faith is strong and operative. "If," says John, "we receive the testimony of men, the testimony of God is greater," stronger and more worthy of credit. The value of a bank bill, is the amount of the precious metals which it represents, and the indisputable evidence of its genuineness; so the value of faith is the importance of the facts which the testimony presents, and the assurance afforded that the testimony is true. True, or unfeigned faith, may be contrasted with feigned faith, but true faith is the belief of truth; for he that believes a lie, believes in vain.

The *power* of faith is also the power, or moral meaning of the testimony, or of the facts which the testimony represents. If by faith I am transported with joy, or overwhelmed in sorrow, that joy or sorrow is in the facts contained in the testimony, or in the nature and relation of those facts to me. If faith purifies the heart, works by love, and overcomes the world, this power is in the facts believed. If a father has more joy in believing that a lost son has been found, than in believing that a lost sheep has been brought home to his fold, the reason of this greater joy is not in the nature of his faith, but in the nature of the facts believed.

Here I am led to expatiate on a very popular and pernicious error of modern times. That error is, that the nature, or power and saving efficacy of faith, is not in the truth believed, but in the *nature* of our faith, or in *the manner of believing* the truth. Hence all that unmeaning jargon about the nature of faith, and all those disdainful sneers at what is called "historic faith"—as if there could be any faith without history, written or spoken. Who ever believed in Jesus Christ, without hearing the history of him? "*How shall they believe in him of whom they have not heard?*" Faith never can be more than the receiving of testimony as true, or the belief of testimony; and if the testimony be written, it is called history—though it is as much history when flowing from the tongue, as when flowing from the pen.

Let it be again repeated, and remembered, that there is no other manner of believing a fact, than receiving it as true. If it is not received as true, it is not believed; and when it is believed, it is no more than regarded as true. This being conceded, then it follows that the efficacy of faith is always in the fact believed, or the object received, and not in the nature or manner of believing.

> "Faith was bewildered much by men who meant
> To make it clear, so simple in itself,
> A thought so rudimental and so plain,
> That none by comment could it plainer make.
> All faith was one. In object, not in kind,
> The difference lay. The faith that saved a soul,
> And that which in the common truth believed,
> In essence, were the same. Hear, then, what faith,
> True, Christian faith, which brought salvation, was:
> Belief in all that God revealed to men;
> Observe, in all that God revealed to men,
> In all he promised, threatened, commanded, said,
> Without exception, and without a doubt."
>
> —*Pollok's Course of Time*, Book viii., p. 189.

This holds universally in all the sensitive, intellectual, and moral powers of man. All our pleasures and pains, all our joys and sorrows, are the effects of the objects of sensation, reflection, faith, etc., apprehended or received, and not in the nature of the exercise of any power or capacity with which we are endowed. We shall illustrate and confirm this assertion by an appeal to the experience of all.

Let us glance at all our sensitive powers. If on surveying with the eye a beautiful landscape, I am pleased, and on surveying a battle-field strewed with the spoils of death, I am pained, is it in accordance with truth to say, that the pleasure or the pain received was occasioned by the nature of vision, or the mode of seeing? Was it not *the sight*, the thing seen, the object of vision, which produced the pleasure and the pain? The action of looking, or the mode of seeing, was in both cases the same; but the things seen, or the

objects of vision, were different;—consequently, the effects produced were different.

If on hearing the melody of the grove I am delighted, and on hearing the peals of thunder breaking to pieces the cloud, dark with horror, hanging over my head, I am terrified, is the delight or the terror to be ascribed to the manner or nature of hearing, or to the thing heard? Is it not the thing heard, which produces the delight and the terror?

If I am refreshed by the balmy fragrance of the opening bloom of spring, or sickened by the fetid effluvia of putrid carcases, are these effects to be ascribed to the peculiar nature or mode of smelling, or to the thing smelt? Or when the honey or the gall come in contact with my taste, is the sweet or the bitter to be regarded as the effect of my manner of tasting, or to the object tasted? And when I touch the ice, or the blazing torch, is the effect or feeling produced to be imputed to the manner of feeling them, or to the thing felt? May we not, then, affirm that all the pleasures and pains of sense; all the effects of sensation, are the results, not of the manner in which our five senses are exercised, but of the objects on which they are exercised? It may be said, without in the least invalidating this conclusion, that the more intimate the exercise of our senses is with the things on which they are exercised, the stronger and more forcible will be the impressions made; but still it is the object seen, heard, smelt, tasted, or felt, which affects us.

Passing from the outward to the inward man, and on examining the powers of intellection one by one, we shall find no exception to the law which pervades all our sensitive powers. It is neither the faculty of perception, nor the exercise of perception, nor the manner of perception, but the thing perceived, that excites us to action: it is not the exercise of reflection, but the thing reflected upon: it is not memory, nor the exercise of recollection, but the thing remembered: it is not imagination, but the thing imagined; it is not reason itself, nor the exercise of reason, but the thing reasoned upon, which affords pleasure or pain—which excites to action—which cheers, allures, consoles—which grieves, disquiets, or discommodes us.

Ascending to our volitions and our affections, we shall find the same universality. In a word, it is not choosing, nor refusing; it is not loving, hating, fearing, desiring, nor hoping; it is not the nature of any power, faculty, or capacity of our nature, nor the simple exercise of them, but the objects or things upon which they are exercised, which give us pleasure or pain; which induces us to action, or influences our behaviour. Faith, then, or the power of believing, must be an anomalous thing; a power *sui generis:* an exception to the laws under which every power, faculty, or capacity of man is placed,

unless its measure, quality, power, and efficacy, be in the things believed, in the facts which are testified, in the objects on which it terminates.

There is no connection of cause and effect more intimate; there is no system of dependencies more closely linked; there is no arrangement of things more natural or necessary, than the ideas represented by the terms *fact*, *testimony*, *faith*, and *feeling*. The first is for the last, and the two intermediates are made necessary by the force of circumstances, as the means for the end. The fact, or the thing said or done, produces the change in the frame of mind. The testimony, or report of the thing said or done, is essential to belief; and belief of it, is necessary to bring the thing said or done to the heart. The change of heart is the end proposed in this part of the process of regeneration; and we may see that the process on the part of heaven is, thus far, natural and rational: or, in other words, consistent with the constitution of our nature.

REPENTANCE.

Repentance is usually defined "*sorrow for any thing past*," and in the religious vocabulary it is simply "*sorrow for sin*." This is one, but it is only one of the natural effects of the belief of the testimony of God. The gospel facts, testimony and faith, contemplate more than this. But yet it is necessary that this point of faith should be distinctly apprehended, especially in this age, when it occupies so large a space in the systems of theology.

Repentance, in our current acceptation, is sorrow for sin; and certainly there is no man who believes the revealed facts found in the testimony of God, who will not be sorry for his sins. But simple sorrow for the past, is but a feeling of the heart which, unless it excite to reformation, or the abandonment of sin, is of no more use than the regrets of Judas after he had sold his Master for fifteen dollars. Repentance must, however, precede reformation: for unless we are sorry for the past, and grieved with ourselves, we will not think of a change of conduct. Repentance is to reformation, what motive is to action, or resolution to any undertaking. It was well for David to resolve to build the temple; and so it is well to form any good design, but much better to execute it. To feel sorry for the poor and the afflicted, and to resolve to assist and comfort them, is well, but to go and do it is better: and, indeed, unless our sorrow for the past terminates in reformation for the future, it is useless in the estimation of heaven and earth; as useless as to say to the hungry, Be filled; or to the naked, Be clothed.

Genuine repentance does not always issue in reformation. Judas was sorrowful even to death, but could not reform. Many have been

so genuinely sorry for their sins, as to become suicides. Speak we of "a godly sorrow"? No; this is not to be expected from unconverted and ungodly persons. Christians, Paul teaches, when they err may repent with a godly sorrow; but this is not to be expected from the unregenerate, or from those who have not reformed. It is not, then, the genuineness of repentance that is to be appreciated, unless by genuine repentance is meant more than simple sorrow for the past—unless by genuine repentance is meant reformation. Yet without sincere or unfeigned repentance, there can not be real or genuine reformation.

This leads us to observe, that the only unequivocal evidence of sincere repentance, is the actual redress of the injury done; not only a cessation from the sin, but a restitution for the sin, as far as restitution can possibly be made. *No restitution, no repentance—provided restitution can be made.* And may I be permitted to add, *that without repentance, and restitution when possible, there can be no remission.*

The preachers of repentance—of the necessity of repentance in order to remission, ought to set this matter fairly and fully before sinners. Do they represent repentance as sorrow for the past, and a determination to reform? How then will the sinner know that he is sorry for his sins against men, or how will the community know that he has repented of such sins, unless full restitution be made? It is impossible that either the sinner himself, or the community who know his sins against men, can have any certain evidence that he is penitent, unless by making all possible restitution.

Peccator wounded the reputation of his neighbor Hermas, and on another occasion defrauded him of ten pounds. Some of the neighborhood were apprized that he had done both. Peccator was converted under the preaching of Paulinus, and on giving in a relation of his sorrow for his sins, spoke of the depth of his convictions, and of his abhorrence of his transgressions. He was received into the congregation, and sat down with the faithful to commemorate the great sin offering. Hermas and his neighbors were witnesses of all this. They saw that Peccator was penitent, and much reformed in his behaviour; but they could not believe him sincere, because that he had made no restitution. They regarded him as either a hypocrite, or self-deceived; because, having it in his power, he repaid not the ten pounds, nor once contradicted the slanders he had propagated. Peccator, however, felt little enjoyment in his profession, and soon fell back into his former habits. He became again penitent, and on examining the grounds of his falling off, discovered that he had never cordially turned away from his sins. Overwhelmed in sorrow for the past, he resolved on giving himself up to the Lord; and, reflecting on his past

life, set about the work of reformation in earnest. He called on Hermas, paid him his ten pounds and the interest for every day he had kept it back, went to all the persons to whom he had slandered him, told them what injustice he had done him, and begged them, if they had told it to any other persons, to contradict it. Several other persons whom he had wronged in his dealings with them, he also visited; and fully redressed all these wrongs against his neighbors. He also confessed them to the Lord, and asked him to forgive him. Peccator was then restored to the church, and better still, he enjoyed a peace of mind and a confidence in God, which was a continual feast. His example, moreover, did more to enlarge the congregation at the Cross-roads, than did the preaching of Paulinus in a whole year. This was unequivocally *sincere* repentance.

This is the repentance which Moses preached, and which Jesus approbated. Under the law, confession to the priest, and the presenting of a trespass offering, availed nothing to forgiveness without restitution. As the theory of repentance is much lost sight of in this our degenerate age, and as the practice is still more rare, we think it not amiss to be still more explicit on this topic. We shall therefore hear the law and the gospel both on this subject.

In Leviticus, chap. vi. 1-7, we have the word of the Lord upon this subject:—"And the Lord spake to Moses, saying, If a soul sin, and commit a trespass against the Lord, and lie to his neighbor in that which was delivered him to keep, or in fellowship, (*i. e.*, dealing,) or in a thing taken away by violence, or has deceived his neighbor; or have found that which was lost and lies concerning it, and swears falsely; in any of these that a man does, sinning therein: then it shall be because he has sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he has deceitfully gotten, or that which was delivered him to keep, or the lost thing which he has found, or all that about which he has sworn falsely: he shall even restore it in the principal, and shall add the fifth part more thereto, and give it to him to whom it appertaineth, in the day of his trespass offering. And he shall bring his trespass offering to the Lord, a ram without blemish out of the flock, with thy estimation, for a trespass offering to the priest. And the priest shall make an atonement for him before the Lord; and it shall be forgiven him, for any thing of all that he has done, in trespassing therein."

Thus spoke the Lord to Moses. From which we learn that, under the former economy, a trespass offering to the Lord without restitution to man, or restitution to man without a trespass offering to the Lord, availed not to forgiveness. Thus was repentance preached by Moses. But the law went into details still more minute than these; for provision is made for the case in which the sinner could not find the

person against whom he had sinned. In such a case, the penitent sinner was to seek out the kindred of the injured party, and if he could find any kinsman, he was to recompense this kinsman· but if he could not find a kinsman, he must recompense it to the Lord, besides offering his trespass offering. It was to go into the Lord's treasury. (See Num. v. 7, 8.) The principle uniformly, in all cases of sin against man, was, that the sinner "shall make amends for the harm he hath done, . . . and shall add the fifth part thereto" (Lev. v. 16).

If any one suppose that repentance is to be less sincere or unequivocal under the gospel, let him remember that Zaccheus proposed more than adding a fifth, he would restore fourfold, and that Jesus approbated him for so doing. Indeed, John the Immerser demanded fruits worthy of repentance or of reformation, and Paul proclaimed that those who turn to God should do works meet or worthy of repentance. (Acts xxvi. 20.)

"Works worthy of repentance" is a phrase which can be understood in no other sense than those works which make amends for the harm done to men, and the dishonor done to God, as far as both are possible. Can any man think that he is sorry for that sin or wrong which he has done, when he makes no effort to make amends to him who was injured in person, character, or property, by it? Works worthy of his professed repentance are wanting, so long as any being whom he has injured in person, property, or reputation, is unredressed to the utmost extent of his ability.

One of our most popular commentators says—and with much truth —"No man should expect mercy at the hand of God, who having wronged his neighbor, refuses, when he has it in his power to make *restitution*. Were he to weep tears of blood, both the justice and mercy of God would shut out his prayer, if he make not his neighbor amends for the injury he has done him. He is a dishonest man, who illegally holds the property of another in his hands."—*Adam Clarke* on Gen. xl. 2.

Every preacher of repentance should insist upon these evidences of sincerity, both for the satisfaction of the penitent himself, and for the good of the community. Acts xix. 18-20 is quite to the point: "Many that believed came and confessed, and showed their deeds—many of them also who used curious arts, bringing their books together, burnt them before all: and they computed the value of them, and found it fifty thousand pieces of silver." This was making restitution, in their case, as far as possible; and the principle here evinced is applicable in every other case.

But in pursuing this subject so far, we have passed over the boundaries of repentance, and sometimes confounded it with reformation.

This is owing to the licentious use of language to which modern theology has so richly contributed. We shall, however, redress this wrong as far as practicable, by a few remarks on

REFORMATION.

The word *metanoia*, used by the sacred writers and heaven-taught preachers of the New Economy as indicative of the first effect of faith, as has been often showed, is different from that which our word *repentance* fitly represents. It literally imports *a change of mind;* but, as Parkhurst, Campbell, and many others say, such a change of mind "as influences one's subsequent behaviour for the better." Dr. Campbell (Diss. vi., p. 3) says: "It has been observed by some, and I think with reason, that the former [*metanoeo*] denotes, properly, a change to the better; the latter [*metamelomai*] barely a change, whether to the better or to the worse; that the former marks a change of mind that is durable, and produces consequences; the latter expresses only a present uneasy feeling of regret, without regard to duration or effects: in fine, that the first may be translated into English, *I reform*, the second, *I repent*, in the familiar acceptation of the words." Now as every one who reforms repents, but as every one who repents does not reform, this distinction is necessary and proper; and there is nothing hazarded, nothing lost by translating the former *I reform*, and the latter *I repent*. There is something gained, especially in all places where we have the word in the imperative mood, because then it is of importance to know precisely what is intended. If we are commanded only to change our mind, or to be sorry for the past, we have obeyed when we feel regret; but if more than mere change of mind or regret is intended, we have not obeyed the commandment until we change for the better. Now it is, we think, very evident from various passages of the sacred writings of the Apostles, and from their speeches, that they commanded more than a simple change of mind as respected past conduct, or mere sorrow for the past. Peter commanded the thousands assembled on the day of Pentecost, who had changed their minds, and who were sorry for the past, to do something which they had not yet done; and that something is in the common version rendered *repent*, and in the new version *reform*, and in the old English Bible "*amend your lives.*" The word here used is the imperative of *metanoeo*. Judas repented, and many like him, who never reformed; and, therefore, it is of importance that this distinction should be kept in view. But for a more full illustration and proof of this we must refer our readers to Note 39, page 74, Family Testament.

Repentance is not reformation, but is necessary to it; for whoever reforms, must first repent. Reformation is, indeed, the carrying out of the purpose into our conduct. But as reformation belongs rather to

another part of our essay than the present, we shall, on the premises already before us, pause and offer a few reflections.

In the preceding definitions of words and ideas, it would appear that we have a literal and unfigurative representation of the whole process of what is figuratively called regeneration. For, as we shall soon see, the term *regeneration* is a figure of speech which very appropriately, though analogically, represents the reformation or renovation of life of which we have now spoken.

That the preceding arrangement is not arbitrary, but natural and necessary, the reader will perceive when he reflects, that the thing done, or the fact, must precede the report or testimony concerning it; that the testimony concerning it must precede the belief of it; that belief of the testimony must precede any feeling in correspondence with the fact testified; and that feeling must precede action in conformity to it. Fact, testimony, faith, feeling, action, are therefore bound together by a natural and gracious necessity, which no ingenuity can separate. And will not every Christian say, that when a person *feels* and *acts* according to the faith, or the testimony of God, he is a new creature—regenerate—truly converted to God? He that believes the facts testified in the record of God, understands them, feels according to their nature and meaning, and acts in correspondence with them—has undergone a change of heart and of life which makes him a new man.

This is that moral change of heart and life which is figuratively called *regeneration*. We are not to suppose that regeneration is something which must be added to the faith, the feeling, and the action or behavior, which are the effects of the testimony of God understood and embraced; or which are the impress of the divine facts attested by Prophets and Apostles. It is only another name for the same process in all its parts.

It may also be observed that numerous figures and analogies are used by the inspired writers to set forth this change, as well as other leading truths and lessons in the Bible. In their collective capacity Christians are called a kingdom, a nation, a generation, a family, a house, a flock, a city, a temple, a priesthood, etc. In their individual capacity they are called kings, priests, soldiers, citizens, children, sheep, branches, stones, etc. They are said to be begotten, born, regenerated, builded, engrafted, converted, created, planted. Now, under whatever figure they are considered or introduced, reason argues that every thing said of them should be expressed in conformity with the figure under which they are presented. Are they called *sheep*? Then he that presides over them is called a *Shepherd;* their enemies are *wolves* and *dogs;* their sustenance is the *green pasture;* their place of safety and repose, the *sheepfold;* their errors are *wanderings* and

strayings; their conversion, a *return;* and their good behavior a *hearing of the voice,* or a *following* of the Shepherd. Are they called *children?* Then collectively they are a *family;* they are *begotten* and *born again;* God is their *Father;* their separation is an *adoption;* Jesus is their *elder brother;* they are *heirs* of God; they *live* and *walk* with God. Are they *priests?* Jesus is their *High Priest;* the church is their *temple;* the Saviour is their *altar;* their songs, their praises are *incense* ascending to heaven; and their oblations to the poor, their works of love, are *sacrifices* most acceptable to God. Are they called *citizens?* The church is then the *kingdom of heaven; Jerusalem is the mother of them all;* formerly they were *aliens,* and their naturalization is *regeneration.* Are they called *branches?* Then Jesus is the *true vine;* his Father, the *vine-dresser;* their union with Christ, an *engrafting;* the disciple of the gospel, a *pruning;* and their good works are *fruits of righteousness.*

Thus there is no confusion of metaphors in the Scriptures of truth, in the dialect of heaven. It is the language of Ashdod, it belongs to the confusion of Babel, to mingle and confound all figures and analogies. Hence we so often hear of *being born again,* without any allusion to a family or a kingdom! and of *regeneration* as antecedent to faith or repentance! Had a modern assembly of Divines been employed to accommodate the Scripture style to their orthodox sentiments, we should not have had to read all the Old Testament and all the historic books of the New, to find the subject of regeneration but once proposed to an alien, as the fact is; but then we should have found it in the history of Abel, of Enoch, of Noah, and of Abraham, if not in every section of the law of Moses, in the Prophets, and in the Psalms. John the Baptist, Jesus, and the Holy Twelve would have had it in every sermon; and true faith would have been always defined as the fruit of regeneration.

But Jesus had a *kingdom* in his eye and in his discourse before he ever mentioned being "born again" to Nicodemus: for unless there was a family, a state, or a kingdom to be born into, it is impossible for any one to be born into it. And if the kingdom of heaven only began to be after Jesus entered into heaven; or, if it was only approaching from the ministry of John to the day of Pentecost, then it would have been preposterous indeed—an incongruity of which no inspired man was ever guilty—to call any change of heart or life *a regeneration* or *a new birth.* It is true that good men in all ages were made such by facts, testimony, faith, and feeling, by a change of heart, by the Spirit of God; but the *analogy* or *figure* of being *born,* or of being *regenerated,* only began to be used when the kingdom of heaven began to be preached, and when men began to press into it.

We are now, perhaps, better prepared to consider the proper import and meaning of "*regeneration*" in general, and of "*the bath of regeneration*" in particular.

REGENERATION.

This word is found but twice in all the oracles of God—once in Matt. xix. 28, and once in Tit. iii. 5. In the former it is almost universally understood to mean a *new state of things*, not of *persons*—a peculiar era, in which all things are to be made new:—such as the formation of a new church on the day of Pentecost, or the commencement of the Millennium, or the general resurrection. The Biblical critics of eminence have assigned it to one or other of these great changes in the state of things. So we use the word *revolution*, and the phrase *the Revolution*, to express a change in the political state of things. The most approved punctuation and version of this passage renders it altogether evident that a new era is alluded to: "Jesus answered, Indeed, I say to you, that at the renovation [regeneration] when the Son of Man shall be seated on his glorious throne, you, my followers, sitting also upon twelve thrones, shall judge the twelve tribes of Israel." This being so evident, and so often alluded to in our former writings, we shall proceed to the remaining occurrence, Tit. iii. 5.

All the new light which we propose to throw on this passage will be gathered from an examination of the acceptation of the word *generation* in the sacred writings. One reason for this is, that we object to a peremptory decision of the meaning of a word which occurs only in the passage under discussion, from our reasonings upon the isolated passage in which it is found. In such a case, if we can not find the whole word in any parallel passages, the proper substitute is the root or branches of that word, so far as they are employed by the same writers. Moreover, we think it will be granted, that whatever may be the Scriptural acceptation of the word *generation*, regeneration is only the repetition of that act or process.

After a close examination of all the passages in which *generation* occurs in the writings of the Hebrew Prophets and Apostles, we find it used only in two acceptations—as descriptive of the whole process of creation and of the thing created. A race of men, or a particular class of men, is called a *generation;* but this is its figurative, rather than its literal meaning. Its literal meaning is the formation or creation of any thing. Thus it is first used in the Holy Scriptures. Moses (Gen. ii. 4) calls the creation, or whole process of formation of the heavens and the earth, "the *generations* of the heavens and the earth." The account of the formation of Adam and Eve, and also the account of the creations of Adam and Eve, are, by the same

writer, called "the book or record of the *generations* of Adam" (Gen. v 1). This is the literal import of the word; consequently, *regeneration* literally indicates the whole process of renovating or new-creating man.

This process may consist of numerous distinct acts; but it is in accordance with general usage to give to the beginning, or consummating act, the name of the whole process. For the most part, however, the name of the whole process is given to the consummating act, because the process is always supposed incomplete until that act is performed. For example: in the process of tanning, fulling, forging, etc., the subject of these operations is not supposed to be tanned, fulled, forged, until the last act is performed. So in all the processes of nature—in the animal, vegetable, and mineral kingdoms—the last act consummates the process. To all acquainted with the process of animalization, germination, crystalization, etc., no further argument is needed. But, in the style of our American husbandmen, no crop or animal is made, until it come to maturity. We often hear them say of a good shower, or of a few clear days, "This is the *making* of the wheat, or corn." In the same sense it is that most Christians call regeneration, the NEW BIRTH; though being born is only the last act in natural generation, and the last act in regeneration.

In this way the *new birth* and *regeneration* are used indiscriminately by commentators and writers on theology; and, by a figure of speech, it is justified on well-established principles of rhetoric. This leads us to speak particularly of

THE BATH OF REGENERATION.

By "*the bath of regeneration*" is not meant the first, second, or third act; but the last act of regeneration which completes the whole, and is, therefore, used to denote the new birth. This is the reason why our Lord and his Apostles unite this act with water. Being *born of water*, in the Saviour's style, and the *bath of regeneration*, in the Apostles' style, in the judgment of all writers and critics of eminence, refer to one and the same act—viz.: Christian baptism. Hence it came to pass that *all the ancients* (as fully proved in our first Extra on Remission) used the word *regeneration* as synonymous in signification with *immersion*. In addition to the numerous quotations made in our Essay on Remission, from the creeds and liturgies of Protestant churches, we shall add another from the Common Prayer of the Church of England, showing unequivocally that the learned Doctors of that church used the words *regeneration* and *baptism* as synonymous. In the address and prayer of the minister after the baptism of the child, he is commanded to say:

"Seeing now, dearly beloved brethren, that this child is regenerate, and grafted into the body of Christ's church; let us give thanks unto Almighty God for these benefits, and with one accord make our prayer unto him, that this child may lead the rest of his life according to this beginning."

Then shall be said, all kneeling:

"We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy church. And humbly we beseech thee to grant that he, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that as he is made partaker of the death of thy Son, he may also be partaker of his resurrection; so that finally, with the residue of thy holy church, he may be an inheritor of thine everlasting kingdom, through Christ our Lord. Amen."

Eusebius, in his Life of Constantine, p. 628, shows that St. Cyprian, St. Athanasius, and, indeed, all the Greek Fathers, did regard baptism as the consummating act; and therefore they called it *teliosis*, the consummation. These authorities weigh nothing with us; but as they weigh with our opponents, we think it expedient to remind them on which side the Fathers depose in the case before us. By these quotations we would prove no more than that the ancients understood the washing of regeneration; and, indeed, used the term *regeneration* as synonymous with baptism.

But were we asked for the precise import of the phrase, "washing or bath of regeneration," either on philological principles, or as explained by the Apostles, we would give it as our judgment that the phrase is a circumlocution or periphrasis for water. It is *loutron*, a word which more properly signifies the vessel that contains the water than the water itself; and is, therefore, by the most learned critics and translators, rendered *bath*, as indicative either of the vessel containing the fluid, or of the use made of the fluid in the vessel. It is therefore by a metonymy the water of baptism, or the water in which we are regenerated. Paul was a Hebrew, and spoke in the Hebrew style. We must learn that style before we fully understand the Apostle's style. In other words, we must studiously read the Old Testaments before we can accurately understand the New. What more natural for a Jew accustomed to speak of "the water of purification," of "the water of separation,"* to speak of "the bath of regeneration"? If the phrase "water of purification" meant water used for the purpose of purifying a person—if "the water of separation" meant water used for separating a person, what more natural than "the bath of regeneration" should mean water used for regenerating a person?

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*See Num. viii. 7; xix. 9, 13, 20, 21; xxxi. 23

But the New Testament itself confirms this exposition of the phrase. We find the word *loutron* once more used by the same Apostle, in the same connection of thought. In his letter to the Ephesians, chap. v. 26, he affirms that Jesus has sanctified (separated, purified with the water of purification) the church by a *loutron* of water—"a bath of water, with the word"—"having cleansed it by a bath of water, with the word." This is still more decisive. The common version, so fully aware that the sense of this passage agrees with Tit. iii. 5. has in both places used the word *washing*, and Macknight the term *bath*, as the import of *loutron*. What is called the *washing*, or *bath of regeneration*, in the one passage, is, in the other, called "the washing," or "bath of water." What is called "*saved*" in one, is called "*cleansed*" in the other; and what is called "*the renewal of the Holy Spirit*" in the one, is called "*the word*" in the other; because the Holy Spirit consecrates or cleanses through the word. For thus prayed the Messiah, "Consecrate them through the truth: thy word is the truth." And again,"You are clean through the word that I have spoken to you."

To the same effect, Paul, to the Hebrew Christians, says, "Having your hearts sprinkled from a guilty conscience, and your bodies washed with pure water"—the water of purification, the water of regeneration. For the phrase "pure water" must be understood, not of the quality of the water, but metonymically, of the effect, the cleansing, the washing, or the purifying of the person—"having your bodies or persons *washed* with pure water," or water that purifies or cleanses.

None, acquainted with Peter's style, will think it strange that Paul represents persons as *saved*, *cleansed*, or *sanctified* by water; seeing Peter unequivocally asserts that "*we are saved*" through water, or through baptism, as was Noah and his family through water and faith in God's promise. "The antitype" (like figure) "immersion, does also now save us."

Finally, our great Prophet, the Messiah, gives to water the same place and power in this work of regeneration. For when speaking of being *born again*—when explaining to Nicodemus *the new birth*, he says, "Except a man be *born of water* and of the Spirit, he can not enter the kingdom of God." May we not, then, supported by such high authorities, call that water of which a person is born again, the water or bath of regeneration?

NEW BIRTH.

We have already seen that the consummation of the process of generation or creation is in the birth of the creature formed. So it is in the moral generation, or in the great process of regeneration. There is a state of existence from which he that is born passes; and there

is a state of existence into which he enters after birth. This is true of the whole animal creation, whether oviparous or viviparous. Now the manner of existence, or the mode of life, is wholly changed; and he is, in reference to the former state, dead, and to the new state alive. So in moral regeneration. The subject of this great change before his new birth existed in one state; but after it he exists in another. He stands in a new relation to God, angels, and men. He is now born of God, and has the privilege of being a son of God, and is consequently pardoned, justified, sanctified, adopted, saved. The state which he left was a state of condemnation, what some call "the state of nature." The state into which he enters is a state of favor, in which he enjoys all the heavenly blessings through Christ: therefore it is called "the kingdom of heaven." All this is signified in his death, burial, and resurrection with Christ; or in his being born of water. Hence the necessity of being buried with Christ in water, that he may be born of water, that he may enjoy the renewal of the Holy Spirit, and be placed under the reign of favor.

All the means of salvation are means of enjoyment, not of procurement. Birth itself is not for procuring, but for enjoying the life possessed before birth. So in the analogy—no one is to be baptized, or to be buried with Christ; no one is to be put under the water of regeneration for the purpose of *procuring* life, but for the purpose of *enjoying* the life of which he is possessed. If the child is never born, all its sensitive powers and faculties can not be enjoyed; for it is after birth that these are fully developed and feasted upon all the aliments and objects of sense in nature. Hence all that is *now* promised in the gospel can only be *enjoyed* by those who are born again and placed in the kingdom of heaven under all its influences. Hence the philosophy of that necessity which Jesus preached,—"Unless a man be born again he can not discern—unless a man be born of water and Spirit he can not enter into the kingdom of heaven."

But let no man think that in the act of being born, either naturally or metaphorically, the child purchases, procures, or merits either life or its enjoyments. He is only by his birth placed in circumstances favorable to the enjoyment of life and all that makes life a blessing. "To as many as received him, believing in his name, he granted the privilege of being children of God, who derive their birth not from blood, nor from the desire of the flesh, nor from the will of man, but from God."

RENEWING OF THE HOLY SPIRIT.

"He has saved us," says the Apostle Paul, "by the bath of regeneration and *the renewing of the Holy Spirit*, which he poured on us richly through Jesus Christ our Saviour; that, being justified by his favor, [in the bath of regeneration,] we might be made heirs according

to the hope of eternal life." Thus, and not by works of righteousness, he has saved us. Consequently, being born of water and the renewing of the Holy Spirit are not works of merit or of righteousness, but only means of enjoyment. But this pouring out of the influences, this renewing of the Holy Spirit is as necessary as the bath of regeneration to the salvation of the soul, and to the enjoyment of the hope of heaven, of which the Apostle speaks. In the kingdom into which we are born of water, the Holy Spirit is as the atmosphere in the kingdom of nature—we mean that the influences of the Holy Spirit are as necessary to *the new life* as the atmosphere is to our animal life in the kingdom of nature. But on this topic we have said so much in our "*Extra Defended*," that to it we must refer our readers who are still inquisitive on the subject. All that is done in us before regeneration, God our Father effects by *the word*, or the gospel as dictated and confirmed by his Holy Spirit. But after we are thus begotten and born by the Spirit of God—after our new birth, the Holy Spirit is shed on us richly through Jesus Christ our Saviour; of which the peace of mind, the love, the joy, and the hope of the regenerate is full proof; for these are amongst the fruits of that Holy Spirit of promise of which we speak. Thus commences

THE NEW LIFE.

"*Newness of life*" is a Hebraism for a *new life*. The new birth brings us into a new state. "Old things have passed away; all things have become new," says an Apostle: "for if any one be in Christ he is a new creature." A new spirit, a new heart, and an outward character corresponding to this change, are the effects of the regenerating process: "for the end of the charge," the grand result of the remedial system, is "love out of a pure heart, a good conscience, and faith unfeigned." "Love is the fulfilling of the whole law," and the fruit of the whole gospel. It is the cardinal principle of all Christian behaviour, the soul of the new man, the breath of the new life. Faith works by no other rule. It is a working principle, and love is the rule by which it operates. The Spirit of God is the spirit of love and the health of a sound mind. Every pulsation of the new heart is the impulse of the spirit of love. Hence the brotherhood is beloved, and all mankind embraced in unbounded good will. When the tongue speaks, the hands and feet move and operate under the unrestrained guidance of this principle, we have the Christian character drawn to the life. For meekness, humility, mercy, sympathy, and active benevolence, are only the names of the various workings of this all renovating, invigorating, sanctifying, and happifying principle. "He that dwells in love dwells in God and God in him."

The Christian, or the new man, is then a philanthropist to the utmost extent of the meaning of that word. Truth and love have made him free from all the tyrannies of passion, from guilt, and fear, and shame; have filled him with courage, active and passive. Therefore, his enterprise, his capital enterprise, to which all others minister, is to take part with the Saviour in the salvation of the world. "If by any means I may save some," are not the words of Paul only, but of every *new man*. Are they merchants, mechanics, husbandmen; are they magistrates, lawyers, judges, or unofficial citizens; are they masters, servants, fathers, sons, brothers, neighbors; whatever, or wherever they may be, they live for God and his city, for the King and his Empire. They associate not with the children of wrath—the miser, the selfish, the prodigal, the gay, the proud, the slanderer, the tattler, the rake, the libertine, the drunkard, the thief, the murderer. Every new man has left these precincts; has broken his league with Satan and his slaves, and has joined himself to the family of God. These he complacently loves, those he pities, and does good to all.

The character of the new man is an elevated character. Feeling himself a son and heir of God, he cultivates the temper, spirit, and behaviour, which correspond with so exalted a relation. He despises everything mean, grovelling, earthly, sensual, devilish. As the only begotten and well beloved Son of God is to be the model of his future personal glory, so the character which Jesus sustained amongst men, is the model of his daily imitation. His every day aspiration is—

> "Thy fair example I would trace,
> To teach me what I ought to be;
> Make me by thy transforming grace,
> Lord Jesus, daily more like thee."

The law of God is hid in his heart. The living oracles dwell in his mind; and he grows in favor with God as he grows in the knowledge of God and of Jesus Christ his Lord. As a newborn babe he desires the unadulterated milk of the word of God, that he may grow by it; for as the thirsty hart pants after the brooks of water, so pants his soul after God. Thus he lives to God, and walks with him. This is the character of the regenerate, of him that is born of God, of the new man in Christ Jesus. This is that change of heart, of life, and of character, which is the tendency and the fruit of the process of regeneration as taught and exemplified by the Apostles, and those commended by God, in their writings.

We now proceed to offer a few remarks on physical regeneration, the second part of our subject.

PHYSICAL REGENERATION.

Our mortal bodies are yet to feel the regenerating power of the Son of God. This is emphatically called "*the glory of his power.*" "The redemption of the body" from the bondage of corruption, is the consummation of the new-creating energy of him who has immortality. Life and incorruptibility were displayed in and by his resurrection from the dead. It was great to create man in the image of God, greater to redeem his soul from general corruption, but greatest of all to give to his mortal frame incorruptible and immortal vigor. The power displayed in the giving to the dead body of the Son of God incorruptible glory and endless life, is set forth by the Apostle Paul as incomparably surpassing every other divine work within the reach of human knowledge. He prays that the mind of Christians may be enlarged to apprehend this mighty power—that the Father of glory would open their minds, "that they might know the exceeding greatness of his power in relation to us who believe—according to the working of his mighty power, which he wrought in Christ when he raised him from the dead and set him at his own right hand in the heavenly places." Faith in this wonderful operation of God—hope for the riches of the glory of the inheritance of the saints in light, are the most powerful principles of action which God has ever planted in the human breast. This is the transcendent hope of the Christian calling, which imparted such heroic courage to all the saints of eternal renown. This better resurrection in prospect, has produced heroes which make cowards of all the boasted chiefs of worldly glory. As the magnetic needle ever points to the pole, so the mind influenced by this hope ever rises to the skies, and terminates on the fulness of joy and the pleasures forevermore, in the presence and at the right hand of God.

To raise a dead body to life again, is not set forth as more glorious than by a touch to give new vigor to the palsied arm, to impart sight to the blind, or hearing to the deaf; but to give that raised body the deathless vigor of incorruptibility, to renovate and transform it in all its parts, and to make every spirit feel that it reanimates its own body that is as insusceptible of decay, as immortal as the Father of eternity, is a thought overwhelming to every mind, a development which will glorify the power of God, as the sacrifice of his Son now displays his righteousness, faithfulness, and love to the heavens and to the earth.

This new birth from the dark prison of the grave, is fitly styled "the redemption of the body" from bondage, "*the glorious liberty of the sons of God.*" As in our watery grave the old man is figuratively buried to rise no more, so in the literal grave, the prison of the body, we leave all that is corrupt; for he that makes all things new will raise us up in his own likeness, and present us before his Father's

face in all the glory of immortality. Then will regeneration be complete. Then will be the full revelation of the sons of God.

Immortality, in the sacred writings, is never applied to the spirit of man. It is not the doctrine of Plato which the resurrection of Jesus proposes. It is the *immortality of the body* of which his resurrection is a proof and pledge. This was never developed till he became the first born from the dead, and in a human body entered the heavens. Jesus was not a spirit when he returned to God. He is not made the Head of the New Creation as a Spirit, but as the Son of Man. Our nature in his person is glorified; and when he appears to our salvation, we shall be made like him: we shall then see him as he is. This is the Christian hope.

"A hope so great and so divine
May trials well endure,
And purify the soul from sense and sin,
As Christ himself is pure."

Thus matters stand in the economy of redemption. Thus the divine scheme of regeneration is consummated: the moral part, by the operation of moral means; the physical part, by the mighty power of God operating through physical means. By the word of his power he created the heavens and the earth; by the word of his grace he reanimates the soul of man; and by the word of his power he will again form our bodies anew, and reunite the spirit and the body in the bonds of an incorruptible and everlasting union. Then shall death "be swallowed up forever."

"Where now thy victory, boasting grave?"

But for this we must patiently wait. "We know not what we shall be." We only know, that when he appears we shall be like him; that we shall see him as he is.

THE USE OF THE THEORY OF REGENERATION.

One would imagine, from the voluminous arguments, debates and sermons upon the theory of regeneration, that a sound theory was essential to salvation: that it must be preached in every sermon, in order to regenerate the hearers. Nothing can be more preposterous. Who can think that any theory of the resurrection or regeneration of the body, can affect the body in the grave! As little can any theory affect the unregenerate, or those dead in trespasses and in sins. A sermon upon generation, or upon natural birth, would be as efficacious upon those unborn in bringing them into this life, as a sermon upon moral or physical regeneration. This explains the fact, that in all the accounts of apostolical preaching to Jew and Gentile—in all the extracts of their sermons and speeches found in the New Testament, the subject of regeneration is not once mentioned. It is, in all the historic books of the New Testament, but once propounded, but once

named; and that only in a private conference with a Jewish senator on the affairs of Christ's kingdom. No theory understood or believed by the unregenerate; no theory proposed to them for their acceptance, can avail any thing to their regeneration. We might as reasonably deliver a theory on digestion to a dyspeptic, to cure his stomach—or a theory upon vegetation to a scion, to hasten its growth, as to preach any view of regeneration to a sinner, to make him a Christian.

Of what use, then, are the previous remarks on this subject? I will first candidly inform the reader, that they were not written for his regeneration, either of mind or body; but for the benefit of those who are employed in the work of regenerating others, and for the convictions of such Christians as may have been induced to regard us as aiming at nothing but the mere immersion of persons, as alone necessary to the whole process of conversion or regeneration, in their acceptation of these words.* The use of this theory, if it have any, is, as a guide to those who are laboring publicly or privately for the regeneration of sinners. If we have assigned a proper place to facts, testimony, faith, feeling, action, the bath of regeneration, the renewing

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*It may again be necessary in this fastidious age to remark, that in this essay, in order to disabuse the public mind on our use and acceptation of the term regeneration, we have taken the widest range which a supreme regard for the apostolic style could, in our judgment, allow. While we argue that the phrase *bath of regeneration* (Tit. iii. 5) is equivalent to *immersion*, as already explained, and as contradistinguished from *the renewing of the Holy Spirit*, of which the immersed believer is a proper subject; we have spoken of the whole process of renovation, not in the strict application of the phrase, (Tit. iii. 5,) but rather in the whole latitude of the figure employed by the Apostle. It is not the first act of begetting, nor the last act of being born, but the whole process of conversion alluded to in the figure of *generation*, to which we have directed the attention of our readers. For, as often before stated, our opponents deceive themselves and their hearers by representing us as ascribing to the word *immersion* and the act of immersion all that they call *regeneration*. While, therefore, we contend that being "born again," and being immersed, are, in the Apostle's style, two names for the same action, we are far from supposing or teaching that in forming the new man there is nothing necessary but to be born.

If any ask why this matter was not fully developed in our first essays on this subject, our answer is, Because we could not anticipate that our opponents would have so represented or misrepresented our views. Were a General asked why he did not arrange all his troops in the beginning of the action as he had them arranged when he triumphed over his enemy, he would reply that the manœuvres and assaults of the enemy directed the disposition of his forces.

Our opponents contend for a regeneration begun and perfected before faith or baptism—a spiritual change of mind by the Holy Spirit antecedent to either knowledge, faith, or repentance, of which infants are as susceptible as adults; and therefore, as we contend, make the gospel of no effect. By way of reprisals they would have their converts to think that we go for nothing but water, and sarcastically call us the advocates of "water regeneration." They think there is something more sublime and divine in "spirit regeneration;" and therefore claim the title of orthodox. This calumny has been one occasion of the present essay, and it has occasioned that part of it which gives the fullest latitude to the term *regeneration*, which analogy gives to the figure used by the Apostle. But when we speak in the exact style of the living oracles on this subject, we must represent *being born again*, (John iii. 5,) and *regeneration*, (Tit. iii. 5,) as relating to the act of immersion alone. See *Extra Defended*, pp. 24-36.

of the Holy Spirit, and a new life, the course is fairly marked out They are to present the great facts, to declare the whole testimony of God to sinners, in order to their conversion or regeneration. Like Paul, in his account of his labors in Corinth, they must go out, not in the strength of human philosophy, "*but declaring the testimony of God*," and laying before their hearers "the wonderful works of God."

This is the use, and the only proper use of sound theory on any subject. It is to guide the operator, not the thing operated upon. I would hope, under the Divine blessing, to be the means of regenerating more persons in one year, never once naming regeneration, nor speculating upon the subject, by stating and enforcing the testimony of God, than by preaching daily the most approved theory of regeneration ever sanctioned by any sanhedrim on earth.* With these views we have, then, offered the preceding remarks; and shall now briefly turn our attention to

THE REGENERATION OF THE CHURCH.

The word *regeneration* we have found once used in the sense of a new state of things, or of the introduction of a new state of things.

*August 1st.—I have just now opened the Cincinnati *Baptist Journal* of 26th July, from which I read an approved definition of regeneration. It is orthodox, spiritual, physical, mystical, and metaphysical Regeneration. It is quoted from the *Standard*. Regeneration, in the *Evangelical Standard*, is thus defined:—

"Is the sinner active in regeneration? Certainly he is. His mind is a thinking, rational principle, which never ceases to act; and therefore, when the word *passive* is applied to it, by Old Divines, or by Calvinists, they do not mean that it is *literally* dead, like inert matter, which requires a physical impulse to put it in motion. They only mean to convey the Scriptural idea that the Holy Spirit is the *sole* agent in regeneration, and that the sinner has no more *efficient agency* in accomplishing it, than Lazarus had in becoming alive from the dead. Still they grant that his mind is most active, but unhappily its activity is all *against* the Divine influence; as the Scriptures assure us, unregenerated persons 'do always resist' the strivings of the Spirit. '*Every* imagination of the thoughts of man's heart, is *only* evil continually.' 'There is none that doeth good, no, *not one*.' The sinner, therefore, instead of voluntarily co-operating with the Holy Spirit, does all he can to *resist* his divine influence, and *prevent* his own regeneration until he is *made* willing by almighty power."

What a comfortable thing is this theory of regeneration! The sinner is to be regenerated when actively striving against the Divine influence. At the moment of regeneration "he has," in one sense, "no more efficient agency in accomplishing it, than Lazarus had in becoming alive from the dead;" and in another sense, he is not passive, but "does all he can to *resist* the Divine influence, and *prevent* his own regeneration, until he is *made* willing by almighty power." This is *standard* divinity; and he that preaches this divinity, is a pious, regenerated, Regular Orthodox Baptist Christian Minister! How much value, on this theory, is all the preaching in Christendom? The Holy Spirit may be busily at work upon some drunken sot, or some vile debauchee, who is as dead as Lazarus on one side, and on the other resisting the Spirit, with all his moral and physical energy, up to the moment that the almighty arm pierces him to the heart, without a sword, and makes him alive by killing him!!!

The absurdity and licentiousness of such a view of the great work of renovation, we had thought so glaring, that no editor in the West would have had boldness to have published it. This is a proof of the necessity of our present essay, and will explain to the intelligent reader why we have given to the whole process of renovation the name of regeneration, which properly belongs to the last act.

(Matt. xix. 28.) In this application of the word, we would turn the attention of our readers to the necessity of the regeneration of the church.

I speak not of the regeneration of any sectarian establishment. They are built upon another foundation—upon the foundation of decrees of councils, creeds, formularies, or acts of Parliament. But we speak of those societies that professedly build upon the foundation of Apostles and Prophets, without any human bond of union, or rule of life—our brethren of the reformation or regeneration now in process.

Should any one imagine that the state of things to which we have attained is the sole, or ultimate object of our aspirations, or our efforts, he would do us the greatest injury. Societies indeed may be found amongst us far in advance of others in their progress towards the ancient order of things; but we know of none that has fully attained to that model. It is, however, most acceptable to see so many societies formed and forming under the banners of reformation, with the determination to move onwards in conformity to the sacred oracles, till they stand perfect and complete in all the will of God.

Our opponents can not, or will not, understand how any society can be in progress to a better order of things than that under which they may have commenced their pilgrimage. Their sectarian policies were soon formed, and the limits of their reformation were soon fixed, beyond which it soon became heretical to move. The founders of all new schisms not only saw through a glass darkly, but their horizon was so circumscribed with human traditions, that they only aimed at moving a few paces from the hive in which they were generated. A new creed was soon adopted, and then their stature was complete. They bounded from infancy to manhood in a few days, and decided if any presumed farther to advance, they should be treated as those who had refused to move from the old hive. Hence it became as censurable to grow beyond a certain standard, as not to grow at all. This never was our proposition, and never can be our object. We have no new creed to form, no rules of discipline to adopt. We have taken the Living Oracles as our creed, our rules and measures of faith and practice; and in this department, have no additions, alterations, nor amendments to propose. But in coming up to this standard of knowledge, faith, and behaviour, we have something yet before us, to which we have not attained.

That we may be distinctly understood on this subject, we shall speak particularly on the things wanting in our individual characters, and of the things wanting in our church order, to give to our meetings that interest and influence which they ought to exert on the brotherhood and on society at large.

It will be understood, that our remarks on the things which are wanting in the disciples, are applicable not to every individual, but to the general mass. And first of all, there is wanting a more general and particular knowledge of the Holy Scriptures, than is possessed by the great majority of the reformers. There is, perhaps, wanting a taste or disposition for that private devotional reading of the oracles of God, which is so essential to a growth in that knowledge of God and of Jesus Christ, which constitutes the most striking attribute in Christian character. We thus reason from the proficiency which is discoverable in the bounds of our acquaintance, which is large enough to afford data for very general conclusions.

To read the Scriptures for the sake of carrying out into practice all that we learn, and to read them for the sake of knowing what is written, are very different objects, and will produce very different results. Their influence on the temper and behaviour, in the former case, will very soon become manifest to all with whom we associate; while in the latter case, there is no visible improvement. David said that he "hid the word of God in his heart," or laid it up in his mind, "that he might not sin against God;" and that he had "more understanding than all his teachers, because God's testimonies were his meditation." It will be admitted that the sacred writings of the Apostles and Evangelists of Jesus Christ ought to be as precious and as delightful to the Christian as were the ancient oracles to the most pious Jew. Now as an example of what we mean by a private devotional reading and study of the oracles of Christ, we shall permit a Jew to tell his experience—

"The law of my mouth is better to me than thousands of gold and silver. With my whole heart have I sought thee; my soul breaketh for the longing that it has to thy judgments at all times. Thy testimonies are my delight and my counsellors. Teach me, O Lord, the way of thy statutes, and I will keep it to the end. Give me understanding, and I will keep thy law; yes, I will observe it with my whole heart. Make me to go in the path of thy commandments, for In it do I delight. Thy statutes have been my songs in the house of my pilgrimage. At midnight I will rise to give thanks to thee, because of thy righteous judgments. O how I love thy law; it is my meditation all the day! How sweet are thy words to my taste; sweeter than honey to my mouth! Thy testimonies have I taken as an heritage forever, for they are the rejoicing of my heart. Great peace have they that love thy law, and nothing shall cause them to stumble."

These are only a few extracts from one piece, written by a king three thousand years ago. On another occasion he pronounced the followlng encomium on the testimony of God:—

"The law [doctrine] of the Lord is perfect, converting [restoring] the soul: the testimony of the Lord is sure, making wise the simple: the statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey, and the honey-comb. By them is thy servant warned, and in keeping of them there is a great reward."

This fully reveals all that we mean by a devotional private study of the Holy Scriptures. Every Christian who can read, may every day thus refresh, strengthen, and comfort his heart, by reading or committing to memory, and afterwards reflecting upon some portion of the book. He may carry in his pocket the blessed volume, and many a time through the day take a peep into it. This will preserve him from temptation, impart courage to his heart, give fluency to his tongue, and the graces of Christianity to his life.

In this age, when ignorance of the Christian Scriptures is so characteristic, and the rage for human opinions and traditions so rampant, it is a duty doubly imperative on our brethren, to give themselves much more to the study of the book, and then one of them will put a host of the aliens to flight; and, what is still more desirable, he will have communion with God all the day, and ever rejoice in his salvation.

In the second place, there is wanting amongst disciples who are heads of families, more attention, much more effort, to bring up their children "in the correction and instruction of the Lord." The children of all disciples should be taught the oracles of God from the first dawning of reason. The good seed should be sown in their hearts before the strong seeds of vice can take root. *From a child* Timothy knew the Holy Scriptures, and they were able to make him wise to salvation, through the Christian faith. How many more Timothys might we have, if we had a few more of the daughters of Lois, and a few more mothers like Eunice! Most saints, in this generation, appear more zealous that their children should shine on earth, than in heaven—and that they may be rich here, at the hazard of eternal bankruptcy. They labor to make them rich and genteel, rather than pure and holy; and spend more time in fashioning them to the foolish and wicked taste of *polished* society, than in teaching them by precept and example the word that is better than gold, and more precious than rubies. Well, they sow darnel, and can not reap wheat. They may have a mournful harvest, and years of bitterness and sorrow may reward them for their negligence and error. If only a tithe of the time, and the labor, and expense that it costs to fit a

son or a daughter to shine in the middle or front ranks of *genteel* society, were spent in teaching them to fear God and keep his commandments, how many more virtuous, solid and useful citizens—how many more valuable members of the family of God—how many more faithful and able witnesses for the truth of God, would be found in all corners of the land!

Every Christian family ought to be a nursery for God. Their offspring should be trained for the skies. For such are the promises of God, such are the facts on record, and such is the experience of Christians, that every parent who does his duty to his children, may expect to see them inherit the blessing. Their didactic labors, aided by their example and their constant prayers, will seldom or never fail of success in influencing their descendants to walk in their ways The very command to bring up their children in the Lord, implies its practicability. And both Testaments furnish us with all assurance that such labors will not be in vain. That men of high renown in sacred history, were generally the sons of such a parentage. The sons of God were found among the sons of Seth, while the daughters of men were of the progeny of Cain. Abraham was the descendant of Shem; Moses and Aaron were the sons of believing parents; Samuel was the son of Hannah, and David was the son of Jesse. John the Harbinger was the son of Zechariah and Elizabeth; and it pleased the heavenly Father, that his Son should be the child of a pious virgin.

But it is under Christ that the faithful are furnished with all the necessary means of bringing up their offspring for the Lord. The numerous failures which we witness, are to be traced either to great neglect, or to some fatal notion which paralyzes all effort; for some think that the salvation or damnation of their offspring was a matter settled from all eternity, irrespective of any agency on their part: that some are born "vessels of wrath," and others "vessels of mercy;" and hence the instructions, examples and prayers of parents, are of no avail. Among the descendants of such, it will no doubt often happen that some *become* vessels of wrath fitted for destruction, while others *become* vessels of mercy, predestined to glory.

When God gave a revelation to Jacob, and commanded a law to Israel, he gave it in charge that they "should teach it to their children, that they might *put their trust in God*, and might not be, like their fathers, a rebellious race." The Apostles of Christ have also taught the Christians the same lesson. This is our guide, and not our own reasonings. Now let the disciples make this their business, morning, noon, and evening, and then we shall see the effects.

We are sorry to see this great duty, to which nature, reason, revelation alike direct, so much neglected by many of our brethren; to find amongst their children those who are no better acquainted with the Scriptures than the children of their neighbors who believe in miraculous conversions, or think it is a sin to attempt what they imagine to be the work of God alone—never suspecting that God works by human means, and employs human agency in his works of providence and redemption.

I never knew but a very few families that made it their daily business to train up their children in the knowledge of the Holy Scriptures, to cause them every day to commit to memory a portion of the living oracles; but these few instances authorize me to think, and to say, that such a course persisted in, and sustained by the good example of parents, will very generally, if not universally, issue in the salvation of their children. And before any one says, I have found an exception to the proverb of Solomon which says "train up a child in the way he should go, and when he is old he will not depart from it"—let him show that this child was trained up "*in the way he should go.*"

In the third place, there is wanting among many disciples a stricter regard to relative duties—we mean, not only the dues which justice, truth, and moderation claim, but *all* relative duties. So long as Christians live after the manner of men in the flesh, according to the fashion of this world, they must, like other men, contract debts which they can not promptly pay, make covenants and bargains, give promises which they can not fulfil, and stake pledges which they are unable to redeem. All this is wholly incompatible with our profession. Such were not the primitive disciples. Sceptics of every name, men of the world, who have ever read the New Testament, know that such behaviour is utterly incompatible with the letter and spirit of Christianity. A Christian's word or promise ought to be, and is, if Christ be honored, as solemn and as obligatory as any bond. And as for breach of bargain or covenant, even where it is greatly or wholly to the disadvantage of the Christian, it is not even to be thought of—"he changes not, though to his hurt he covenants." How much has the gospel lost of its influence, because of the faithlessness of its professors! O when shall it be again said of Christians in general, that "they bind themselves as with a solemn oath, not to commit any kind of wickedness—to be guilty neither of theft, robbery, nor adultery—*never to break a promise*, or to keep back a deposit when called upon." Pliny writes to the Emperor Trajan that such was the character of Christians A. D. 106-7, as far as he could learn it from those who were not Christians. Were all the common (nowadays rather *uncommon*) virtues

of justice, truth, fidelity, honesty, practised by all Christians, how many mouths would be stopped, and how many new arguments in favor of Jesus Christ could all parties find! But even were these common virtues as general as the Christian profession, there are the other finer virtues of benevolence, goodness, mercy, sympathy, which belong to the profession, expressed in taking care of the sick, the orphan, the widow—in alleviating all the afflictions of our fellow-creatures. Add these virtues, or *graces*, as we sometimes call them, to the others, and then how irresistible the argument for the divine authenticity of the gospel! Let industry, frugality, temperance, honesty, justice, truth, fidelity, humility, mercy, sympathy, appear conspicuous in the lives of the disciples, and the contrast between them and other professors will plead their cause more successfully than a hundred preachers.

In the last place, there is wanting a more elevated piety to bring up the Christian character to the standard of primitive times. We want not fine speeches nor eloquent orations on the excellencies of Christian piety and devotion. These are generally acknowledged. But we need to be roused from our supineness, from our worldly-mindedness, from our sinful conformities to an apostate generation, to the exhibition of that holiness in speech, in behaviour, without which no one shall see the Lord. What mean the numerous exhortations of the Apostles to watchfulness and prayer, if these are not essential to our devotion to God and consecration to his service?

If our affections are not placed on things above, we are unfit for the kingdom of glory. To see the folly of a profession of Christianity without the power of godliness, we have only to put the question, How is that person fit for the enjoyment of God and Christ, whose heart is filled with the cares, anxieties, and concerns of this life—whose whole life is a life of labor and care for the body—a life of devotion to the objects of time and sense? No man can serve God and Mammon. Where the treasure is the heart must also be. Thither the affections turn their course. There is no room for the residence of the Spirit of God in a mind devoted to the affairs of this life. The spirit of the policies of this world and the Spirit of God can not dwell in the same heart. If Jesus or his Apostles taught any one doctrine clearly, fully, and unequivocally, it is this doctrine, that "the cares of this world, the lusts of other things, and the deceitfulness of riches, stifle the word and render it unfruitful."

If any one would enjoy the power of godliness, he must give up his whole soul to it. The business of this life will be performed religiously as a duty subordinate to the will of God. While his hands are engaged in that business which his own wants, or those of his household make necessary, his affections are above. He delights in

God, and communes with him all the day. A Christian is not one who is pious by fits and starts, who is religious or devout on one day of the week, or for one hour of the day. It is the whole bent of his soul—it is the beginning, middle, and end of every day. To make his calling and election sure is the business of his life. His mind rests only in God. He places the Lord always before him. This is his joy and his delight. He would not for the world have it otherwise. He would not enjoy eternal life, if he had it at his option, in any other way than that which God himself has proposed. He accedes to God's arrangements, not of necessity, but of choice. His religious services are perfect freedom. He is free indeed. The Lord's commandments are not grievous, but joyful. The yoke of Christ is to him easy and his burthen light. He will sing with David—

The love that to thy laws I bear,
No language can display;
They with fresh wonders entertain
My ravish'd thoughts all day.

The law that from thy mouth proceeds
Of more esteem I hold
Than untouch'd mines, than thousand mines
Of silver and of gold.

Whilst in the way of thy commands,
More solid joy I found,
Than had I been with vast increase
Of envy'd riches crown'd.

Thy testimonies I have kept,
And constantly obey'd;
Because the love I bore to them
Thy service easy made.

In the same ratio as Christians devoutly study the oracles of God, teach them to their children, practice all relative duties to society at large, and rise to a more elevated piety, they will increase their influence in the great and heavenly work of regenerating the world.

A few remarks on the things wanting in the order of Christian assemblies, to give to their public meetings that influence on themselves and on society at large, will finish this section of our essay.

Our heavenly Father wills our happiness in all his institutions. His ordinances are, therefore, the surest, the simplest, and the most direct means of promoting our happiness. The Lord Jesus gave himself for the church that he might purify and bless it; and, therefore, in the church are all the institutions which can promote the individual and social good of the Christian community. In attending upon these institutions on the Lord's day, much depends upon the preparation of heart of all who unite in commemorating the death and resurrection of the Son of God.

In adverting to the most Scriptural and rational manner of celebrating or observing the day to the Lord, and for our own comfort and the regeneration of the world, we would first of all remark, that much depends upon the frame of mind, or preparation of heart, in which we visit the assemblies of the saints.

Suppose two persons, A and B, if you please, members of the same church, taking their seats together at the Lord's table. A, from the time he opened his eyes in the morning, was filled with the recollections of the Saviour's life, death, and resurrection. In his closet, in his family, and along the way he was meditating or conversing on the wonders of redemption, and renewing his recollections of the sayings and doings of the Messiah. B, on the other hand, arose as on other days, and finding himself free from all obligations arising from the holiness of time, talks about the common affairs of every day, and allows his thoughts to roam over the business of the last week, or, perhaps, to project the business of the next. If he meet with a neighbor, friend, or brother, the news of the day is inquired after, expatiated upon, discussed; the crops, the markets, the public health, or the weather—the affairs of Europe, or the doings of Congress, or the prospects of some candidate for political honor, become the theme of conversation. As he rides or walks to the church, he chats upon all or any of these topics, till he enter the door of the meeting-house. Now as A and B enter the house in very different states of mind, may it not be supposed that they will differ as much in their enjoyments as in their morning thoughts? Or can B, by a single effort, unburthen his mind, call in the wanderings of his thoughts, and in a moment transport himself from the contemplation of things on earth to things in heaven? If this can be imagined, then meditation and preparation of heart are wholly unnecessary to the acceptable worship of God, and to the comfortable enjoyment of his institutions.

But is it compatible with experience, or is it accordant to reason that B can delight in God, and rejoice in commemorating the wonders of his redemption, while his thoughts are dissipated upon the mountains of a thousand vanities?—while, like a fool's eyes, his thoughts are roaming to the ends of the earth! Can he say, with a pious Jew, "How amiable are thy tabernacles, O Lord of hosts! My soul longs —yes, even faints, for the courts of the Lord! My heart and my flesh cry out for the living God. Happy they who dwell in thy house; they will be still praising thee! A day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness." "One thing have I desired of the Lord, and that I will seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. O send out thy light and thy truth! Let

them lead me, let them bring me to thy holy hill and to thy tabernacles. Then will I go to the altar of God, to God my exceeding joy; yes, I will praise thee, O God, my God!"

Or had the Jew a sublimer worship, more exalted views of God's salvation, and more piety than a Christian? Or were the ordinances of the Jewish sanctuary more entertaining and refreshing than the ordinances of the Christian church? This will not be alleged; consequently, B, and all of that school, are utterly at fault when they approach the house of God in such a state of mind as they approach the market place, the forum, or the common resorts of this present world.

Christians need not say in excuse for themselves, that all days are alike, that all places and times are alike holy, and that they ought to be in the best frame of mind all the time. For even concede them all their own positions, they will not contend that a man ought to speak to God, or to come into the presence of God, as they approach men. They will not say that they ought to have the same thoughts and feelings in approaching the Lord's table, as in approaching a common table; or on entering a court of political justice, as in coming into the house of God. There is, in the words of Solomon the Wise, a season and time for every object and for every work:—There is the Lord's day, the Lord's table, the Lord's house, and the Lord's people; and there are thoughts, and frames of mind, and behaviour compatible and incompatible with all these.

In the public assembly the whole order of worship ought to do justice to what is passing in the minds of all the worshippers. That joy in the Lord, that peace and serenity of mind, that affection for the brethren, that reverence for the institutions of God's house, which all feel, should be manifest in all the business of the day. Nothing that would do injustice to all or any of these, ought ever to appear in the congregation of Jesus Christ our Lord. No levity, irreverence, no gloom, no sadness, no pride, no unkindness, no severity of behaviour towards any, no coldness, nothing but love, and peace, and joy, and humility, and reverence should appear in the face, in the word, or action of any disciple.

These are not little matters. They all exert a salutary influence on the brethren and the strangers. These are visible and sensible displays of the temper and spirit of Christians; and if Paul thought it expedient to write of *veils* and *long hair* when admonishing a church "to do all things decently and in order," we, in this day of degeneracy, may be allowed to notice matters and things as minute as those before us.

We intend not now to go into the details of church order or Christian discipline, nor to expatiate on the necessity of devoting a part of

the time to singing, praying, reading, teaching, exhorting, commemorating, communicating; nor on how much of this or that is expedient. Times and circumstances must decide how much time shall be taken up in these exercises, and when it shall be most fitting to meet, to adjourn, etc. Nor is it necessary now to say, that there must be simply order, and presidency, and proper discipline, and due subordination to one another in the fear of God. We now speak rather of the *manner* in which all things are to be done, than of the things themselves, their necessity or value.

After noticing what in some instances appears to be wanting in the manner of coming together on the Lord's day, we proceed to notice in order the things wanting in many congregations for the purposes already specified.

And first of all, be it observed, that in some churches there appears to be wanting *a proper method of handling the Scriptures to the edification of the brethren.* It is admitted by all the holy brethren that the Scriptures of truth, called the *living oracles*, are the great instrument of God for all his purposes in the saints on earth. Through them they are converted to God, comforted, consecrated, made meet for an inheritance among the sanctified, and qualified for every good word and work. Every thing, then, depends upon the proper understanding of these volumes of inspiration. They can only operate as far as they are understood.

The system of sermonizing on a text is now almost universally abandoned by all who intend that their hearers should understand the testimony of God. Orators and exhorters may select a word, a phrase, or a verse; but all who feed the flock of God with knowledge and understanding, know that this method is wholly absurd. Philological lectures upon a chapter are only a little better. The discussion of any particular topic, such as faith, repentance, election, the Christian calling, may sometimes be expedient; but in a congregation of Christians the reading and examining the different books in regular succession, every disciple having the volume in his hand, following up the connection of things, examining parallel passages, interrogating and being interrogated, fixing the meaning of particular words and phrases by comparison with the style of that writer or speaker, or with that of others; intermingling these exercises with prayer and praises, and keeping the narrative, the epistle, or the speech, so long before the minds of all, as is necessary for the youngest disciple in the congregation to understand it, and to become deeply interested in it, will do more in one year than is done in many on the plan of the popular meetings of the day.

Great attention should be paid to all the allusions, in any composition, to the peculiarities of time, place, and circumstance, to the geo-

graphical, historical, and chronological particulars of all questions of fact connected with all persons of note in the narrative: for these are often the best interpreters of style and expositors of the meaning of what is written.

This searching, examining, comparing, and ruminating upon the Holy Scriptures in private, in the family, in the congregation, can not fail to make us learned in the knowledge of God, and in the knowledge of men. The Bible contains more real learning than all the volumes of men. It instructs us in all our natural, moral, political, and religious relations. Though it teaches us not astronomy, medicine, chemistry, mathematics, architecture, it gives us all that knowledge which adorns and dignifies our moral nature, and fits us for happiness. Happy the person who meditates upon it day and night! He grows and flourishes in moral health and vigor, as the trees upon the water courses. His leaf never fades—his fruit never fails.

The congregations of the saints want system in furthering their knowledge of this book. The simple reading of large portions in a desultory manner, is not without some good effect; for there is light, and majesty, and life in all the oracles of God; no man can listen to them without edification. But the profit accruing from such readings is not a tithe of that which might be obtained in the proper systematic reading and examination of them. The congregation is the school of Christ, and every pupil there should feel that he has learned something every day he waits upon his Master. He must take the Master's book with him, and, like every other good and orderly pupil, he must open it and study it with all the helps which the brotherhood, his school-fellows, can furnish for his more comprehensive knowledge of all its salutary communications.

A Christian scribe, well instructed in its contents, or a plurality of such, who can bring out of their intellectual treasury things new and old, will greatly advance the students in this heavenly science; but in the absence of such the students must be self-taught; and self-taught scholars are generally the best taught: for they can not progress unless they study with diligence and carefully learn the rudiments of every science.

To give some idea of the diligence and attention to the minutest matters, which are necessary to proficiency in the knowledge of all that is written in the New Testament, we shall suppose that the disciples have for their lesson on some particular day the Nativity of the Messiah. The second chapter of Matthew is read. After reading this chapter, or the whole of the first section of Matthew's Testimony, the elder or president for the day asks some brother, a good reader, to read what the other evangelists have testified on this subject. Mark and John being silent on the nativity, he reads Luke, 2d section,

2d chapter, from the 1st to the 41st verse. After the reading of this chapter, the following points are the subjects of inquiry, and most of them are proposed to the brethren for solution:—

1. Who was Cesar Augustus, and over what people did he reign?

2. At what period of his reign was the edict for enrolment issued, or when did the first register take effect?

3. What did Syria include, and what were its boundaries?

4. Who presided over Syria at the time of the first register?

5. Who was king in Judea at this time?

6. How far did Judea extend, or in what part of the Holy Land was it situate?

7. In what country was Jerusalem, where situated, and by what other names was it known?

8. What was the native city of Joseph?

9. Where was Nazareth situated, and in what district?

10. What was the boundary of Galilee, and what were its principal towns?

11. In what canton or district was Bethlehem, and how far from Jerusalem?

12. Who were the magians?

13. Why was "Herod alarmed, and all Jerusalem with him," when the magians reported the Star in the East?

14. What were the scribes and chief priests assembled by Herod, and why were they called together?

15. By what means did they decide the questions referred to them?

16. On what Prophet do they rely, and where shall the quotation be found?

17. Of what family and lineage were Joseph and Mary?

18. What does "betrothed" mean?

19. By what means did the magians find the house in which the Messiah was born?

20. Why did the magians not return to Herod?

21. Whether did the shepherds of Bethlehem or the eastern magians first pay their respects to the Messiah?

22. In what quarter of the globe does Egypt lie?

23. How far from Bethlehem?

24. How long was the Messiah kept in Egypt?

25. Who predicted his return from Egypt, and where shall it be found?

26. Who foretold the slaughter of the male infants in Bethlehem, and what instigated Herod to this cruel massacre?

27. Who succeeded Herod in the throne of Judea?

28. Why did Joseph retire to Nazareth?

29. What Prophet foretold this circumstance, and where shall it be found?

These matters being all ascertained, to which the maps, geographical and chronological indexes, and the appendix to the Family Testament will greatly contribute, some moral reflections will naturally occur; for in all these incidents are manifest the wisdom, care, and economy of our heavenly Father, his faithfulness, condescension, and love; the great variety of his instruments and agents; the ease with which he frustrates the evil counsels and machinations of his enemies; the infallible certainty of his foreknowledge; the perfect free agency of men, good and evil; the deep humiliation of his only begotten Son in all the circumstances of his nativity. Irresistible arguments in favor of his pretensions may be drawn from these ancient prophecies, from their minuteness of time, place, and circumstance; many eloquent and powerful lessons on human pride, vanity, and arrogance may be deduced from the birth-place, cradle, and family connections of the Heir of the Universe; and many other touching appeals to the heart, which the birth, circumcision, and dedication of the Messiah, with all the incidents in Bethlehem, in Jerusalem, and the Temple, connected with his first appearance on earth furnish, will present themselves with unfading freshness and beauty to the brotherhood of Christ.

A hint to the wise is sufficient. Were this method pursued only two hours every Lord's day, every disciple giving his heart to the work; and were the results then compared with the products of the scrap Doctors, or sermonizers to sleeping and dreaming hearers, no man, having any regard for his reputation for good sense, could give his vote for the popular system.

A reformation in the manner of handling the living oracles is much wanting; and the sooner and more generally it is attempted, the greater will be the regenerating influence of the brotherhood on the world. Intelligent in the Holy Scriptures, clothed with the armor of light, every disciple going forth will be a David against the Philistines —a host against the armies of the aliens. And better still, the words of heavenly favor dwelling in his heart, he will carry with him into every society a fragrance like the rose of Sharon—a sweetness of perfume like a garden which the Lord has blessed.

There appears to be wanting in some congregations a proper attention to discipline, and a due regard to decorum, in the management of such cases as do occur. In every family, and in every congregation, there is occasional need of discipline. Offenses, delinquencies, and apostacies did occur in the congregations over which the apostles either were, or had been, presidents; and they will happen again in this state of discipline and trial in which we are all placed. They must be expected; and every congregation ought to be prepared to act

upon the emergency with intelligence and decorum. Much injury has been done to the progress of churches, by a remissness in attention to such cases, and in the manner they have been disposed of when taken up.

Nothing can be more preposterous and revolting to every sentiment of good order and decorum, than that every offender and offense should at the very offset be dragged into the public assembly. Persons who have the care of a congregation, the seniors whose age and experience have taught them prudence, ought to be first informed of such cases; and they ought not to lay a case before the congregation till they have prepared it for the action of the congregation. Every novice is not to feel himself at liberty to disturb the congregation by presenting, on his own responsibility and at his own discretion, a complaint against a brother, whether it be of a public or private nature.

But we are now speaking of the *manner* of procedure in such cases. The most tender regard for the feelings of all, the utmost sympathy for the offender, the most unyielding firmness in applying the correctives which the Head of the church has commanded, and the necessity of acting promptly in accordance with the law in the case, are matters of much importance.

No passion, no partiality, no bad feeling—nothing but love and piety, but faithfulness and truth; nothing but courtesy and gentleness, should ever appear in the house of God. And when any one is found guilty and excluded from the society, it should be done with all solemnity, and with prayer that the institution of Christ may be a blessing to the transgressor.

But evil-doers, or those who act not honorably according to the law of Christ, ought not to be tolerated in the professed family of God. Such persons are a dead weight on the whole society—spots in every feast of love, and blemishes upon the whole profession. One sinner destroys much good: yet separation or abscission, like amputation, is only to be used in the last stage, when all other remedies, of remonstrance and admonition, expostulation and entreaty, have failed. To prevent gangrene, or an injury to the whole body, amputation is a necessary, an indispensable remedy. More strictness, more firmness, and more tenderness in such cases, would add greatly to the moral influence of every society. A few persons walking together in the bonds of Christian affection, and under the discipline of Christ, is better than the largest assembly in which there are visibly and manifestly many who fear not God, and keep not his commandments.

In the house of God all should be purity, reverence, meekness, brotherly kindness and love. Confidence in the honesty and sincerity of our brethren, is the life of communion. To feel ourselves united with them who are determined for eternal life, and resolved to seek

first of all, chief of all, above all, the kingdom of heaven and the righteousness required in it, is most animating, comforting, exhilarating. But to be doubtful whether we are uniting with a mass of ignorance, corruption, and apathy, is as rottenness in the bones; love waxes cold, and then we have the form, without the power of godliness.

That the church may have a regenerating influence upon society at large, there is wanting a fuller display of Christian philanthropy in all her public meetings; care for the poor manifested in the liberality of her contributions; the expression of the most unfeigned sympathy for the distresses of mankind, not only among the brotherhood, but among all men; and an ardent zeal for the conversion of sinners proportioned to her professed appreciation of the value of her own salvation, and to her resources and means of enlightening the world on the things unseen and eternal. The full display of these attributes are the most efficient means of causing the gospel to sound abroad, and to achieve new conquests amongst our fellow citizens. The Christian health and vigor of every church is to be estimated more by her exertions and success in bringing sinners home to God, than by all her other attainments. Too long has it been considered the duty, the almost exclusive duty of the preacher, to convert the world. He must spend his time and wear out his constitution in journeyings and preachings, while the individual members of the church are to mind their own business, seek their own wealth and domestic comfort. He must endure the heat and the cold, forsake his wife and family, and commit the management of his affairs to others, while they have only to look on and pray for his success. Strange infatuation! Has he received a commission from the skies—has he been drafted out of the ranks to go to war, and they all left at home to take care of their wives and children! Some may believe this—some may imagine that it is his duty alone, to spend his time and his talents in this work, and theirs daily to labor for their own interest and behoof; but surely such are not the views and feelings of our brethren!

The work of the Lord will never progress—or, in other words, the regenerating influence of the church will amount to little or nothing, so long as it is thought to be not equally the duty of every member, but the special duty of one or two, denominated preachers, to labor for the Lord.

There is either a special call, a general call, or no call at all, to labor for the conversion of the world. If there be a few specially called, the rest have nothing to do but to mind their own concerns; "to seek their own things, and not the things of Jesus Christ." If none be called, then it is the duty of none, and the Lord has nothing for his people to do—no world to convert; or, at least, nothing for them to

do in that work. None of us are prepared for the consequences of either of these assumptions. It follows, then, that it is the duty of all to labor according to their respective abilities in this work. All are called to labor for the Lord. I hold that every citizen in Christ's kingdom is bound to take up arms for the King, as much as I am; and if he can not go to fight the battles of the Lord, he must take care of the wives and children of those who can, and who will fight for their King and country. But the expense of the war must be borne by the subjects of the crown; and as the Lord will not have any tax-gatherers in his kingdom, but accepts only voluntary contributions, he makes a mark over against the names of those who do nothing, and he will settle with them at his return. He calls even the contributions for the gospel made by those at home, "a fragrant odor, a sacrifice acceptable, well pleasing to God."

But we are afraid of doing any thing of this sort, lest we should be like some other people, who we think have acted imprudently. Strange, indeed, that when any thing has been once abused, it is never again to be used! But I have inadvertently strayed off from my purpose. The manner in which the brethren labor for the salvation of the world, is all that comes within our prescribed limits. On this, enough has been said. Let the brethren solemnly consider the things that are wanting to give to their meetings that influence which they ought to exert upon themselves and upon society at large.

We are as susceptible of receiving moral and religious advantages from our own good order and decorum in the congregation, as those who attend our meetings as spectators. And in this instance, as well as in all the variety of doing good, he that waters others is again watered in return; for he that blessed others, is always blessed in blessing them. None enjoy the blessings of the gospel more fully than they who are most active and influential in blessing others. What happy seasons are those in which we see many turning to the Lord! Now if we would have a perpetual feast, we must be perpetually devoted to the promotion of the happiness of others. We must live for God, as well as live to God.

In filling up these outlines, other matters still more minute, but perhaps equally important, will present themselves to the attention of the brethren. Now we can not set about these matters too soon The time has again come, when judgment must begin at the house of God. The people who have long enjoyed the word of life and the Christian institutions, must soon come to a reckoning. They must give an account of their stewardship, for the Lord has promised to call them to judgment. An era is just at the door, which will be known as *the Regeneration* for a thousand years to come. The Lord Jesus will judge that adulterous brood, and give them over to the

burning flame, who have broken the covenant, and formed alliances with the governments of the earth. Now the cry is heard in our land, "Come out of her, my people, that you partake not of her sins, and that you may not receive of her plagues." The Lord Jesus will soon rebuild Jerusalem, and raise up the tabernacle of David which has so long been in ruins. Let the church prepare herself for the return of her Lord, and see that she make herself ready for his appearance.

THE REGENERATION OF THE WORLD.

All the kingdoms of this world shall soon become the kingdoms of our Lord the King. He will hurl all the present potentates from their thrones. He will grind to power the despotisms, civil and ecclesiastic, and with the blast of his mouth give them to the four winds of heaven. The antichristian power, whether it be called Papistical, Mahometan, Pagan, or Atheistic, will as certainly be destroyed as Jesus reigns in heaven. No trace of them shall remain. The best government on earth, call it English or American, has within it the seeds of its own destruction—carries in its constitution a millstone which will sink it to the bottom of the sea. They acknowledge not that God has set his Christ upon his throne. They will not kiss the Son. Society under their economy is not blessed. The land mourns through the wickedness of those who sit in high places. Ignorance, poverty, and crime abound, because of the injustice and iniquities of those who guide the destinies of nations. Men that fear not God, that love not his Son, and that regard not the maxims of his government, yet wear the sword, and sway the sceptre in all lands.

This is wholly adverse to the peace and happiness of the world. Therefore, he will break them to pieces like a potter's vessel, and set up an order of society in which justice, inflexible justice shall have uncontrolled dominion. Jesus will be universally acknowledged by all the race of living men, and all nations shall do him homage. This state of society will be the consummation of the Christian religion in all its moral influences and tendencies upon mankind.

How far this change is to be effected by moral, and how far by physical means, is not the subject of our present inquiry. But the preparation of a people for the coming of the Lord must be the result of the restoration of the ancient gospel and order of things. And come when it may, the day of the regeneration of the world will be a day as wonderful and terrible as was the day of the deluge, of Sodom's judgment, or of Jerusalem's catastrophe. Who shall stand when the Lord does this? But all the regenerations, physical and moral, individual, congregational, or national, are but types and shadows, or means of preparation for the

REGENERATION OF THE HEAVENS AND THE EARTH.

The Bible begins with the generations of the heavens and the earth; but the Christian revelation ends with the regeneration or new creation of the heavens and the earth. This is the ancient promise of God, confirmed to us by the Christian Apostles. The present elements are to be changed by fire. The old or antediluvian earth was purified by water; but the present earth is reserved for fire, with all the works of man that are upon it. It shall be converted into a lake of liquid fire. But the dead in Christ will have been regenerated in body before the old earth is regenerated by fire. The bodies of the saints will be as homogeneous with the new earth and heavens as their present bodies are with the present heavens and earth. God re-creates, regenerates, but annihilates nothing; and therefore the present earth is not to be annihilated. The best description which we can give of this regeneration, is in the words of one who had a vision of it on the island of Patmos. He describes it as far as is connected with the New Jerusalem, which is to stand upon the new earth, under the canopy of the new heaven. As the natural close of our essay on regeneration, we shall transcribe the picture of this new earth and the New Jerusalem, drawn by the direction of that Spirit to whom the future is as intelligible as the past:—

"And I saw a new heaven and a new earth; for the former heaven and the former earth were passed away; and the sea was no more. And I, John, saw the holy city, the New Jerusalem, descending from God out of heaven, prepared like a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he shall pitch his tent among them, and they shall be his people, and God himself shall be among them—their God. And he shall wipe away every tear from their eyes; and death shall be no more, nor grief, nor crying; nor shall there be any more pain: for the former things are passed away." . . .

"And he brought me in the Spirit to a great and high mountain; and he showed me the city, the holy Jerusalem, coming down out of heaven from God, having the glory of God; (its lustre was like to that of a precious gem, even as a jasper stone, clear as crystal;) having a great and high wall; having also twelve gates, and over the gates twelve angels, and names written upon them, which are the names of the twelve tribes of the sons of Israel: on the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates. And the wall of the city had twelve foundations; and on them the names of the Twelve Apostles of the Lamb. And he that spoke with me had a golden reed that he might measure the city, and its gates, and wall. And the city is square, and its length is equal to its breadth: and he measured the city with the reed, twelve thousand furlongs; and its length, and its breadth, and its height are equal. And he measured its wall, one hundred and forty-four cubits, according to the measure of a man, that is, of an angel. And the wall was built of jasper, and the city was pure gold, like refined

glass. And the foundations of the walls of the city were adorned with every precious stone. The first foundation is jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, crysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, hyacinth; and the twelfth, amethyst. And the twelve gates were twelve pearls: each of the gates was of one pearl. And the street of the city was pure gold, like transparent glass. And I saw no temple in it, for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon to shine in it; for the glory of the Lord enlightened it, and the Lamb is the light of it. And the nations of the saved shall walk in its light; and the kings of the earth do bring their glory and their honor into it. And the gates of it shall not be shut by day, (for there shall be no night there.) And they shall bring the glory and the honor of the nations into it. And nothing unclean shall enter into it, nor any thing which practices abomination and falsehood; but only those who are written in the Lamb's book of life." . . .

"And he showed me a river of water of life, clear as crystal, issuing out of the throne of God, and of the Lamb. In the midst of the broad street, and on each side of the river, was the tree of life, producing twelve kinds of fruit—producing its fruit every month: and the leaves of the tree are for the healing of the nations. And every curse shall cease. And the throne of God and of the Lamb shall be in it; and his servants shall serve him. And they shall see his face; and his name shall be borne upon their foreheads. And there shall be no more night; and they have no need of a lamp, nor of the light of the sun; because the Lord God shall enlighten them; and they shall reign for ever and ever."

A WORD TO THE MORAL REGENERATORS OF THIS AGE.

God, our heavenly Father, works by means, as we all confess. His means are wisely adapted to the ends he has in view. His agents are the best agents for the work he has to accomplish. He employs not physical means nor agents for moral ends and purposes. Nor does he produce physical effects by moral means and agents. He has been pleased to employ not angels, but men in the work of regenerating the world. Men have written, printed, and published the gospel for nearly two thousand years. They have perpetuated it from generation to generation. They have translated it from language to language, and carried it from country to country. They have preached it in word and in deed, and thus has it come down to our days.

During the present administration of the Reign of Heaven no change is to be expected; no new mission is to be originated, no new order of preachers is to be instituted. The King has gone to a far country, and before his departure he called together his servants, and committed to them the management of his estate till he return. He has not yet come to reckon with them. They were commanded first to proclaim the doctrine of his reign; then to write it in a book, and

to commit it to faithful men who should be able to teach it correctly to others. By these faithful men the records have been kept; and through their vigilance and industry they have been guarded from corruption, interpolation, and change. One generation handed them over to the next; and if ignorant and unfaithful copyists neglected their duty, others more faithful have corrected them; and now we are able to hear the words which Jesus spoke, and to read the very periods penned by the Apostles.

Thus whatever the Prophets and the Apostles have achieved since their death, has been accomplished by human agents like ourselves. Where men have not carried this intelligence in speech or writing, not one of our race knows God or his anointed Saviour. No angel nor Holy Spirit has been sent to the Pagan nations: and God has exerted no power out of his word to enlighten or reclaim savage nations. These indisputable facts and truths have much moral meaning, and ought to give a strong impulse to our efforts to regenerate the world.

The best means of doing this is the object now before us; and this is one, the importance of which can not be easily exaggerated. There are three ways of proceeding in this case, which now seem to occupy a considerable share of public attention. These are properly called *theorizing, declaiming,* and *preaching;* on each of which we may offer a remark or two in passing.

The *theorizers* are those who are always speculating upon correct notions, or the true theory of conversion. They are great masters of method, and with some of them it is a ruinous error to place faith before regeneration, or repentance after faith. Heresy, with these, is the derangement of the method which they have proposed for God to work by in converting the sinner. And the true faith which is connected with salvation is apprehension of this theory and acquiescence in it. These are all theorists, heady, or speculative Christians; and with them the whole *scheme* of redemption is a splendid theory. These are all cold-hearted and light-headed Christians. "Take off their heads," as a Methodist declaimer once said, "and you have got all their religion!"

Our maxim is, *Theory for the Doctors, and medicine for the sick.* Doctors fatten on theories, but the patients die who depend on theory for cure. A few grains of practice is worth a pound of theory. The mason and the carpenter *build* the house by *rule;* but he that inhabits it *lives* by *eating* and *drinking.* No man ever was cured physically, politically, morally, or religiously by learning a correct theory of his physical, political, moral, or religious malady. As soon might we expect to heal an ulcer on the liver by a discourse upon that organ, its functions, its diseases, and their cure, as to restore a sinner by

means of the theory of faith, repentance, regeneration, or effectual calling. But on this enough has already been said, and more than is necessary to convince those who can think, and who dare to reason on such themes.

The *declaimers* are not those only who eulogize virtue and reprobate vice; but that large and respectable class who address themselves to the passions, to the hopes and fears of men. They are those who are so rhetorical upon the joys of heaven and the terrors of hell: who horrify, terrify, and allure by the strength of their descriptions, the flexions of their voices, the violence of their gestures, and their touching anecdotes. Their hearers are either dissolved in tears or frantic with terror. These talk much about the heart; and on their theory if a man's heart was extracted, all his religion would be extracted with it. The religion of their converts flows in their blood, and has its foundation in their passions.

The *preachers*, properly so called, first address themselves to the understanding by a declaration or narrative of the wonderful works of God. They state, illustrate, and prove the great facts of the gospel; they lay the whole record before their hearers; and when they have testified what God has done, what he has promised, and threatened, they exhort their hearers on these premises, and persuade them to obey the gospel, to surrender themselves to the guidance and direction of the Son of God. They address themselves to the whole man, his understanding, his will and his affections, and approach the heart by taking the citadel of the understanding.

The accomplished and wise proclaimer of the word will find it always expedient to address his audience in their proper character; to approach them through their prejudices, and never to find fault with those prepossessions which are not directly opposed to the import and design of the ministry of reconciliation. He will set before them the models found in the sacred history, which show that the same discourse is not to be preached in every place and to every assembly, even when it is necessary to proclaim the same gospel. Paul's addresses to the Athenians, Lycaonians, Antiochans, to Felix, the Jailor, and king Agrippa, are full of instruction on this topic.

Augustine has written a treatise on preaching, which Luther proposed to himself as a model; but it is said that Augustine fell as far short of his own precepts as did any of his contemporaries. We all can with more facility give precepts to others, than conform to them ourselves. In Augustine's treatise, which in some respects influenced and formed the style and plan of Luther, and through him all the Protestants, there is much said on the best rhetorical mode of exhibiting the truth to others; but it savors more of the art of the schoolmen,

than of the wisdom of the Apostles. He labors more on the best style and mode of expressing oneself, than on the things to be said.

Our best precepts in this matter are derived rather from the books of Deuteronomy and Nehemiah, than from any other source out of the New Testament. The book of Deuteronomy may be regarded as a series of sermons or discourses, delivered to the Jews by their great teacher, Moses, rather than as a part of the Jewish history. Two things in this book deserve great attention. The first is the simplicity, fullness, and particularity of his narratives of the incidents on the journey through the wilderness;—God's doings and theirs, for the last forty years, are faithfully and intelligibly laid before them. The next is the use made of these facts; the conclusions deduced, the arguments drawn, and the exhortations tendered from these facts. For a fair and beautiful specimen of this, let the curious reader take up and carefully read the first four chapters of the book of Deuteronomy. The fact and the application, the argument and the exhortation, after the manner of Moses, can not fail to instruct him.

The writings of the scribes during the captivity, teach us how to address a people that have lost the true meaning of the oracles of God. The readings, expositions, exhortations and prayers of Ezra and Nehemiah, are full of instruction to Christians in these days of our Babylonish captivity. To address a people long accustomed to hearing the Scriptures, yet ignorant of them, and consequently disobedient, is a matter that requires all the wisdom and prudence which can be acquired from Jewish and Christian records.

The manner of address, next to the matter of it, is most important. The weightiest arguments, the most solemn appeals, the most pathetic expostulations, if not sustained by the gravity, sincerity, and piety of the speaker, will be like water spilled upon the ground. A little levity, a few witticisms, a sarcastic air, a conceited attitude, or a harsh expression, will often neutralize all the excellencies of the most Scriptural and edifying discourse. The great work of regenerating men is too solemn, too awfully grave and divine, to allow anything of the sort. Humility, sincerity, devotion, and all benevolence in aspect, as well as in language, are essential to a successful proclamation of the great facts of the Living Oracles. He that can smile in his discourse at the follies, need not weep over the misfortunes of the ignorant and superstitious. He that can, while preaching the gospel, deride and ridicule the errors of his fellow-professors, is, for the time being, disqualified to persuade them to accept the truth, or gladly to receive the message of salvation.

Those preachers have been sadly mistaken who have sought popularity by their eccentricities, and courted smiles rather than souls;—who, by their anecdotes and foolish jests, told with the Bible before

them, have thought to make themselves useful by making themselves ridiculous—and to regenerate men by teaching them how to violate the precepts of the gospel, and to disdain the examples of the Great Teacher and his Apostles.

It will not do. These are the weapons of this world, and no part of the armor of light. Jesus and his Apostles never sanctioned, by precept or example, such a course, and it is condemned by all sensible men, whether Jews or Gentiles, professors or profane.

In attempting to regenerate men, we must place before them the new man, not the old man, in the preacher as well as in the discourse; and while we seek out arguments to convince and allure them, we must show them in our speech and behaviour that we believe what we preach. So did all the Apostles and Evangelists. They commended themselves to every man's conscience, in the sight of Jesus Christ.

Error must be attacked. It must be opposed by the truth. But it may be asked, whether the darkness may not be more easily dissipated by the introduction of light, than by elaborate discourses upon its nature and attributes? So with moral darkness, or error. To dissipate it most effectually, the easiest and readiest way is to introduce the light of truth. No preacher is obliged to learn all the errors of all ages, that he may be able to oppose them; nor is a congregation enlightened in the knowledge of God by such expositions of error. Present opposing errors may require attention; but, to attack these most successfully it is only necessary to enforce the opposing truths.

This is a very grave subject, and requires very grave attention. Much depends upon a rational and Scriptural decision of the question, *Which is the most effectual way to oppose and destroy error?* To aid us in such an inquiry, it is necessary to examine how the Prophets and Apostles opposed the errors of their times. The world was as full of error in those days as it has ever been since. The idolatries of the Pagan world, and the various doctrines of the sects of philosophers, in, and out, of the land of Israel, threw as much labor into their hands as the various heresies of apostate Christendom have thrown into ours. Their general rule was to turn the artillery of light, and to gather into a focus the arrows of day, upon the dark shades of any particular error. Their philosophy was—The splendors of light most clearly display the blackness of darkness, and scatter it from its presence. Thus they opposed idolatry, superstition, and error of every name. Going forth in the armor of light, as the sun in the morning, the shades of the night retired from their presence, and the cheering beams of day so gladdened the eyes of their converts that they loved darkness no more. Let us go and do likewise.

An intimate acquaintance with the Holy Scriptures is the best furniture for the work of regenerating men. The best piece I have found in the celebrated treatise of Augustine on preaching is the following.—

He then, who handles and teaches the word of God, should be a defender of the true faith, and a vanquisher of error; should both teach what is good, and unteach what is bad; and in accomplishing this, the object of preaching, he should conciliate the adverse, excite the remiss, and pour out to the ignorant their duty and future prospects. When, however, he finds his audience favorably disposed, attentive, and docile, or succeeds in rendering them so, then other things are to be done, as the case may require. If they are to be instructed, then, to make them acquainted with the subject in question, narration must be employed; and to establish what is doubtful, resort must be had to reasoning and evidence. If they are to be removed rather than instructed, then, to arouse them from stupor in putting their knowledge into practice, and bring them to yield full assent to those things which they confess to be true, there will be need of the higher powers of eloquence; it will be necessary to entreat, reprove, excite, restrain, and do whatsoever else may prove effectual in moving the heart.

All this, indeed, is what most men constantly do, with respect to those things which they undertake to accomplish by speaking. Some, however, in their way of doing it, are blunt, frigid, inelegant; others, ingenious, ornate, vehement. Now he who engages in the business of which I am treating, must be able to speak and dispute with wisdom, even if he can not do so with eloquence, in order that he may profit his audience, although he will profit them less in this case, than if he could combine wisdom and eloquence together. He who abounds in eloquence without wisdom, is certainly so much the more to be avoided, from the very fact that the hearer is delighted with what it is useless to hear, and thinks what is said, to be true, because it is spoken with elegance. Nor did this sentiment escape the notice of those among the ancients, who yet regarded it as important to teach the art of rhetoric; they confessed, that wisdom without eloquence profited states but very little, but that eloquence without wisdom profited them not at all, and generally proved highly injurious. If, therefore, those who taught the precepts of eloquence, even though ignorant of the true, that is, the celestial wisdom "which cometh down from the Father of lights," were compelled by the instigations of truth to make such a confession, and that, too, in the very books in which their principles were developed; are we not under far higher obligations to acknowledge the same thing, who are the sons and daughters of this heavenly wisdom? Now a man speaks with greater or less wisdom, according to the proficiency he has made in the sacred Scriptures. I do not mean in reading them and committing them to memory, but in rightly understanding them, and diligently searching into their meaning. There are those who read them and yet neglect them —who read them to remember the words, but neglect to understand them. To these, without any doubt, those persons are to be preferred, who, retaining less of the words of the Scriptures, search after their genuine signification with the inmost feelings of the heart. But better than both is he, who can repeat them when he pleases, and at the same time understand them as they ought to be understood.—*From the Biblical Repository, p.* 574.

Luther's favorite maxim was, "*Bonus Textuarius, Bonus Theologus;*" or, one well acquainted with the Scriptures makes a good theologian.

There is one thing, above all others, which must never be lost sight of by him who devotes himself to the work of regeneration. This all-important consideration is, that the end and object of all his labors is *to impress the moral image of God upon the moral nature of man.* To draw this image upon the heart, to transform the mind of man into the likeness of God in all moral feeling, is the end proposed in the remedial system. The mould into which the mind of man is to be cast is the Apostles' doctrine; or the seal by which this impression is to be made is the testimony of God. The gospel facts are like so many types, which, when scientifically arranged by an accomplished compositor, make a complete form, upon which, when the mind of man is placed by the power which God has given to the preacher, every type makes its full impression upon the heart. There is written upon the understanding, and engraved upon the heart, the will, or law, or character of our Father who is in heaven.

The Apostles were these accomplished compositors, who gave us a *perfect "form of sound words."* Our instrumentality consists in bringing the minds of men to this form, or impressing it upon their hearts. To do this most effectually, the preacher or evangelist must have the word of Christ dwelling in him richly, in all wisdom; and he must "study to show himself an approved workman, irreproachable, rightly dividing the word of truth." He that is most eloquent and wise in the Holy Scriptures, he who has them most at command, will have the most power with men; because being furnished with the words of the Holy Spirit, he has the very arguments which the Spirit of God chooses to employ in quickening the dead, in converting sinners. For to the efficiency of the living word not only Paul deposes, but James and Peter also bear ample testimony. "Of his own will he has begot us, *by the word of truth,* that we might be a kind of first fruits of his creatures" (Jas. i. 18). "Having been regenerated, not by corruptible seed, but by incorruptible, *through the word* of the living God, which remains" (I. Pet. i. 23). To the fruits of his labors, such a preacher with Paul may say, "To Jesus Christ, through the gospel, I have regenerated, or begotten you."

Thus, in the midst of numerous interruptions, we have attempted to lay before the minds of our readers the whole doctrine of Regeneration, in all its length and breadth, in the hope that after a more particular attention to its meaning and value, by the blessing of God, they may devote themselves more successfully to this great work; and not only enjoy more of the Holy Spirit themselves, but be more useful in forwarding the moral regeneration of the world.

To God our Father, through the great Author of the Christian faith, who has preserved us in health in this day of affliction and great distress, be everlasting thanks for the renewing of our minds by the Holy Spirit, and for the hope of the regeneration of our bodies, of the heavens and of the earth, at the appearance of the Almighty Regenerator, who comes to make all things new! Amen. EDITOR.

In 1856, page 70, Mr. Campbell says of the means of regeneration:

Into Christ's kingdom, we cheerfully depose, that no man can enter who is not born again—"born of water and of the Holy Spirit." It is not born of water, even of the Holy Spirit; but of both. No man nor animal was ever born from one parent alone. And, in all the proprieties of analogy, everything born has had two parents. Our Lord's metaphors, parables and allegories were natural, and in no case outrage the proprieties of nature or of society. But the same figure may be used and accommodated in both numerous and also various positions and relations. Hence we have the washing of the new birth, as well as the new birth. But we must not confound the imagery of Paul with that of the Lord Jesus himself, and subject them to one and the same import. Jesus has in his eye, or premises, the fact then recognized, that water and air were the parents of all vegetable, and, consequently, of all animal life. In ancient Eastern Philosophy—"The earth was nature's womb, and *air* and *water* the parents of all animal and of all vegetable life." But on such premises we build nothing—analogies are not facts. The great Teacher loved imagery; and, therefore, often spake in parables. We, therefore, interpret parables analogically, but do not transubstantiate them into literal facts. Still, water is not spirit, nor spirit water. And what the Lord has joined together, let no man separate.

In 1857, page 555, W. K. Pendleton wrote:

GOD'S PART OF THE WORK.

It is a little remarkable that much of the controversy that now agitates the Christian world, is about God's part of the work in human redemption, and especially as to the mode by which he does it. Some persons, it is true, do not admit of any co-operation in this matter. They can not consent that man and God are, in any sense, co-workers together, though there is express Scriptural authority for the fact.* Of this class there are two parties—the one ascribing everything to God; the other devolving everything upon man. The one makes man a simple machine, moving only under the divine influence, without freedom of self-determining energy of any kind, and yet responsible for his actions. The absolute sovereignty of God is regarded as a sat-

*We then, as workers together *with him*, beseech you also that ye receive not the grace of God in vain.

isfactory justification against every knotty and restless question of the reason, and, in worse than idiot impotency, we are asked to sit down and *wait till our time shall come*, if, perchance, we may be found among the elect at all! In perfect harmony with this *mechanical theory*, the Spirit of God is introduced as a sort of mechanical force, an etherealized steam power to overcome the moral inertness of our souls, and by impulse of impact set them a whirling in the predestinal and changeless orbits of a sovereign grace. Man has no part to perform in this wonderful transformation, but sits as the passive clay in the hands of the potter. The work is all of God, unconditional and without justification, save upon the ground of the absolute and sovereign power of the worker. This is not the philosophic Calvinism of Geneva, but the stupid dogmatism of modern fatalists. It nullifies the law of God, it stultifies the wisdom of God:—It mocks the reason of man and paralyzes the springs of human hope. It lays its icy finger upon the aspiring powers of the soul, and chills the glowing warmth with which it burns under the hopeful words of Christ. It presses back with a heavy hand the anxious heart, who, when listening to the call to *come*, rises to go, and binds as with a new chain the convicted sinner struggling to be free. O, we thank thee, blessed Saviour, that it is not thus thou hast declared liberty to the captive! In breaking the fetters in which sin had bound us, and calling upon us to come forth from our slavery, thou didst not paralyze our powers to obey the glad summons, nor mock us with a promised joy beyond our reach. The fruit of the tree of life is not handed down to tantalize us, but that we may stretch forth our hands, pluck, eat and live forever.

An equally impious extreme denies all divine agency in man's salvation, save what is chronologically past. God is not *now*—at the time and during the process of the work, in any sense of the present agency, at all concerned or operative in the new birth. Man is both the subject and the cause of the new creation. He quickens his own heart, and nurses and develops it through the whole process of regeneration, with no concurring agency from God. He is, at once, his own spiritual father, mother, and child—and thus self-originated, he goes forth the sole and unaided architect of his own fortune, and climbs onward and upward to the rest of the perfect. True, he is furnished with a verbal directory, telling him the way, but with this no aid is given strengthening him to follow it. He must walk alone and in his own strength, amid its perils and over its wearisome heights, and experiencing nothing but the triumphs of his own power, and enjoying nothing but the self-gratulation of his self-saving victories, and hoping for nothing save the ultimate attainment of the promised reward, as meet achievement of his own meritorious struggles, he must

work out as a glorious and mighty hero, unaided and alone, *his own salvation!*

We trust there are but few who hold, even spiritually, this impious and godless theory of human deliverance. Sure we are, that no one can practically walk by it, and be a Christian at all. His heart is not, can not be in any vital union with Christ. As well might we expect a branch to furnish the juices of its own growth, or a stream to feed its own fountains, as that a Christian can live and grow in all spiritual graces, without constant and perpetual union with Christ, the everflowing fountain opened in the house of David for sin and uncleanness, in whom dwelleth all the goodness of the Godhead bodily, and in whom alone, as the head of all principality and power, we are complete. Of such it must be truly said, that being puffed up by their fleshly mind they do not hold the Head, from whom the whole body, by the joints which bind it, draws full supplies for all its needs, and is knit together, and increases in godly growth.

We know of no one thought more prominent and vital in the Christian scheme than this of actual, real, abiding, living union with Christ and his people. The writings of the Apostles abound with the overflowings of their faith in and experience of this ever-present and sustaining power. They describe it as *Christ being in us*, and as *our being in Christ;* John, the beloved Apostle, speaks of it as a matter of *knowledge;* "Hereby we know that he abideth in us, by the Spirit which he hath given us;" and again, "Hereby know we that we dwell in him and he in us, because he hath given us of his Spirit."* Our Saviour himself says, "At that day ye shall know that I am in my Father, and ye in me, and I in you."†

It is illustrated by a *vine and its branches;* by a *foundation and the building resting upon it:* by a *body and its members;* and with great force and beauty by the mysterious union and oneness of *husband and wife.*

Its beneficial results include all the peculiar privileges and blessings of the Christian—for without Christ we are nothing. It is because we are in him that his righteousness is imparted to us (Phil. iii. 9); that we are made free from condemnation (Rom. viii. 1); that we are delivered from the dominion of sin (John iii. 6); that we are created anew (II. Cor. v. 17); that the Holy Spirit dwelleth in us (Rom. viii. 10); that our prayers are answered (John xv. 7) and that we shall have confidence at his coming (I. John ii. 28); and surely the man who lacketh all these things, not being in Christ, not holding the Head, is no Christian. False teachers are all such, who would beguile us of our reward and keep us still subject to ordinances. Well might

*I. John iii. 24; iv. 13. †John xiv. 20.

the Apostle, filled with the sublime contemplation of this glorious union, exclaim, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and heighth; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God.*

But whilst this is so manifestly a doctrine, we might almost say the sum total of practical Christianity, we are not content to receive it as such. We must push our speculations beyond the declared fact, and the experienced blessing, into the inquiry as to the possible *manner* in which the union is effected and enjoyed. We must have a philosophic answer to the *how* of this revealed doctrine, and if in these inquiries we can not agree, the next step is to erect our speculative defenses into grounds of fellowship, and tests of orthodoxy. So far as this inquiry relates to *our part* in entering into and enjoying this union, the inquiry is not only legitimate, but necessary. What he must do—his faith and his works are, indeed, man's great and appropriate concern. About these he must diligently search the Scriptures, and examine his own heart. Every means placed within his power must be known and employed; every instrumentality appointed to help him must be called into requisition, and diligently and faithfully used; no precept, and no example should be ignored or neglected. His faith must be commensurate with the truth as it is revealed, and his practice, the living exponent, and legitimate fruit of his faith. On these points he may, and it is his imperious duty, constantly and prayerfully to search the Scriptures.

But suppose that in this search he finds some *promise*, the performance of which rests with God. Suppose he meets with declarations respecting spiritual aids and influences, which, upon the condition of his faith and obedience, the heavenly Father, in the simplest, most literal and positive language, assures us he will render to his frail and erring children to help them in their endeavor to work out in fear and trembling their everlasting salvation;—shall he falter to receive such because he can not penetrate into the mystery of the *manner* in which it may be done? Because his speculative talent is weak, too weak to untangle the mystic maze of spiritual intercommunication, shall his faith be staggered and his prayers hindered? Or, if by long and vexing thinking and reflection, he has at length constructed a

* Eph. iii. 14–19.

cunningly devised theory by which, to his own satisfaction at least, he can solve the mystery, shall he next propound this as God's revelation and set it up as a standard of other men's thinking and believing? Should he not rather humbly and meekly say, God's ways are not as our ways. These are the deep things of God. Let us receive them in faith and practice, work and pray for the *blessing*, rather than dispute and divide about the *philosophy*. The promise is of God; the gift to be conferred is of his grace; the means, instrumentalities and conditions of its reception, so far as our action is involved, are clearly and positively revealed, and now, what have we to do to reply against God! Let us believe and obey—and the truth of the doctrine shall be demonstrated by the trial, in the sweet and blissful experience of every true and loyal-hearted disciple who sits as a child at the feet of Jesus and his inspired teachers—"If any man will do his will, he shall know of the doctrine, whether it be of God." *

Brethren, let us take care that we be not beguiled of our reward by these vain, and, in some instances, impious attempts to prescribe laws to the divine agency, and to set limits to the working of his wondrous will. It is enough for us to attend to our own part in the working out of our salvation, and to leave the part of God to himself. Our speculations can not make or unmake one principle or law, nor add to nor subtract from one element of agency or power that our Creator has reserved in his own hands, and we but waste our time and injure the peace of Zion when we presume to *intrude into things which we have not seen;* which are revealed to us as facts, the philosophy of which is not given, and which it may be is too high for our present power ever to reach. W. K. P.

In the *Harbinger* for 1861, page 677, Isaac Errett says:

REGENERATION AND REMISSION OF SINS.

We frequently find an error in the use of the terms here used as a caption, out of which grow many misunderstandings. They are popularly used as equivalents, or nearly so. Hence the consciousness of a change within is often accepted as an evidence of pardon. The natural result of abandoning rebellion and returning to the will of God—namely, a sweet peace and satisfaction of soul—is regarded and accepted as the *voice of God* conveying an inner revelation of forgiveness. Hence, too, when we insist on the Bible affirmation of baptism "*for remission of sins*," it is caught up as an affirmation of *baptismal regeneration:* we are regarded as teaching that in baptism God makes an immediate communication to the soul, alike of regenerating power and of spiritual joy—giving through baptism an *inner* revelation of pardon and adoption.

* John vii. 17.

It may be well, therefore, to clear these terms of ambiguity, and clearly mark the line of distinction between them.

Regeneration is a *new creation.* When this term or its equivalents is applied to physical nature—as to the resurrection of the dead, and the new heavens and earth*—it expresses a work of *omnipotence* wrought on inanimate matter, and is used in its literal sense. When applied to the spiritual nature of man, it expresses a work of *grace* wrought on a rational, responsible nature; and is used figuratively. It is a work resulting in new views, new principles, new affections, new aims, new enjoyments, and fully consummated in a new life.† It is wrought, not by omnipotence, but by *the word of truth,* through which the life-giving, life-sustaining power of the Spirit is communicated; ‡ and is consummated in baptism, through which the believing penitent enters into new relationships and a new life.§ A regenerated man, therefore, is a new creature in these particulars:

1. He has *new principles*--being now a man of faith, where before he was an unbeliever, and walked by sight, "according to the course of this world." Thus while we read, in one passage, "circumcision availeth nothing, nor uncircumcision, but a *new creature;*" ‖ we have the same sentiment expressed in the same epistle, substituting *faith* for the new creature: "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision, but *faith.*" **

2. He has new *desires* and *affections*—hating sin and loving righteousness—divorced in his heart from the world, and loving God. Hence the verse last quoted has the following attribute of faith specially mentioned: "*which worketh by love.*"

3. He sustains *new relationships*—having entered into the kingdom of God, where God is his Father, Jesus his King and Saviour, the Holy Spirit his Guest, the church his home, Christians his brethren, angels his servants, and the world, the flesh and the devil his enemies. He is "in Christ Jesus," a new creature. "Old things are passed away; behold all things are become new." ††

Now all this change—this series of changes—is *internal,* save the change of *state* or *relationship* accomplished by the birth of water—baptism. The first distinction, then, to be made is, That *regeneration is wrought in or upon us;* but the same can not be affirmed of the forgiveness of sins. *Forgiveness takes place in the heart of the party sinned against.* "There is forgiveness with God." "Forgive one another, even as God for Christ's sake hath forgiven you." Now when men forgive one another, does forgiveness take place in the heart of the *offender?* Nay, in the heart of the offended party. If A sins

*Matt. xix. 28; II. Pet. iii. 13; Rev. xxi. 1, 5. †John i. 13; iii. 3, 5; II. Cor. v. 17; I. Pet. i. 23; Tit. iii. 5. ‡I. Pet. i. 23; Jas. i. 18. §John iii. 5; Tit. iii. 5; Eph. v. 26. ‖Gal. vi. 15. **Gal. v. 6. ††See II. Cor. v. 17; Gal. v. 6; vi. 15.

against B, and forgiveness is ever exercised, every one must see that forgiveness is present as a matter of consciousness in the heart of B, and not in the heart of A. Therefore, while regeneration is wrought in us, *forgiveness is accomplished in heaven, at the mercy-seat.* It is the act of the Sovereign who holds the pardoning power. Is not this a very wide distinction—regeneration wrought *on earth*, forgiveness *in heaven;* regeneration wrought in the heart and in the life of *the sinner*, forgiveness in the *heart of God?* Is it not passing strange that they should ever be confounded?

It is replied, however, that although God dispenses pardon at the mercy-seat, yet he conveys the evidence of pardon to the penitent in an immediate communication of the Holy Spirit, so that pardoning love is *felt* and *known* in the sinner's heart. On this we remark:

1. That even were this true, the communication of pardon must still, in the nature of things, be widely different from that moral and spiritual change which is called regeneration. The fact that I hate sin and love righteousness and holiness, must always remain different from the fact that God has pardoned my sins. The former might be fully realized without any knowledge of the latter. The latter does not follow even as a logical consequence of the former, but simply because of the revelation God has made of himself in the gospel. But

2. We deny that there is any such special revelation to the individual heart of forgiveness. We do not deny the *power* of God to make such communication, if he saw fit; but we deny that he has promised to make such revelation. We affirm that he has forbidden us to expect it.

(*a*) In the general proclamation of pardon in the gospel, connecting the promise of pardon with certain conditions. "Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved." * Now this is a mere nullity if there is a special revelation of the fact of pardon, apart from the gospel. Indeed, if such special revelation assures the soul of pardon on any other than gospel conditions, it contradicts the gospel, and makes it a lie—which is worse than a nullity. On the other hand, if the special revelation merely reaffirms the gospel conditions, it is useless, since these are already known and substantiated as divine; and, on this supposition, the special revelation can not be given until the conditions are complied with, when it surely is not needed, and has no value. Moreover, there is so much danger of delusion in these internal revelations, that they must be tried by the external revelation before one knows whether to believe them or not! "I have heard what the prophets said that prophesy lies in my name, saying, *I have dreamed*, I

* Mark xvi. 15, 16.

have dreamed. How long shall this be in the heart of the prophets that prophesy lies? Yea, they are prophets of the deceit of their own heart; which think to cause my people to forget my name by their dreams, which they tell every man to his neighbor, as their fathers have forgotten my name for Baal. The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully: what is the chaff to the wheat? saith the Lord." * "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." †

(*b*) It is forbidden by express Scripture precept. "Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) *The word is nigh thee,* in thy mouth and in thy heart; that is, *the word of faith which we preach;* that if thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised him from the dead, thou shalt be saved." ‡ Compare this with the passage from which it is drawn (Deut. xxx. 11-14,) and be satisfied that we have not to wait for special revelations.

(*c*) Facts forbid it. Not Cornelius, nor Saul, nor the Ethiopian, could get a special internal revelation of pardon. The angel would not tell Cornelius. The Holy Spirit would not tell the Treasurer of Ethiopia. Jesus himself would not tell Saul. Cornelius had to send for Peter.§ The eunuch had to learn from Philip.‖ Saul had to learn from Ananias.** From the day that Jesus ascended to heaven, *there is not an instance of the evidence of pardon communicated in any other way than by the conditions and promises of the gospel, uttered by human lips.* The evidence of pardon is in the gospel promise; and that promise being conditional, we approach it through compliance with the conditions. "He that believeth and is baptized shall be saved." †† "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins."‡‡ "If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised him from the dead, thou shalt be saved." §§ "Whosoever shall call on the name of the Lord shall be saved—for the same Lord over all is rich in mercy to all that call upon him." ‖‖ "Arise and be baptized, and wash away thy sins, calling upon the name of the Lord." ***

In perfect harmony with this, the Westminster Confession says: "The grace which is exhibited in or by the sacraments, rightly used, is not conferred by any power in them; neither doth the efficacy of a sacrament depend upon the piety or intention of him that doth admin-

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* Jer. xxiii. 25-28. † Isa. viii. 20. ‡ Rom. x. 6-9. § Acts x. 5, 6.
‖ Acts viii. 27-40. ** Acts xxii. 10-16. †† Mark xvi. 16. ‡‡ Acts ii. 38.
§§ Rom. x. 9. ‖‖ Rom. x. 12, 13. *** Acts xxii. 16.

ister it; but upon the work of the Spirit and *the word of institution*, which contains, *together with a precept authorizing the use thereof, a promise of benefit to worthy receivers.*"

We are not forgetful of the passage so constantly quoted to prove this disputed point: "The Spirit itself beareth witness with our spirit that we are the children of God." * But this is wide of the mark. We are discussing the evidence of *pardon*—not the evidence of *sonship*.

We are prepared now to put the distinction between regeneration and forgiveness in another form. Regeneration is a matter of consciousness—forgiveness is a matter of *faith*. We *know* we believe; we *know* we repent; we *know* we are baptized; these are matters of *experience*, because they are wrought in or upon us. But we can not *feel* or *know* that our sins are forgiven; we believe this—our faith resting on the promise of God. We *feel in consequence of forgiveness*—a feeling of peace and joy, proportioned to the clearness and fullness of our faith, flowing in upon the heart that embraces the promise of pardon in the gospel.

Can not the reader now see that baptism can be for remission of sins, without involving the idea of baptismal regeneration? Baptism enables the proper subject of it to lay hold on the conditional promise of pardon, and say, *this now is mine*. It therefore simply conveys the Scriptural *assurance of pardon* to the person spiritually qualified to receive it.

There is, indeed, a point of contact between regeneration and remission of sins. The latter is the *immediate result* of the former. The baptism which consummates regeneration in a change of state or relationship, is the very act which brings us to the gospel promise of pardon. But if any minds unaccustomed to nice discriminations, find themselves in danger of confusion at this point, let them reflect, *that all that is generally called regeneration has preceded the act of baptism*. The change of mind and of heart—the turning of the inner man to the knowledge and love of Jesus, to a trust in His sacrifice, and an acquiescence in his will—has already been accomplished in faith and repentance. Baptism but accomplishes a change of state—an entrance into new covenant relations; and in establishing covenant relations, entitles its subject to the covenant promise, "I will be merciful to your unrighteousness, and your sins and iniquities I will remember no more." †

Gospel conditions run into each other and blend so perfectly, that we dislike to enter on too nice a classification. Yet it may assist to guide some minds aright if we present an outline of the gospel arrangement, so far as conditions are concerned. We simply forewarn the

* Rom. viii. 16. † Heb. viii. 10–12.

metaphysical reader that we are aware how certainly these conditions run into each other, and how easily metaphysical cavils can be raised over this or any other syllabus:

I.

1. Faith, or a new mind,
2. Repentance, or a new will,
3. Baptism, or a new state,

} constitute a new creation, *internally* and *externally, in principle*, in *aim*, and in *position*.

II.

1. Faith *ultimates* in a *new heart*, purified from selfishness, and trusting in Christ;
2. Repentance in a new *life*, redeemed from rebellion, and accepting the Lordship of Jesus;
3. Baptism in a *good conscience*, purified from the sense of guilt.

So that the subject of these is

a Pure in his desires;

b Submissive to the will of God;

c Pardoned and accepted as a child of God, and in his new state prepared to receive the Holy Spirit, and to live the Christian life.

III.

1. Faith rests on the *truth* of God;
2. Repentance on the *goodness* of God;
3. Baptism on the *authority* of the Lord Jesus.

We *believe*, because the truth of God banishes our doubts.

We *repent*, because the unspeakable love of God conquers our stubbornness.

We are *baptized*, because the authority of the Lord Jesus has become all in all to us.

The result of all this is,

a The forgiveness of sins.

b Adoption into the family of God.

c The earnest of the Spirit.

d The hope of everlasting life.

Is it not a new creation?

This regenerated person has now, as his portion, until heaven is gained:

1. The Word of grace, to guide him.
2. The Throne of grace, to shelter him.
3. The Spirit of grace, to comfort him.

Continuing faithful to the end, he will be the subject of a physical resurrection of the dead; and a purified spirit in a glorified body will inherit the new heavens and earth, wherein righteousness shall dwell forever.

I. E.

In 1859, page 61, Mr. Campbell says:

REGENERATION, JUSTIFICATION, SANCTIFICATION, ADOPTION.

These are the four cardinal themes of the true Christology, and of a Biblical Theology. Very much, indeed, depends upon a Scriptural definition and appreciation of terms so cardinal. They give birth to four verbs of large comprehension,—to *regenerate*, to *justify*, to *sanctify*, and to *adopt*.

These being, one and all, Scriptural terms, we must consider their precise Scriptural currency and value in the apostolic writings, if we would enjoy the gospel. Their popular currency, in modern creeds, is, indeed, one inquiry, and their evangelic currency, in the apostolic diction and style, is quite another inquiry. The latter, with us, is paramount. We have, on former occasions, remonstrated against an erroneous conception and appropriation of these terms. They are yet occasionally used inappropriately, the four cardinal terms in modern and in original Christian terminology. *Regeneration* is represented in the Greek Christian Scriptures, by *Paliggenesia*. It is not found, or has no representative in the Hebrew Scriptures. It is a new covenant or New Testament term. And, therefore, it belongs exclusively to the Christian Institution. In Matt. xix. 28, its first occurrence, it is defined by our highest authorities in these words: "*Regeneratio per quam ibi intelligitur totius naturae nostrae perfecta renevatio et instauratio, plenaria peccati et mortis abolitio;*" which we literally translate in the following words:

By this word is here understood—"*a perfect renovation and instauration of our whole nature;*" or, in our every day currency,—*a perfect renewal and restoration of our whole nature to that image of God in which our father Adam stood in the day of his generation or creation.* We confidently affirm this, on the highest literary authority in Christendom, to be the legitimate and precise meaning of the word *Paliggenesia*, represented by the Roman and English word *regeneration*. No man, we presume to say, of literary reputation, will hazard that reputation by denying this exegesis or definition of the term.

We, however, think that our composite Saxon word *renewal* is as apposite and as intelligible to the masses of our community as any other word in our living currency.

This term *paliggenesia*, *regeneration*, is found but twice in the Christian Scriptures; and, in neither of these cases, does it correspond with its modern currency in Protestantdom or Romandom.

In its first occurrence (Matt. xix. 28) it indicates a *new era*. Every Biblical scholar in Christendom must concede this.

The era alluded to, in this passage, is by Alexander Clark and other commentators of authority, referred to the time "when Jesus shall sit

on the throne in his glory; and not to the time of our following him here" (Matt. xix. 28). So Boothroyd and many others read it. "At the renovation, when the Son of man shall sit on the throne of his glory, you, also, shall sit on the twelve thrones, judging the twelve tribes of Israel."

Again, Tit. iii. 5, "He saved us"—"according to his own mercy, *through the bath of regeneration, and the renewing of the Holy Spirit.*" These are not identical—"the bath of regeneration" is one, and "the renewing of the Holy Spirit" is another. The new birth, and the washing of the new birth, are not identical terms nor identical ideas. A man, a physical or an animal man, "must," under the Christian economy, "be begotten again"—"born of water and Spirit," before he can enter into "the kingdom of God." We only reiterate the express oracles of the Holy Spirit. We desire no other, we seek no higher, no lower authority.

Justification, sanctification and adoption are instantaneous acts of Divine grace, and are simultaneous, not successive acts, as more than half of our pulpits and presses in Christendom preach and teach They are, on the contrary, both instantaneous and concomitant, or contemporary acts of Divine grace—the sickly dreams of some of our modern Rabbis to the contrary, notwithstanding.

One fact or truism, almost universally conceded, will place these misconceptions in midnight altitude. It is this:—There are degrees in *character*, but not in *state*. For example, we all concede, that the terms *husband, wife, son, daughter, master, servant, citizen, subject*, represent states—each and every one of them represents neither more nor less than a relation or state. But in *character*, there are, or may be, many degrees. A, B and C are *masters*. D, E and F are *servants*. These are *two states* obviously distinct. But A, B and C, in character, may be good, better, and best; or bad, worse, and worst. This is so obvious that all sound thinkers readily admit it. Hence, seeing that justification, sanctification, adoption, regeneration, represent *states*, and neither persons nor characters; those in these states are equally perfect in state, while there may be a greater or a less conformity of character to these states or relations. No Christian man can, therefore, be more regenerated, justified, sanctified, adopted, or saved than any other Christian man.

The Westminster Divines, as they are called, were, in this matter, correct, when they called these states—"acts of Divine grace." Politically, in our enlightened country, we are orthodox. An alien is transmuted or regenerated into a citizen. And, so soon as politically regenerated, he is equal in all the constitutional rights of citizenship with every other native-born citizen of mature age and reason, until he abjure these rights and becomes a rebel.

When, then, an alien is naturalized, or born again, he is adopted and enfranchised with all the inherent rights, honors and immunities of a native-born citizen, under the same constitution. He is, in one particular only, limited. He can not, constitutionally, be President of the confederacy. So it is in the Christian Institution. A justified, sanctified, adopted and saved sinner can never be king of the universe. Neither can an angel. But of a regenerated man we may say and sing:—

"Before the throne and first in song,
Man may his hallelujahs raise;
While wondering angels round him throng,
And swell the chorus of his praise."

There are, then, no degrees in justification, sanctification, adoption, or regeneration. But in Christian character, and enjoyment, there may be degrees, beyond the power of all our powers of utterance. We give the Westminster divines all credit and honor, because they represented regeneration, justification, sanctification, and adoption as several and distinct *acts of Divine grace* and philanthropy. Hence they called them, one and all, "Acts of Divine grace." Sometimes, indeed, improperly calling it "*sovereign* grace," as if there could be any *grace* at all, human or Divine, that is not both *sovereign* and *free*. A. C.

JUSTIFICATION.

"If any man be in Christ," says Paul, "he is a new creation: old things have passed away; all things have become new." By the special favor of God, Jesus Christ "is made unto us wisdom, justification, sanctification, and redemption." Hence, as saith the Prophet, "In him shall all the seed of Israel be justified, and in him shall they glory." "He that boasteth," therefore, "let him boast in the Lord."

What, then, is justification, the first fruit of the heavenly cluster of Divine graces? It is, indeed, a trite but a true saying, that the term justification is a forensic word; and, therefore, indicates that its subject has been accused of crime, or of the transgression of law. It also implies that the subject of it has not only been accused and tried, but also acquitted. Such, then, is the legal or forensic justification. It is, indeed, a sentence of acquittal announced by a tribunal, importing that the accused is found *not guilty*. If convicted, he can not be justified; if justified, he has not been convicted.

But such is not justification by grace. Evangelical justification is the justification of one that has been convicted as guilty before God, the Supreme and Ultimate Judge of the Universe. But the whole world has been tried and found guilty before God. So that, in fact, "there is none righteous; no, not one." Therefore, by deeds of law no man can be justified before God. "For should a man keep the whole law, and yet offend in one point, he is guilty of all." He has despised the

whole authority of the law and the Lawgiver. It is, then, utterly impossible that any sinner can be forensically or legally justified before God, by a law which he has in any one instance violated.

If, then, a sinner be justified, it must be on some other principle than law. He must be justified by favor, and not by right. Still it must be rightfully done by him that justifies a transgression, else he will be liable to the charge of injustice to the law and the government. This is the emergency which must be met by evangelical justification. The mission and mediation of the Messiah was primarily to meet this emergency; though, indeed, he has done much more than to meet it. Evangelical justification is, therefore, a justification by favor as respects man; and it has been made just also on the part of God, by the sacrifice or obedience unto death of his Son. Still it must be regarded as not a real or legal justification. It is, as respects man, only pardon, or forgiveness of the past; but the pardoned sinner being ever after treated and regarded as though he were righteous, he is constituted and treated as righteous before God. He is as cordially received into the favor and friendship of God, as though he had never at any time offended against his law. This, then, is what is peculiarly and appropriately called "evangelical justification." Still, legally contemplated, God, in fact, "*justifies the ungodly.*" And so teaches the apostle Paul.

Still every one of reflection will enquire, how can the justification of the ungodly be regarded as compatible with the justice, the purity, the truthfulness of God? How can he stand justified before the pure, and holy, and righteous peers of his celestial realm—the hierarchs and princes of heaven? This is, indeed, to very many, a profound mystery. And "great," truly "is the mystery of godliness." Standing at this point, and viewing it in all its bearings, heaven is always in rapture, while contemplating this new and grand and glorious revelation of the manifold wisdom of God. It is, however, a revealed mystery. One there is, and was, and evermore will be, who, by his obedience to that violated law, *even unto death*, has so magnified and made honorable that law and government, as to open a channel through which truth, righteousness, and mercy can harmoniously flow together and justify God, while justifying the sinner, by pardoning him and then treating him as though he never had sinned against his throne and government.

His death was, therefore, contemplated as the one only true, real, and adequate sin-offering ever presented in this universe, in the presence of God, angels, men, and demons, that does for ever justify God in justifying man. It will forever silence all demur, and fill the universe—heaven and eternity, with the praise of the Lord. Hence, in perfect harmony with all the types of the law, the oracles of the

prophets and the promises and covenants of God, he is truly, rightfully, and with the emphatic seal of God, surnamed—"JEHOVAH OUR RIGHTEOUSNESS." Therefore, as saith Isaiah—"By the knowledge of him shall my righteous servant justify many whose iniquities he shall have borne."

How then is it dispensed? or rather, how is it received and enjoyed? "It is through faith," says Paul, "that it might be by grace," to the end, that the promise of eternal life "might be sure to all the seed;" whether by nature, Jews or Gentiles. It is *through* faith, and not *on account of* faith, as though there was in faith some intrinsic merit.

It is worthy of remark, that if faith were a work of the head or of the heart, or of both, possessing inherent and essential merit, it would be as much a work to be rewarded as any other exercise of the understanding or of the heart. Love is said "to be the fulfilling of the whole law," and covetousness is called idolatry. Were then justification to be founded on faith, hope, or love, as *works* of the understanding or affections; it could be no more of grace than any other blessing received on account of anything done by us or wrought in us.

Hence, in the evangelical dispensation of justification, it is in some sense connected with seven causes. Paul affirms, that a man is justified by *faith*. (Rom. v. 1; Gal. ii. 16; iii. 24.) In the second place, he states that "we are justified freely by his *grace*" (Rom. iii. 24; Tit. iii. 7). In the third place, on another occasion he teaches that "we are justified by Christ's *blood*" (Rom. v. 9). Again, in the fourth place, he says that "we are justified by *the name* of the Lord Jesus, and by *the spirit* of our God" (I. Cor. vi. 11). To the Galatians, in the fifth place, he declares that "we are justified by *Christ*" (Gal. ii. 16). In the sixth place, Isaiah says "we are justified by *knowledge*" (Isa. liii. 11). And James, in the seventh place, says "we are justified by *works*" (chap. ii. 21). Thus, by Divine authority, faith is connected as an effect, in some sense, of seven causes, viz.: Faith, Grace, the Blood of Christ, the Name of the Lord, Knowledge, Christ, and Works. May it not, then, be asked why do so many select one of these only, as essential to justification? This is one of the evidences of the violence of sectarianism.

Call these *causes* or *means* of justification and they may severally indicate an influence or an instrumentality in the consummation of this great act of Divine favor. He that assumes any one or two of them, as the exclusive or one only essential cause of a sinner's justification, acts arbitrarily and hazardously rather than discreetly or according to the oracles of God. We choose rather to give to them severally a Divine significance, and consequently a proper place in the consummation of evangelical justification. We feel obliged to use the same reason and discretion in ascertaining the developments of

this work of Divine grace, that we may employ in searching into the works of God, in nature and in moral government. How many agents and laws of nature co-operate in providing our daily bread? Suns rise and set, moons wax and wane, tides ebb and flow, the planets observe their cycles, morning, noon, and night perform their functions, the clouds pour their treasures into the bosom of the thirsty earth, the dews distil their freshness on the tender blade, and the electric fluid unobserved, in perpetual motion, as the *anima mundi*, ministers to life in every form of vegetable, animal and human existence.

Why, then, to reason's ear should it sound discordant, or to reason's eye appear uncouth, that, in the scheme of redemption and regeneration, God's instrumentalities should be as numerous and as various, yet as co-operative as those in outward and sensible nature?

Again, let us survey the works of man to man, his modes and forms of action in the consummation of some grand scheme of human benefaction. Take, for example, that philanthropist, who, standing on the sea-shore, descries a ship-wrecked crew clinging to a portion of the wreck tossed to and fro among the foaming billows of an angry sea. He calls to his son, and commands him to seize a boat and hasten to their rescue. He obeys. Cheerfully he plies the oars, and fearlessly struggles through many a conflicting wave, till he reaches the almost famished and fainting crew. He commands them to seize his arm and let go the wreck, and he will help them into his boat. They obey, and all aboard, he commands them to grasp each his oar and co-operate with him in seeking the port of safety. They cheerfully co-operate and are saved.

The spectators and the narrators of this scene, form and express very different views of it. One says, the perishing crew were saved by a man on the shore; another, by his son; another, by a boat; another, by getting into a boat; another, by rowing themselves to shore; another, by a favorable breeze.

They all told the truth. There is no contradiction in their representations. But a philosopher says, they were saved by all these means together. Such is the case before us.

These means may be regarded as causes co-operating in the result, all necessary, not one of them superfluous. But some one of them to one person, another to a second person, another to a third person, and another to a fourth, appears more prominent than the others; consequently, in narrating the deliverance, he ascribes it mainly to that cause which, at the time, made the most enduring impression on his own mind.

But the calm, contemplative thinker thus arranges these concurrent causes. The *original* or moving cause was the humanity and kindness of the father, that stood on the shore and saw them about to perish.

His son, who took the boat and imperiled his life, was the *efficient* or meritorious cause. The boat itself was the *instrumental* cause. The knowledge of their own condition and the kind invitation tendered to the sufferers was the *disposing* cause. Their consenting to the condition was the *formal* cause. Their seizing the boat with their hands and springing into it was the *immediate* cause. And their co-operative rowing to the shore was the *concurrent* and effectual cause of their salvation.

Had any one of the apostles been accosted by captious, inquisitive and speculative partizans for a reconciliation of all he had said, or that his fellow laborers had said in their narratives, or allusions to particular persons, scenes, or events happening in his presence, or under his administration of affairs; had he been requested to explain or reconcile them with what he, or others of equal authority, had, on other occasions said, or written, concerning them, doubtless in some such way he could, and would have explained them. Indeed, in the common experience of all courts of enquiry and tribunals of justice, where numerous statements are made on questions of facts, by a single witness, and still more when a plurality are examined, such diversified representations are made rather to the confirmation than to the detriment or disparagement of the import, or the credibility of these statements. How often, and by how many cavillers have the Four Gospels been subjected to such ordeals, on such pretenses? But who has yet found good reasons to disparage or discredit these narratives on account of such assaults or misunderstandings?

No question agitated since the era of Protestantism has occupied so much attention, or concentrated a greater amount of learning and research, than the question of justification by faith; not, indeed, because of the inherent difficulties of the subject, but because of the defection and apostacy of the papal hierarchy—and the thick pall of darkness and error with which it had enveloped the whole Bible. One extreme generates another. Hence the terminology of the most orthodox schools on this subject is neither so Scriptural nor so intelligible as the great importance of the subject demands.

To harmonize the seven statements found in the Bible, on this subject, we know no method more rational or more Scriptural than that indicated in the illustration given. We are pardoned and treated as righteous, or in other words, we are justified by the *grace* of God the Father, as the *original* and moving cause; by Christ his Son, and by his *blood*, or sacrifice, as the *meritorious* cause; by faith and knowledge as *instrumental* causes, by our convictions of sin and penitence as the *disposing* cause; and by works as the *concurrent* or concomitant cause. This, however, as justifying God in justifying us. "You see," said the apostle James, "how faith wrought by works," in the case

of Abraham, when he offered up his son upon the altar; "and by works his faith was made perfect." Indeed, true faith necessarily works; therefore, a working faith is the only true, real, and proper faith in Divine or human esteem.

Faith without works is no more faith than a corpse is a man. It is, therefore, aptly by high authority regarded as "*dead*." Faith alone, or faith without works, profits nothing. But as Romanists taught works without faith, Protestants have sometimes taught faith without works. The latter quote Paul, and the former quote James, as plenary authority. But the two apostles have fallen into bad hands. Paul never preached faith without works, nor James works without faith. Between these parties the apostles have been much abused.

Controversies generate new terms or affix new ideas to words. The question between Calvin and Arminius—or between their followers, is not the identical question between Paul and the Jews, or James and nominal Christians.

The works of the law and the works of faith are as different as law and gospel. Works, indeed, are to be considered as the embodiments of views, thoughts, emotions, volitions, and feelings. They are appreciable indications of the states of the mind, sensible exponents of the condition of the inner man. For example, he that seeks justification by the works of the law is not in a state of mind to be justified by the blood of Christ, or by the grace of God; he is ignorant of himself, ignorant of God; consequently, too proud of his powers to condescend to be pardoned or justified by the mere mercy and merits of another. Rich and independent in his views of himself, he can not think of being a debtor to the worth and compassion of one, who contemplates him as ruined and undone for ever. He is too proud to be vain, or too vain to be proud of himself. In either view he can not submit to the righteousness of faith. For this purpose, Paul says of the Pharisaic Jews, "They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God," or to that righteousness which God has provided for the ungodly.

On the other hand, the works of him that is justified by faith are exponents of an essentially different state of mind. He is humble, dependent, grateful. Feeling himself undone, ruined, a debtor without hope to pay, he sues for mercy and mercy is obtained; he is grateful, thankful, and humble before God. In this view of the matter, to justify a man for any work of which he is capable, would be to confirm him in carnality, selfishness and pride. But convinced, humbled, emptied of himself, and learning, through faith in the gospel, that God has provided a ransom for the ruined, the wretched, and the undone, he gladly accepts pardon through sovereign mercy, and humbles himself

to a state of absolute dependence on the merits and mercy of another. Justification by faith in Christ is, then, the embodiment of views in perfect harmony with truth—with our condition, with the whole revealed character of God, and necessarily tends to humility, gratitude, piety, and humanity, while justification sought by works as naturally tends to pride, ingratitude, impiety, and inhumanity.

Such being the true philosophy of justification by faith, and of justification sought and supposed to be obtained by works of law, we need not marvel that the God of all grace after having sent his Son into our world to become a sacrifice for us—to die for our sins, and to rise again for our justification, should have instituted faith in him—in his death, burial, and resurrection; as the means of a perfect reconciliation to himself, commanding us not only to cherish this faith in our hearts, but exhibit it by a visible death to sin; a burial with Christ to sin, and a rising again to walk in a new life, expressed and symbolized by an immersion in water into the name of the Father, of the Son, and of the Holy Spirit, not as a work of righteousness, but as a mere confession of our faith in what he did for us, and of our fixed purpose to walk in him. Hence it is the only suitable institution to such an indication, as being not a moral work of righteousness, but a mere passive surrendering of ourselves to die, to be buried, and to be raised again by the merit and aid of another.

Baptism is, therefore, no work of law, no moral duty, no moral righteousness, but a simple putting on of Christ and placing ourselves wholly in his hand and under his guidance. It is an open, sensible, voluntary expression of our faith in Christ, a visible embodiment of faith, to which, as being thus perfected, the promise of remission of sins is Divinely annexed. In one word, *it is faith perfected.* Hence, when Paul exegetically develops its blessings, he says—"But you are washed, but you are sanctified, but you are justified in the name of the Lord Jesus, and by the Spirit of our Lord." * Thus justification, sanctification, and adoption—the three most precious gifts of the gospel, are evangelically connected with faith in the Lord Jesus, and baptism into his death.

The immediate baptism of the first converts, after faith is satisfactorily explained in this view of it; three thousand, in one day, believed and were baptized. The jailor and his family were enlightened, believed, and were baptized the same hour of the night. Paul himself, so soon as he had recovered from the influence of the supernatural brightness which deprived him of sight, and before he had eaten or drank any thing, was commanded, without delay, to be forthwith baptized. "And he arose and was baptized." Baptism, with them, was the perfecting or confession of their faith. The Ethiopian Eunuch,

*I. Cor. vi. 11.

on his journey in the desert, is as striking an example of this as are the cases named. It was "putting on Christ," as their righteousness.

Baptism, without faith, is of no value whatever; for, in truth, baptism is but the actual and symbolic profession of faith. It is its legitimate embodiment and consummation. And whatever virtue there is in it, or connected with it, is but the virtue of faith in the blood of Christ applied to the conscience and to the heart. The burial in water is a burial with Christ and in Christ. "For in him shall all the seed of Israel," the believing children of Abraham, "be justified," and in him, "and not in themselves, shall they glory." It is, then, the sensible and experimental deliverance from both the guilt and the pollution of sin; and for this reason, or in this view of it, believing penitents, when inquiring *what they should do*, were uniformly commanded by the ambassadors of Christ to be "baptized for the remission of sins," as God's own way, under the New Institution, of receiving sinners into favor, through the death, burial, and resurrection of his Son, into whose name especially, as well as by whose mediatorial authority, they were commanded to be, on confession, buried in baptism.

Salvation, in the aggregate, is all of grace; and all the parts of it are, consequently, gracious. Nor do we, in truth, in obeying the gospel, or in being buried in baptism, make void either law or gospel, but establish and confirm both. *Harbinger*, 1851, p. 318-325.

REMISSION OF SINS.

From time to time, Mr. Campbell issued extra numbers of the *Harbinger*, devoted to some special theme which he desired to treat more exhaustively than the space of the regular numbers would permit. Bearing date of July 5, 1830, we have the following extra on "Remission of Sins":

Luther said that the doctrine of justification, or forgiveness, was the test of a standing or falling church. If right in this, she could not be very far wrong in anything else; but if wrong here, it was not easy to suppose her right in anything. I quote from memory, but this was the idea of that great Reformer. We agree with him in this as well as in many other sentiments. Emerging from the smoke of the great city of mystical Babylon, he saw as clearly and as far into these matters as any person could, in such a hazy atmosphere. Many of his views only require to be carried out to their legitimate issue, and we should have the ancient gospel as the result.

The doctrine of remission is the doctrine of salvation; for to talk of salvation without the knowledge of the remission of sins, is to talk without meaning. To give to the Jews "a knowledge of salvation by the remission of their sins," was the mission of John the Immerser, as said the Holy Spirit. In this way he prepared a people for the

Lord. This doctrine of forgiveness was gradually opened to the people during the ministry of John and Jesus; but was not fully developed until Pentecost, when the secrets of the Reign of Heaven were fully opened to men.

From Abel to the resurrection of Jesus, the just obtained remission at the altar, through priests and sin-offerings; but it was an *imperfect* remission as respected the conscience—a shadowy and unconsolatory remission. "For the law," says Paul, (more perfect in this respect than the preceding economy,) "containing a shadow only of the good things to come, and not even the very image of these things, never could, with the same sacrifices which they offer yearly for ever, make those who come to them perfect. Since being offered, would they not have ceased? because, the worshippers being once cleansed, should have had no longer conscience of sins."

The *good things* to come were future during the reign of Moses and his institution. They have come; and a clear, and full, and perfect remission of sins, is the great result of the new economy in the consciences of all the citizens of the kingdom of Jesus. The perfection of the conscience of the worshippers of God under Christ, is the grand distinguishing peculiarity in them, compared with those under Moses. They have not only clearer views of God, of his love, of his character, and of immortality; but they have consciences which the Jewish and Patriarchal Ages could not produce.

If faith only were the means of this superior perfection and enjoyment, and if striking symbols or types were all that were necessary to afford this assurance and experience of pardon, the Jewish people might have been as happy as the Christian people. They had as true testimony, as much faith, and as striking emblems as we can have. Many of them through faith obtained a high reputation, were approved of God, and admired by men for their wonderful achievements.

The difference is in the constitution. They lived under a constitution of *law*—we under a constitution of *favor*. Before the law their privileges were still more circumscribed. Under the government of the Lord Jesus there is an institution for the forgiveness of sins, like which there was no institution since the world began. It was owing to this institution that Christians were so much distinguished at first from the subjects of every former institution.

Our political happiness in these United States is not owing to any other cause than to our political institutions. If we are politically the happiest people in the world, it is because we have the happiest political institutions in the world. So it is in the Christian institution. If Christians were, and may be, the happiest people that ever lived, it is because they live under the most gracious institution ever bestowed on man. The meaning of this institution has been buried under the

rubbish of human traditions for hundreds of years. It was lost in the dark ages, and has never been, till now, disinterred. Various efforts have been made, and considerable progress attended them; but since the Grand Apostacy was completed till the present generation, the gospel of Jesus Christ has not been in its original plainness, simplicity, and majesty, laid open to mankind. A vail in reading the New Institution has been on the hearts of Christians, as Paul declares it was upon the hearts of the Jews in reading the Old Institution towards the close of that economy.

To take that vail away, since we have discovered it, has been our constant object. The present essay is intended to develop the Christian Institution for the remission of sins. We can not promise much for the method we shall pursue, as we have not the means of transcribing this essay, and must put it to press just as it is written, a sheet at a time. But this we may say, being full of this subject, that we shall lay down and prove many propositions in it, which, when viewed in connection, we hope, will not fail to prove and illustrate the forgiveness of sins through immersion into the name of the Father, the Son, and the Holy Spirit, to every proper subject. We apprize the reader that such is our design, that he may examine with the utmost care every single proposition and every proof adduced. We do not wish to take him by stratagem, to captivate him by guile, nor to decoy him by mere speciosity. *To the Law and to the Testimony!* How do you read? What say the Scriptures? If they hear not these, neither would they be persuaded though one rose from the dead. We request the reader to examine the following propositions and their proof:—

PROPOSITION I.

The Apostles taught their disciples, or converts, that their sins were forgiven, and uniformly addressed them as pardoned or justified persons.

John testifies that the youngest disciples were pardoned, (I. Epis. ii. 12,) "I write to you, little children, because your sins *are forgiven you* on account of his name." The young men strong in the Lord, and the old men steadfast in the Lord, he commends for their attainments: but the *little children*, the youngest converts, he addressed as possessing this blessing as one common to all disciples, "Your sins are forgiven you *on account of his name.*"

Paul, in his letter to the Hebrews, (chapters viii. and x.,) asserts, that one of the provisions of the New Institution is *the remission of the sins of all under it.* "*Their sins* and iniquities I will remember no more." From this he argues as a first principle in the Christian economy. "Now," (says he, chapter x., verse 18,) "where remission of these is, no more offering for sin is needed." The reason assigned

by the Apostles why *Christians* have no *sin offerings* is, because they have obtained remission of sins as a standing provision in the New Institution.

The same Apostle testifies that the Ephesian disciples had obtained remission, (chap. iv. 32,) "Be to one another kind, tender-hearted, forgiving each other, even as God for Christ's sake *has forgiven you.*" Here, also, in the enumeration of Christian privileges and immunities under Christ, he asserts forgiveness of sins as the common lot of all disciples, (chap. i. 7,) "In whom we have redemption through his blood, even *the forgiveness of sins*, according to the riches of his favor." In his letter to the Colossians, (chap. i. 14,) he uses the same words —"By whom we have *the forgiveness of sins.*"

Figurative expressions are used by the same Apostle, expressive of the same forgiveness common to all Christians, (I. Cor. vi. 11,) "And such guilty characters were some of you; but *you are washed;* but *you are sanctified;* but *you are justified* by the name of the Lord Jesus, and by the Spirit of our God." Peter, also, is a witness here, (I. Epis. i. 22,) "Having *purified your souls* by obeying the truth through the Spirit."

But there is no need of foreign, or remote, or figurative expressions, when so literally and repeatedly the Apostles assert it as one of the adjuncts of being a disciple of Jesus. Had we no other testimony than that found in a single letter to the Colossians, it would be sufficient to sustain this position. The command given in chapter iii. 13, assumes it as a principle. "*As Christ forgave you, so also do you.*" But in the second chapter, he makes this an inseparable adjunct of being in Christ. "You are *complete* in him—circumcised—buried with him—raised with him—made alive with him—HAVING FORGIVEN YOU ALL TRESPASSES."

These explicit testimonies from the most illustrious witnesses, sustain my first proposition. On these evidences I rely. I shall henceforth speak of it as a fact or truth not to be questioned; viz.: that all the disciples of Christ converted in the apostolic age, were taught by the Apostles to consider themselves as *pardoned* persons.

PROPOSITION II.

The apostolic converts were addressed by their teachers as justified persons.

We know that none but innocent persons can be legally justified; but it is not in the forensic sense this term is used by the Apostles. Amongst the Jews it imported no more than *pardoned;* and when applied to Christians, it denoted that they were acquitted from guilt —discharged from condemnation, and accounted as righteous persons in the sight of God.

Paul at Antioch in Pisidia assured the Jews, that *in* or *by* Jesus all that believed were justified from all things, (certainly here it is equivalent to pardoned from all sins,) from which they could not be justified by the law of Moses. The disciples are said to be justified by faith. (Rom. v. 1.) By favor of grace. (Rom. iii. 24.) *In* or *by* the blood of Christ. (Rom. v. 9.) By the name of the Lord Jesus. (I. Cor. vi. 11.) By works. (Jas. ii. 24.) It is God who justifies. (Rom. viii. 33.)

Christians are said to be justified by God, by Jesus, by favor, by faith, by the blood of Jesus, by the *name* of the Lord Jesus, and by the Spirit of God—also by works. Pardon and acquittal are the prominent ideas in every application of the term. God is the justifier. Jesus the Lord as the immediate and connecting cause; and by *works* an act of favor it is done; by *the blood of Jesus*, as the rightful and efficient cause—*by faith;* as the instrumental cause—by *the name* of Jesus the Lord as the immediate and connecting cause; and by *works* as the demonstrative and conclusive cause. Nothing is more plain from the above testimonies, than that all Christians are declared to be justified under the Reign of Jesus Christ.

PROPOSITION III.

The ancient Christians were addressed by the Apostles as sanctified persons.

Paul addressed all the disciples in Rome as saints or sanctified persons. In his first letter to the Corinthians, he addressed them all as *the sanctified* under Christ Jesus. "To the congregation of God which is at Corinth, to *the sanctified* under Christ Jesus." Paul argues with the Hebrews that "By the will of God we are sanctified by the offering of the body of Jesus Christ once only." "For by this one offering he has for ever perfected (the conscience) of the sanctified." So usual was it for the Apostles to address their disciples as sanctified persons, that occasionally they are thus designated in the inscription upon their epistles. Thus Jude, addressing indiscriminately the whole Christian community, inscribes his catholic epistle—"To *the sanctified* by God our Father, and to the preserved (or saved) by Jesus Christ, to the called." "The Sanctifier and the sanctified are all of one family," says the Apostle to the Gentiles. And therefore the sanctifier addressed the sanctified as his brethren; and all his brethren, the disciples, as sanctified. But once more we must hear Paul, and hear him connecting his sanctification with the *name* of the Lord Jesus. He says, (I. Cor. iv. 16,) "But now you are sanctified by *the name* of the Lord Jesus and by the Spirit of our God."

PROPOSITION IV.

The ancient Christians, the apostolic converts, were addressed as "reconciled to God."

Paul repeatedly declares that the disciples were reconciled to God, (Rom. v. 10,) "When enemies, we were reconciled to God by the death of his Son." To the Corinthians, (II. Epis. v. 18,) he says, "God has reconciled us to himself by Jesus Christ;" and to the Colossians, (i. 21,) he asserts, "It pleased the Father by him to reconcile all things to him, having made peace by the blood of his cross; I say, whether they be things on the earth or things in the heavens. Even you [Gentiles] who were formerly alienated in mind, and enemies by works which are wicked, *he has now, indeed, reconciled* in the body of his flesh through death." To the Ephesians he declares, that though "once they were without God and without hope in the world, far off, they are now, through the blood of Christ, *made nigh*." He has made the believing Jews and Gentiles one, that he might, under Christ, *reconcile both in one body to God*, through the cross, having slain the enmity between both thereby. Indeed, he represents God as in Christ, *reconciling a world to himself;* and so all under Christ are frequently said to be reconciled to God through him: which was the point to be proved.

PROPOSITION V.

The first disciples were considered and addressed by the Apostles, as "adopted into the family of God."

This adoption is presented by the Apostle as the great reason which called forth the Son of God. "God," (says he, Gal. iv. 6,) "sent forth his Son, born of a woman, born under the law, that he might buy off those under the law, that we might receive the adoption of sons." "And because you *are sons*, he has sent forth the spirit of his Son into your hearts, crying, *Abba*, Father." "You are, therefore, now sons of God."

Indeed, the same writer, in his letter to the Ephesians, goes still farther, and represents this adoption of Jews and Gentiles into the rank and dignity of sons and daughters of the Lord Almighty, as the great object contemplated in God's predestination. (Eph. i. 5.) "Having," says he, "predestinated, or beforehand determinately pointed us out, for an *adoption* into the number of children by Jesus Christ, *for himself*, according to the good pleasure of his will." Another testimony must suffice on this point. "Beloved," says the Apostle John, "*now* are we *the sons of God;* and what manner of love has God bestowed upon us that we should be called *sons of God!* If sons, then we are heirs of God—joint heirs with Christ."

PROPOSITION VI.

My sixth proposition is, that the first Christians were taught by the inspired teachers to consider themselves as saved persons.

Because of some ambiguity in the popular import of the term saved, when applied to the disciples of Christ, we shall define it as used in this proposition. I need not here descant upon the temporal saviours and temporal salvations which are so conspicuous in sacred history; nor need I mention that Noah and his family were saved from the judgment inflicted upon the Old World; the Israelites from the Egyptians, and from all their enemies—as Paul's companions were saved from the deep, and God's people, in all ages, in common with all mankind, from ten thousand perils to which their persons, their families, and their property have been exposed. It is not the present salvation of our persons from the ills of this life; but it is *the salvation of the soul* from the guilt, pollution, and dominion of sin. "Thou shalt call his name Jesus, for he will save his people from their sins." It is the salvation of the soul in this present life of which we speak. And here it ought to be clearly and distinctly stated that there is a *present* and a *future* salvation, of which all Christians are to be partakers. The former is properly the *salvation of the soul*, and the latter is *the salvation of the body*, or the whole man, at the resurrection of the just. There are few professing Christianity, perhaps none, who do not expect a future salvation—the glory or salvation to be revealed in us at the last time. Peter, who uses this expression in the beginning of his first epistle, and who invites the saints to look forward to the salvation yet future, in the same connection reminds them that they have *now* received the salvation of the soul. Indeed, the salvation of the soul is but the *first fruit* of the Spirit, and but an earnest until the adoption, "the redemption of the body" from the bondage of corruption. It was in this sense of the word that salvation was announced to all who submitted to the Lord Jesus, and hence it is in this connection equivalent to a deliverance of the soul from the guilt, pollution, and dominion of sin. Having thus defined the present salvation of the soul, I proceed to the proof of my second proposition, viz.—that the first Christians were taught by their inspired teachers to consider themselves as *saved persons.*

Peter, on Pentecost, exhorted the Jews to *save themselves* from that untoward generation, by reforming and by being "immersed for the remission of their sins in the name of the Lord Jesus." Luke, in recording the success attendant on Peter's labors, expresses himself thus, (Acts ii. 42,) "And the Lord added, daily, *the saved* to the congregation." Those who obeyed the gospel were recorded by Luke as "*the saved.*" The King's translators supplied out of their own system

the words "*should be.*" They are not in any copy of the Greek Scriptures. Such is the first application of the words, "*the saved,*" in the Christian Scriptures.

Paul uses the same words in his first letter to the Corinthians, and applies them to all the disciples of Jesus, (chap. i. 18,) "To the destroyed the doctrine of the cross is foolishness; but to us, *the saved*, it is the power of God." In the same letter, (chap. xv. 2,) he says of the gospel, "By which *you are saved* if you retain in your memory the word which I announced to you." In his second letter he uses the same style, and distinguishes the disciples by the same designation: "We are to God a fragrant odor of Christ among the *saved*, and among the destroyed." The Ephesians he declares *are saved* through favor; and to Titus he says, "God has *saved* us not by works of righteousness which we have done, but according to his own mercy." By what means we shall soon hear Paul affirm. To multiply testimonies, when there is no need of them, is only making a display for its own sake. The above selections are chosen because they are pointed, express, and unequivocal. Promises of salvation to the obedient are to be found in almost every public address pronounced by the Apostles and first preachers. For the Saviour commanded them to assure mankind that every one who believed the gospel, and was immersed, should be saved. And, connecting faith with immersion, Peter averred that immersion *saved* us, purifying the conscience through the resurrection of Jesus.

While Christians are taught to expect and hope for a *future* salvation—a salvation from the power of death and the grave—a salvation to be revealed in the last time—they receive the first fruit of the Spirit, the salvation of the soul from guilt, pollution, and the dominion of sin, and come under the dominion of righteousness, peace, and joy. This is what Peter affirms of all the Christians in Pontus, Galatia, Cappadocia, Asia Minor, and Bithynia, to whom he thus speaks: "Jesus, having not seen, you love; on whom, not now looking, but believing, you rejoice with joy unspeakable and full of glory, receiving the reward of your faith, *the salvation of your souls.*"

These six propositions, being each and every one of them, clearly sustained by the unequivocal testimony of God, as adduced, and as is well known to the intelligent disciples, by many more passages, equally plain and forcible, not adduced; we shall now engross them into one leading proposition, which we shall in this essay consider as not to be questioned—as irrefragably proved.

The converts made to Jesus Christ by the Apostles were taught to consider themselves pardoned, justified, sanctified, reconciled, adopted, and saved; and were addressed as pardoned, justified, sanc-

tified, reconciled, adopted, and saved persons, by all who first preached the gospel of Christ.

While this proposition is before us, it may be expedient to remark that all these terms are expressive not of any quality of mind—not of any personal attribute of body, soul, or spirit; but each of them represents, and all of them together represent *a state* or *condition.* But though these terms represent state and not character, there is a relation between state and character, or an influence which state has upon character, which makes the state of immense importance in a moral and religious point of view.

Indeed, the strongest arguments which the Apostles use with the Christians to urge them forward in the cultivation and display of all the moral and religious excellencies of character, are drawn from the meaning and value of the *state* in which they are placed. Because forgiven, they should forgive; because justified, they should live righteously; because sanctified, they should live holily and unblameably· because reconciled to God, they should cultivate peace with all men, and act benevolently towards all; because adopted, they should walk in the dignity and purity of sons of God; because saved, they should abound in thanksgiving, praises, and rejoicings, living soberly, righteously, and godly, looking forward to the blessed hope.

As this essay is designed for readers of the most common capacity and most superficial education, I trust I may be permitted to speak still more plainly upon the difference between *state* and *character.* Childhood is a state; so is manhood. Now a person in the state of childhood may act sometimes like a person in the state of manhood, and those arrived at the state of manhood may in character or behaviour resemble those in a state of childhood. A person in the state of a son may have the character of a servant, and a person in the state of a servant may have the character of a son. This is not generally to be expected, though it sometimes happens. Parents and children, masters and servants, husbands and wives, are terms denoting relations or states. To act in accordance with these states or relations, is quite a different thing from being in any of these states. Many persons enter into the state of matrimony, and yet act unworthily of it. This is true of many other states. Enough, we presume, is said to contradistinguish state and character, relations and moral qualities.

It is scarcely necessary to remark here, that, as the disciples of Christ are declared to be in a pardoned, justified, sanctified, reconciled, adopted, and saved state, they are the only persons in such a state; and all others are in an unpardoned, unjustified, unsanctified, unreconciled, unadopted, and lost state.

When, then, is a change of state effected, and by what means? This is the great question soon to be discussed.

We are constrained to admit that a change in any one of these states necessarily implies, because it involves, a change in all the others. Every one who is *pardoned* is justified, sanctified, reconciled, adopted, and saved; and so every one that is *saved*, is adopted, reconciled, sanctified, justified, and pardoned.

To illustrate what has already been proved, let us turn to some of the changes of state which take place in society as at present constituted. A female changes her state. She enters into the state of matrimony. So soon as she has surrendered herself to the affectionate government and control of him who has become her husband, she has not only become a wife, but a daughter, a sister, an aunt, a niece, etc., and may stand in many other relations in which she before stood not. All these are connected with her becoming the wife of a person who stands in many relations. So when a person becomes Christ's, he is a son of Abraham, an heir, a brother, or is pardoned, justified, sanctified, reconciled, adopted, and saved.

To be *in* Christ, or *under* Christ, then, is to stand in these new relations to God, angels, and men: and to be out of him, or not under his mediatorship or government, is to be in, or under Adam only. It is to be in what is called "the state of nature," unpardoned, unjustified, unsanctified, unreconciled, and an alien from the family of God, lost in trespasses and sins.

These things premised, the question presents itself, *When are persons in Christ?* I choose this phrase in accommodation to the familiar style of this day. No person is *in* a home, *in* a ship, *in* a state, *in* a kingdom, but he that has gone or is introduced *into* a house, *into* a ship, *into* a state, *into* a kingdom; so no person is *in* Christ but he who has been introduced *into* Christ. The Scripture style is most religiously accurate. We have the words "*in Christ*" and the words "*into Christ*" often repeated in the Christian Scriptures; but in no one place can the one phrase be substituted for the other. Hence in all places, when any person is said to be *in Christ*, it refers not to his conversion, regeneration, or putting on Christ, but to a state of rest or privilege subsequent to conversion, regeneration, or putting on Christ. But the phrase "*into Christ*" is always connected with conversion, regeneration, immersion, or putting on Christ. Before we are justified in Christ, live in Christ, or fall asleep in Christ, we must come, be introduced, or immersed into Christ. *Into* belongs only to verbs implying motion towards; and *in* to verbs implying rest, or motion in. He eats, sleeps, sits in the house. He walks into the field, he rides into the city. "Into Christ" is a phrase only applicable to conversion, immersion, or regeneration, or what is called putting

on Christ, translation into his kingdom, or submission to his government.*

Presuming on the intelligence of our readers, so far as to suppose them assured that this is no mere verbal criticism, but a discrimination that detects one of the pillars of an apostate church, I proceed to another preliminary proposition which I choose to submit in the following words, *to wit:*—

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*To prevent mistakes I shall here transcribe a part of a note found in the Appendix to the second edition of the *new version* of the Christian Scriptures, page 452:

"I am not desirous of diminishing the difference of meaning between immersing a person *in the name* of the Father, and *into the name* of the Father. They are quite different ideas. But it will be asked, Is this a correct translation? To which I answer, most undoubtedly it is. For the preposition *eis* is that used in this place, and not *en*. By what *inadvertency* the King's translators gave it *in* instead of *into* in this passage, and elsewhere gave it *into* when speaking of the same ordinance, I presume not to say. But they have been followed by most of the modern translators, and with them they translate it *into* in other places where it occurs, in relation *to this institution:* For example—I. Cor. xii. 13, 'For by one spirit we are all immersed *into* one body.' Rom. vi. 3, 'Don't you know that so many of you as were immersed *into* Christ, were immersed *into* his death?' Gal. iii. 27, 'As many of you as have been immersed *into Christ,* have put on Christ.' Now for the same reason they ought to have rendered the following passages the same way. Acts viii. 16, 'Only they were immersed *into* the name of the Lord Jesus.' Acts xix. 3, '*Into* what were you then immersed? When they heard this they were immersed *into* the name of the Lord Jesus.' I. Cor. i. 13, 'Were you immersed *into* the name of Paul? Lest any should say, I had immersed *into* my own name.' I. Cor. x. 1, 'Our fathers were all immersed *into* Moses in the cloud and in the sea.' Now in all these places it is *eis,* and *en* is clearly marked in the last quotation. They were immersed *into* Moses—not *into* the cloud, and *into* the sea, but *in* the cloud, and *in* the sea. To be immersed *into* Moses is one thing, and *in* the sea is another. To be immersed *into* the name of the Father, and *in* the name of the Father, are just as distinct. '*In the name*' is equivalent to *by the authority of.* In the name of the king, or commonwealth, is by the authority of the king or commonwealth. Now the question is, 'Did the Saviour mean that disciples were to be immersed by the authority of the Father, Son, and Holy Spirit? If by the authority of the Father, for what purpose were they immersed? The authority by which any action is done is one thing, and the object for which it is done is another. None who can discriminate, can think that it is one and the same thing to be immersed *in* the name of the Lord, and to be immersed *into* the name of the Lord Jesus. The former denotes the authority by which the action is performed—the latter the object for which it is performed. Persons are said to enter *into* matrimony, to enter *into* an alliance, to go *into* debt, to run *into* danger. Now to be immersed *into* the name of the Lord Jesus was a form of speech in ancient usage as familiar and significant as any of the preceding. And when we analyze these expressions, we find they all import that the persons are either under the obligations or influence of those things into which they are said to enter, or into which they are introduced. Hence those immersed into one body, were under the influences and obligations of that body. Those immersed into Moses, assumed Moses as their lawgiver, guide, and protector, and risked every thing upon his authority, wisdom, power, and goodness. Those who were immersed into Christ, put him on, or acknowledged his authority and laws, and were governed by his will: and those who were immersed into the name of the Father, Son, and Holy Spirit, regarded the Father as the fountain of all authority—the Son as the only Saviour—and the Holy Spirit as the only advocate of the truth, and teacher of Christianity. Hence such persons as were immersed into the name of the Father, acknowledged him as the only living and true God—Jesus Christ, as his only begotten Son, the Saviour of the world—and the Holy Spirit as the only successful advocate of the truth of Christianity upon earth."

PROPOSITION VII.

A change of heart, though it necessarily precedes, is in no case equivalent to, and never to be identified with, a change of state.

In all the relations of this life, in all states or conditions of men, we feel the truth of this; and I would to Heaven that our readers could see as plainly what is of infinitely more importance to them, that no change of heart is equivalent to, or can be substituted for, a change of state! A change of heart is the result of a change of views; and whatever can accomplish a change of views may accomplish a change of heart or feeling, but a change of state always calls for something more.

Lavinia was the servant of Palemon, and once thought him a hard master. She changed her views of him, and her feelings were also changed towards him; still, however, she continued in the state of a handmaid. Palemon offered her first his heart, and then his hand, and she accepted them. He vowed and she vowed before witnesses, and she became his wife. Then, and not till then, was her state changed. She is no longer a *servant*—she is now a *wife*. A change of views and of feeling led to this change in state; but let it be noted that this might not have issued in a change of state; for Maria, who was another handmaid of Palemon, and changed her views of him and her feelings towards him as much—nay, more than did Lavinia; yet Maria lived and died the servant maid of Palemon and Lavinia.

William Agricola and his brother Thomas, both Canadians, were once much opposed to the constituted government of New England They both changed their views, and, as a matter of course, their feelings were changed. William became a citizen of Rhode Island; but Thomas, notwithstanding his change of heart, lived and died a colonial subject of a British King.

John and James Superbus became great enemies to each other. They continued irreconciled for many years. At length a change of views brought about a change of heart; but this change for more than a year was concealed in the heart, and by no overt act appeared. They were not reconciled until mutual concessions were made and pledges of a change of feeling were tendered and reciprocated. From enemies they became friends.

A thousand analogies might be adduced, to show that though a change of state often—nay, generally results from a change of feelings, and this from a change of views, yet a change of state does not necessarily follow, and is something quite different from, and can not be identified with a change of heart. So in religion a man may change his views of Jesus, and his heart may also be changed towards him: but unless a change of state ensues he is still unpardoned, unjustified,

unsanctified, unreconciled, unadopted, and lost to all Christian life and enjoyment. For it has been proved that these terms represent states and not feelings, condition and not character; and that a change of views or of heart, is not a change of state. To change a state is to pass into a new relation, and relation is not sentiment, nor feeling. Some *act*, then, constitutional, by stipulation proposed, sensible, and manifest, must be performed by one or both the parties before such a change can be accomplished. Hence, always, in ancient times, the proclamation of the gospel was accompanied by some instituted act proposed to those who changed their views, by which their state was to be changed, and by which they were to stand in a new relation to Jesus Christ.

This brings us to "*the obedience of faith.*" From the time the proclamation of God's philanthropy was first made there was an act of faith proposed in it by which the believers of the proclamation were put in actual possession of its blessings, and by conformity to which act a change of state ensued.

To perceive what this act of faith is, it must be remarked that where there is no *command* there can be no *obedience*. These are correlate terms. A message or proclamation which has not a command in it, can not be obeyed. But the gospel can be obeyed or disobeyed, and therefore in it is a command. Lest any person should hesitate in a matter of such importance, we will prove,

PROPOSITION VIII.

That the gospel has in it a command, and as such must be obeyed.

And here I need not ask, Where are they who shall be punished with everlasting destruction from the presence of the Lord? Paul replies, (II. Thess. i. 8,) "They who know not God, and *obey not the gospel of his Son.*" To "obey the gospel," and "to become obedient to the faith," were common phrases in the apostolic discourses and writings. Rom. i. 5, "By whom we have received apostleship, in order to the *obedience of faith* in all nations, on account of his name." Rom. xvi. 26, "By the commandment of the everlasting God the gospel is made known to all nations for *the obedience of faith.*" Acts vi. 7, "A great company of the priests became obedient to the faith." Rom. x. 8, "But they have not all obeyed the gospel." And I. Pet. iv. 17, "What shall be the end of them who *obey not the gospel?*" From these sayings it is unquestionably plain, that either the gospel itself, taken as a whole, is a command, or that in it there is a command through the obedience of which salvation is enjoyed.

The obedience of the gospel is called the obedience of faith compared with the obedience of law, faith in God's promise through Jesus Christ being the principle from which the obedience flows. To

present the gospel in the form of a command is an act of favor because it engages the will and the affections of men and puts it in their power to have an assurance of their salvation from which they would be necessarily excluded if no such act of obedience was enjoined

Whatever this act of faith may be, it necessarily becomes the line of discrimination between the two states before described. On this side, and on that, mankind are in quite different states. On the one side they are pardoned, justified, sanctified, reconciled, adopted, and saved: on the other they are in a state of condemnation. This act is sometimes called immersion, regeneration, conversion; and that this may appear obvious to all, we shall be at some pains to confirm and illustrate it.

That a relation or a state can be changed by an act, I need scarcely at this time attempt to prove; especially to those who know that the act of marriage, of naturalization, adoption, and of being born, changes the state of the subjects of such acts. But rather than attempt to prove that a state is, or may be changed, by an act; I should rather ask if any person has heard, knows, or can conceive of a state being changed without some act? This point being conceded to us by all the rational, we presume not to prove it. But a question may arise whether *faith* itself, or an act of obedience to some command or institution, is that act by which our state is changed.

PROPOSITION IX.

That it is not faith, but an act resulting from faith which changes our state, we shall now attempt to prove.

No relation in which we stand to the material world—no political relation, or relation to society, can be changed by believing, apart from the acts to which that belief, or faith, induces us. Faith never made an American citizen, though it may have been the cause of many thousands migrating to this continent, and ultimately becoming citizens of these United States. Faith never made a man a husband, a father, a son, a brother, a master, a servant, though it may have been essentially necessary to all these relations, as a cause, or principle preparatory, or tending thereunto. Thus, when in Scripture, men are said to be justified by faith, or to receive any blessing through faith, it is because faith is the principle of action, and as such, the cause of those acts by which such blessings are enjoyed. But the principle without those acts is nothing, and it is only by the acts which it induces to perform, that it becomes the instrument of any blessings to men.

Many blessings are metonymically ascribed to faith in the sacred writings. We are said to be justified, sanctified, and purified by faith—to walk by faith, and to live by faith, etc., etc. But these sayings as qualified by the Apostles, mean no more than by believing the truth of

God, *we have access* into all these blessings. So that as Paul explains, "by faith *we have access* into the favor in which we stand." These words he uses on two occasions (Rom. v. 2; Eph. iii. 12) when speaking of the value of this principle, contrasted with the principle of law; and in his letter to the Hebrews, when he brings up his cloud of witnesses to the excellency of this principle, he shows that *by it* the ancients obtained a high reputation—that is, as he explains, by their acts of faith in obedience to God's commands.

That faith by itself neither justifies, sanctifies, nor purifies, is admitted by those who oppose immersion for the forgiveness of sins. They all include the idea of the *blood of Christ.* And yet they seem not to perceive, that in objecting to immersion as necessary to forgiveness in connection with faith, their own arguments preclude them from connecting the blood of Christ with faith. If they admit that faith, apart from the blood of Christ, can not obtain pardon, they admit all that is necessary to prove them inconsistent with themselves in opposing immersion for the remission of sins; or immersion, as that act by which our state is changed.

PROPOSITION X.

But that an act of faith, and not faith itself, changes our state; we prove, not by reasoning analogically, but from the apostolic writings And to these we shall now attend. This proposition is, we think, sustained by the following testimonies: —

The Apostle Peter, when first publishing the gospel to the Jews, taught them, that they were not forgiven their sins by faith; but by an act of faith, by a believing immersion into the Lord Jesus. That this may appear evident to all, we shall examine his Pentecostian address, and his Pentecostian hearers.

Peter now holding the keys of the kingdom of Jesus, and speaking under the commision for converting the world, and by the authority of the Lord Jesus, guided, inspired, and accompanied by the Spirit—may be expected to speak the truth, the whole truth, plainly and intelligibly, to his brethren the Jews. He had that day declared the gospel facts, and proved the resurrection and ascension of Jesus to the conviction of thousands. They believed and repented—believed that Jesus was the Messiah, had died as a sin-offering, was risen from the dead, and crowned Lord of All. Being full of this faith, they inquired of Peter and the other Apostles, *what they ought to do* to obtain remission. They were informed, that though they now believed and repented, they were not pardoned; but must "*reform and be immersed for the remission of sins.*" Immersion for the forgiveness of sins, was *the command* addressed to these believers, to these penitents, in answer to the most earnest question; and by one of the

most sincere, candid, and honest speakers ever heard. This act of faith was presented as that act by which alone they could be pardoned. They who "gladly received this word were that day immersed;" or, in other words, that same day were converted, or regenerated, or obeyed the gospel. These expressions in the Apostles' style, when applied to persons coming into the kingdom, denote the same act as will be perceived from the various passages in the writings of Luke and Paul. This testimony, when the speaker, the occasion, and the congregation are all taken into view, is itself alone sufficient to establish the point in support of which we have adduced it.

But the second discourse, recorded by Luke from the lips of the same Peter, pronounced in Solomon's Portico, is equally pointed, clear, and full in support of this position. After he had explained the miracle which he had wrought in the name of the Lord Jesus, and stated the same gospel facts, he proclaims the same command—"Reform and be converted that your sins may be blotted out;" or, "Reform and turn to God, so that your sins may be blotted out, that seasons of refreshment from the presence of the Lord may come, and that he may send Jesus whom the heavens must receive till the accomplishment of all the things which God has foretold," etc. Peter, in substituting other terms in this proclamation, for those used on Pentecost, does preach a *new* gospel, but the *same* gospel in terms equally strong. He used the same word in the first part of the command, which he used on Pentecost. Instead of "*be immersed*," he has here "*be converted*," or "*turn to God*;" instead of "*for the remission of your sins*," here it is, "*that your sins may be blotted out*;" and instead of "*you shall receive the gift of the Holy Spirit*," here it is, "*that seasons of refreshment from the presence of the Lord may come*." * On Pentecost, it was, I. "Reform." 2. "Be immersed." 3. "For the remission of your sins." And 4. "You shall receive the gift of the Holy Spirit." In Solomon's Portico, it was, 1. "Reform." 2. "Be converted." 3. "That your sins may be blotted out." And 4. "That seasons of refreshment from the presence of the Lord may come;" that "you may have righteousness, peace, and joy, in a holy spirit." So read the different clauses in these two discourses to the Jews, expressive of the same acts.

There is yet, in this discourse in the Portico, a very strong expression, declarative of the same gracious connection between immersion

* There is no propriety in the common version of this member of the sentence—*when*, instead of *that*, "seasons of refreshment." Some make modern *revivals* "seasons of refreshment," such as these here alluded to. Then it would read, "That your sins may be blotted out in the times of revivals"—when revivals shall come! The term is *opos*, which, in this construction, as various critics have contended, is equivalent to "*that*" in our tongue. To promise a future remission is no part of the gospel, nor of the apostolic proclamation. All Christians experience seasons of refreshment in cordially obeying the gospel.

and remission. It is the last period in the discourse. "Unto you, first, brethren of the Jews, God having raised up his Son Jesus, sent him to *bless* you, every one of you, in the act of turning from your iniquities;" or, as we would say, in the act of conversion. Why the Apostle Peter should have used "converted," or "turning to God," instead of "be immersed," is, to the candid and unprejudiced reader of this narrative, very plain. After Pentecost, the disciples immersed on that day, *having turned to God* through Jesus, were spoken of by their brethren as *discipled* or *converted* to Jesus. The unbelieving Jews, soon after Pentecost, knew that the disciples called the immersed, "*converted;*" and immersion being the act of faith which drew the line of demarcation between Christians and Jews, nothing could be more natural than to call the act of immersion the converting of a Jew. The time intervening between these discourses was long enough to introduce and familiarize this style in the metropolis; so that when a Christian said, "*Be converted,*" or, "*Turn to God,*" every Jew knew, the act of putting on the Messiah to be that intended. After the immersion of some Gentiles into the faith, in the house and neighborhood of Cornelius, it was reported that the Gentiles were converted to God. Thus, (Acts xv. 3,) the Apostles, in passing through the country, gave great joy to the disciples from among the Jews, "telling them of the conversion" or immersion of the Gentiles. Indeed, in a short time it was a summary way of representing the faith, reformation, and immersion of disciples, by using one word for all. Thus, (Acts ix.,) "All the inhabitants of Sharon and Lydda turned," or "were converted to the Lord."

While on the subject of conversion, we shall adduce, as a fourth testimony, the words of the Lord Jesus to Paul, when he called him. Paul is introduced by Luke in the Acts, telling what the Lord said to him when he received his apostleship. Acts xxvi. 17, 18, "I send you Paul, by the faith that respects me, to open their eyes; to *turn* or *convert* them from darkness to light; and from the power of Satan to God; that they may receive forgiveness of sins, and an inheritance among the saved." Every thing to be accomplished among the Gentiles was to be effected by the faith or truth in Christ. The Saviour connected that with opening their eyes; their conversion from the ignorance and tyranny of sin and Satan; their forgiveness of sins; and finally, an inheritance among the saved or sanctified. First, faith or illumination; then, conversion; then, remission of sins; then, the inheritance. All these testimonies concur with each other in presenting the act of faith—Christian immersion, frequently called *conversion;* as that act, inseparably connected with the remission of sins; or that change of state, of which we have already spoken.

One reason why we would arrest the attention of the reader to the substitution of the terms *convert* and *conversion*, for *immerse* and *immersion*, in the apostolic discourses and in the sacred writings, is not so much for the purpose of proving that the forgiveness of sins, or a change of state, is necessarily connected with that act of faith called "Christian immersion;" as it is to fix the minds of the Biblical students upon a very important fact, viz.: that immersion is the converting act; or, that no person is discipled to Christ until he is immersed. It is true, that this view of the matter bears strongly upon the question; but it bears upon other great matters pertaining to the present and ancient order of things.

Discovering that much depended upon having correct views on this point, we have minutely examined all those passages where "conversion," either in the common version, or in the new version, or in the original, occurs, and have found an uniformity in the use of this term, and its compounds and derivatives, which warrant the conclusion, that the converting act is immersion; or that the assumption of the Lord's name is in this Institution. That such was the apostolic import of the term, we have no doubt. No person was said to be converted until he was immersed; and all persons, who were immersed, were said to be converted. If any apostatized, and were again converted, it was in that sense in which our Lord applied the word to Peter, "When you are *converted*, strengthen your brethren;" or, as James used it in his letter when he said, "If any of you err from the truth, and one convert him, let him know that he who converts a transgressor from the error of his way, shall save a soul from death, and hide a multitude of sins."

In a number of the *Christian Baptist*, nigh the close of seventh volume, we noticed, that in the commission to convert the nations, the act by which this work was to be completed, was the act of immersion. This was argued from the charge, as given by the Saviour, from the manner in which the order was ordained· "Going forth," says he, "*disciple* all nations, or *convert* all the nations—immersing them into the name of the Father, the Son, and the Holy Spirit, teaching the disciples to observe all the things I have commanded you," etc. On this a question was proposed, viz.: "Does not the active participle *always*, when connected with the imperative mood, express the manner in which the thing commanded is to be performed? Cleanse the room, *washing* it; clean the floor, *sweeping* it: cultivate the field, *ploughing* it; sustain the hungry, *feeding* them; furnish the soldiers, *arming* them; convert the nations, *immersing* them—are exactly the same forms of speech. No person will, we presume, controvert this." This has, however, been warmly attacked by several writers. A writer in a New York paper, and *Christianos*,

and "*No Theorist*" in the *Religious Herald*, have warmly opposed this rule. They have only denied that it is *universal*. That is as a *general* rule, and that the examples given are all fairly under it, no one has, as yet, presumed to controvert. Its *universality* alone has been called in question. It was felt that its generality could not be impugned. To escape from its force, it is necessary to prove it not universal. If, however, it were proved not universal, still its generality might prevent the possibility of escape from its applicability in this case. And what surprises me not a little is, that brother Andrew Broaddus, the most acute, and discriminating of those who have impugned its universality, does not observe that here it must apply were it only a general and not a universal rule. There is but one position he can take to elude its applicability in this case; and this I am persuaded he will not take. He will not say, that a disciple is finished, and made, or completed, without immersion. That the work of discipling is finished before immersion and without immersion. Neither Catholics, nor Protestants, will, *as such*, contend that a Pagan or a Jew was ever discipled or converted to the Christian faith without immersion. Indeed, I presume, that brother Broaddus has been so much engrossed in discussing the mere universality of the rule, and has been so much engaged in attempting to find exceptions to it, that he has not looked to the bearing, nor to the *cui bono*, the utility, of his examples. That the nations could be converted to Jesus Christ without immersion, he must affirm, if he allege the rule is inapplicable in this place. Will he take this ground? If he does not take this ground, he is only beating the air; or, what is still less profitable, he is sapping and mining that which he has been building up all his life—*that immersion is a discipling institution.* I care not whether he object to those words: it is a fact, a sober fact, that he has, as a *Baptist*, made immersion a discipling institution. I would not say of him what I have to say of many of my opponents, that he would rather go back to Judaism, or Presbyterianism, than that I should convince him of the import of Christian immersion. Indeed, they are, in principle, going back to Pedobaptism; and before this controversy is ended they will be driven there, or into the ancient gospel.

"*No Theorist*," whom we suspect to have written much in favor of immersion against Dr. Rice of pamphleteering memory, is well skilled in managing Paidobaptist arguments; yet I will engage to show him, that he must "give up the ship," if he will try me on the affirmative of this position—"*a person may be converted according to the commission without immersion.*" I say, let him take the affirmative of this position, (which he obliges himself to do in attempting to show that my rule is not applicable here,) and I will attempt to

prove that his argument against Paido-*ism* is, *vox et preterea nihil.* sound and nothing else.

The question is, Who is to be immersed—a Christian, a disciple, a convert to Christ; or a believing candidate for discipleship? One who has put on Christ; or one who wishes to put him on? One who is under Christ; or one who wishes to be under him? One in the Kingdom of Jesus Christ; or one who wishes to become a citizen? This, brethren, is the question. And, although you may not have seen it, in opposing my rule in its application here, you take the Paido-baptist side, and I am the Baptist now.

But, perhaps, he does not oppose the application of the rule in this case; but only wishes to try his strength in critical disquisitions: and thinking that he has got an advantage over me in this case, he and brother Keeling are determined to push me to the wall and to carry this point by dint of critical investigation. Be it so. I ought not to envy them this pleasure. But I wish them to bear in mind, that in succeeding in this case, their success will be a serious loss to themselves.

But as the question of *conversion*, as well as the *act of converting*, is implicated in this controversy upon the participle, I will, though it may appear tedious, introduce brother Broaddus at his own request, and let him speak to my readers, in reply to my former criticism upon his criticism.

[*From the Religious Herald.*]

CRITICISM AGAIN.

"Disciple or convert the nations, immersing them," etc.

The point at issue between Mr. Campbell and myself, in this case, is not whether baptism appertains to the character of a disciple of Christ: this I not only admit, but maintain. And so of the observance of the Lord's supper, and, indeed, of "all those things' which our King left in charge with his Apostles. Nor is the question between us, whether baptism is the act by which persons are formally recognized as disciples: for here again we agree. But the question is this:—Does it follow from the grammatical construction of the commission, when translated, "convert all the nations, immersing them," etc., that baptism is to be considered as really and properly *the converting act:* is that *by which* the command to *convert* was to be obeyed, and the nations converted? Mr. Campbell *affirms*, and I have undertaken to *deny:* and here we are at issue.

In support of his position, Mr. Campbell argues, that "the *active* participle does *always*, when connected with the imperative mood, express the manner in which the thing commanded is to be performed:" and thus, that the commission given by our Lord, "convert

all the nations, immersing them," etc., must be interpreted, *convert them by immersing them:* "That was the act [he says] by which the command to convert the nations was to be obeyed." (C. B., vol. 7, p. 164.)

Strongly persuaded that Mr. Campbell was too sanguine in his conclusion, I ventured to call in question the validity of his criticism; and undertook to show, that the universality of his position could not be maintained. That the active participle *does not always* express the manner of performing the preceding command; but that sometimes it expresses another thing, distinct from the first; or, in other words, that it has the force of another imperative mood. This point being established, the argument founded on Mr. Campbell's criticism would fall to the ground; and we must then resort to other *data* to decide the question, "Is baptism really the converting act?" Here, still I differed from Mr. Campbell, and endeavored briefly to show that conversion does not consist in baptism. This, I believe, is a fair statement of the case.

From the manner in which my friend of the *Harbinger* has replied to my strictures, (waving his palm triumphantly over me,) it would seem that he is quite confident my "Criticism" is blown all to atoms; and possibly some others may think so too. Mr. Campbell can argue not only *powerfully*, when on the right side, but *plausibly*, when he happens to be on the wrong side. What will be thought when I now say, with confidence, (though I trust, with becoming modesty, and certainly with perfect friendship,) that *I feel myself prepared to sustain my criticism, as well as to defend my theology!* ☞ The point we have been on has not yet received a proper attention. It is desirable I should not be tedious, and I will enter immediately into the matter.

My position is this: that the active participle, connected with the imperative mood, does not always express the manner in which the preceding command is to be performed:—that sometimes (and more frequently indeed than I had supposed) it expresses a distinct action —having the force of another imperative, and being convertible into that mood, with the conjunction, *and*, before it, expressed or understood. Be it observed, that the construction I contend for, takes place in condensed sentences, condensed as to matter and form; there being a close connection between the parts of the sentence, and an affinity in the object.

I was just about to illustrate my position, *by casting another bullet in the same mould;* thinking it might be smoother than my other two; I was just about to invent another example. But I forbear; there is no need; and I might not only give my friend some trouble in "converting it into good common English," or in exposing

its good-for-nothingness; but bring on myself also some chastisement, for the violence I might happen to commit on the principles of language. Well then; let me exemplify from better authority.

I am called on to bring one example to my purpose, "only one example, from any standard writer, Grecian, Roman, or English;" and I will do more than that: I will perform, for once, a work of supererogation.

Col. iii. 16, "*Let* the word of Christ dwell in you richly in all wisdom; *teaching* and *admonishing* one another, in psalms, and hymns, and spiritual songs." Now permit me to say, that these two active principles, *teaching* and *admonishing*, do not, strictly and properly speaking, express the manner in which the foregoing injunction or exhortation is to be complied with; but that they express kindred exercises, requisite to be added to the first mentioned qualification; that, therefore, they are virtually distinct imperatives, and capable of being converted into imperative moods; the language, in both cases, being pure and classical. If I am correct, it can not be denied that I have here brought an example in point. And that I *am* correct, I call to witness the common version and Greek Testament, in both of which the active participles are used; and Dr. Macknight—yes, *Dr. Macknight*, the learned critic and translator, who has actually translated these participles by the imperative mood—rendering them clearly distinct from the first imperative, by introducing the copulative *and*. "*Let* the word of Christ dwell in you richly; *and* with all wisdom *teach* and *admonish* each other," etc. Now Mr. Campbell says, "To convert participles into imperative moods is only necessary when there is some unreasonable point to carry." But Macknight has actually done this: (see Mr. Campbell's New Translation) and I do not suppose Mr. Campbell will accuse *him* of having done this to carry some unreasonable point. Has not my good friend been rather rash and hasty? Most of us are liable to this: may we learn to improve! Here comes another example.

I. Pet. v. 6, 7, "*Humble* yourselves therefore under the mighty hand of God that he may exalt you in due time; *casting* all your care upon him; for he careth for you." It is unnecessary to repeat the above remarks which are apposite and applicable here. Macknight considers the participle as enjoining an additional exercise, and accordingly renders it by the imperative mood. "*Cast* all your anxious care on him," etc. (See New Translation again.)

Other similar examples might be adduced from the Epistles: other "bullets made in the same moulds," namely, in the Greek Testament, in the common version, and in Macknight's translation. But let us now once more try the commission. And here I might, by way of example, take this passage, as it stands in the common version.

"*Teach* all nations, *baptizing* them:" for scarcely any person, I presume, would insist on a construction of this sort; "teach them by baptizing them." I might take this example, if it were necessary, to keep me in countenance at *least*. However, I will not here insist on it. Let us try Dr. Campbell's translation.

"Go, therefore, convert all the nations, baptizing (or immersing) them," etc. Here it is that we are told, without any hesitation or shadow of doubt, the meaning is, "convert the nations by immersing them:" and that it must be so for this reason, if for no other, namely, that the active participle, connected with the imperative mood, does *always* express the manner of performing that command. Already, however, the force of this criticism appears to be greatly spent. Macknight has withered its strength. Let us see how it will be treated by the illustrious Dr. George Campbell.

In his critical note (mark that! a *critical* note) on this passage, (Matt. xxviii. 19, 20,) he says, "There are manifestly three things which our Lord here distinctly enjoins his Apostles to execute with regard to the nations, to wit, *matheteuein, baptizein, didaskein;* that is, to convert them to the faith—to initiate the converts into the church by baptism—and to instruct the baptized in all the duties of the Christian life." Mr. Campbell says expressly, "If *distinct commands*, they ought to be *distinct imperatives*. So will decree all the colleges in Christendom." But his namesake the Doctor as positively maintains, that here "there are three things distinctly enjoined;" that is, virtually, three imperatives, though two expressed in the participial form. So decrees George Campbell, D. D., F. R. S., *Principal of Marischal College*, Aberdeen. Behind his ample Telamonian shield I take shelter.

It is now left to the candid and judicious—or I may say, to the learned, (for I too am willing to appeal, in this case, to the learned,) to all competent persons it is left to judge, whether I have not produced authority—good standard authority to justify my criticism. And I think I might ask my friend of the *Harbinger* himself whether it still appears that I was so glaringly wrong in supposing that the phraseology of the commission might well be construed according to that criticism? and whether I ought not to be considered, as in some measure redeemed from the charge of an outrage upon the peace and dignity of the commonwealth of letters?

In the discussion of this point, I have not been led on to oppose the views of my friend Mr. Campbell by an ambitious desire to pluck one laurel bud from the chaplet which decks his brow, though, indeed, if this were done, he might well afford it. He will have enough left to satisfy any reasonable man. We take pleasure in owning him the conqueror of Walker and M'Calla on Baptism; and the Christian

public must hail, with gratulation, the complete discomfiture of the athelstic Owen; who, like the *Moloch* of Milton,

> "Down cloven to the waist, with shattered arms,
> And uncouth pain, fled bellowing."

Many admirable things, I own, Mr. Campbell has written; but we know he is not infallible. If my position is now established (as I think it is) "that the active participle, connected with the imperative mood, does sometimes carry the force of an additional injunction," then Mr. Campbell's argument, founded on the grammatical construction of the sentence, must fall of course, and his views must depend on other *data* for support.

Let me now take occasion to say, that on the point in question, there would probably be no material difference between us, were it not that Mr. Campbell in his zeal for *external* conversion, seems to lose sight of *internal* conversion, or to make it only a thing by the by; or, in other words, that he appears almost to disregard the line of distinction between the visible kingdom of Christ, and the power of that kingdom (or reign) within us. Mark well! I do not wish to *separate*, but to *distinguish* between them. "Convert the nations;" turn their hearts to the Lord: "immersing them;" thus preparing them to enter and enjoy the visible kingdom: "teaching them to observe all things," etc., thus accomplishing them as subjects preparing for the approbation of their King. "We come to Christ by baptism." Yes; but this is not the *only* way. We first come to him *spiritually* by a living faith; and then *externally* and *visibly* by being "baptized into his death." While I am writing, from my heart I am wishing, that I and all of us, could see satisfactory ground for harmonizing more cordially with one, for whom personally I feel a real friendship; for whose talents and learning I have the highest respect; and to whose labors I own we are indebted for a noble vindication of the truth in some of its branches. Would that there were not some dangerous blows dealt out, against which I think we ought to be guarded.

The remarks in the above paragraph go, in some measure, towards a defense of my theology. There will not be space for me now to say much in that way. But I can not forbear expressing my surprise and regret, that Mr. Campbell should so vehemently reprobate my account of *conversion*. In the sincerity of my heart I thought it a good and valid account, and still I think it so. But this, I know, is not enough. Is it Scriptural? Clearly so, I think. "Conversion (I said) is a turning of the heart to holiness:" here Mr. Campbell stops me short, without quoting out the sentence, impatient, it would seem, to cast my definition (as an idol) "to the moles and bats." He stops me here, and talks about "mental converts," and "philosophical con-

verts," and how "Christian converts are persons whose lives are changed." Well! but hear me out (it is but fair) and see whether this essential requisite is not included. "Conversion is a turning of the heart to holiness, by repentance towards God, and faith towards our Lord Jesus Christ; this repentance bringeth forth "fruits meet," and this faith "working by love." Now I ask, Is not the necessary change of life embraced here? And what possible fault can be found with this account of conversion, by any person who considers a turning of the heart as well as a change of life to be necessary? And is not a turning of the heart to holiness necessary? Or will God, who requires the heart to be given to him, accept of mere external reformation? Or are our hearts naturally turned already to him? I go for conversion from centre to circumference—from the heart to the life. Ah, my good sir, I am aware indeed that the notions of many people about conversion, need correction; but let us take care, that while we are cutting away the unsound flesh, we cut not the heart.

Caroline, Virginia. CHRISTIANOS.

P. S.—Mr. Campbell, it is hoped, will be so obliging as to give this reply a place in the next *Harbinger*. C.

I am pleased to see that Christianos does not defend the examples which he before alleged. This is candid. And had not Dr. Macknight turned the Greek participles into English imperatives, in the two examples here adduced; I am so charitable as to think they would not have been here adduced on this occasion. This is another question involving other canons of criticism. How far a translator may, from the diversity of idioms in any two languages, change the moods and flexions of verbs, to give greater clearness and force of expression, is to be decided before another tribunal, and to be tried in another court, than before that in which we are to try the rights of an English writer to convert imperatives into participles, or participles into imperatives. The remark quoted from my former criticism, and applied with so much zest to this question of translation, is misplaced: "To convert participles into imperative moods is only necessary when there is some unreasonable point to carry!" If I had said to *translate* participles into imperative moods from one language into another, it would have been apposite; but, surely, the right an English writer has to *convert* participles into imperatives, is another question! I can not, then, so much admire the candor of my friend Christianos in this instance as in the former; especially as he knew that the Greeks have *three* voices, *five* moods, *eight* tenses, and in each voice they have *eight* participles, and *six* imperatives. If all these are translated into a language with fewer moods, tenses, and participles; changes of moods, tenses, and participles must take place Supposing these remarks to have no bearing whatever on this ques-

tion, still they go to show the impropriety of *converting* a canon of writing English into a canon of translating. This remark applies to "*No Theorist*," as fully as to "Christianos." His whole criticism is, however, a mistake of the question; and as it seems he wrote his criticism at the request of somebody, not having read my remarks, as he says; it would be preposterous for me to pay any more attention to them than, to inform him, that he must *read* first, and write afterwards. Then will an apology for attacking, he knows not what, be unnecessary.

Christianos will yet see, I trust, that I have neither been as *rash*, nor as *hasty* as "No Theorist;" nor so rash and hasty as he supposes me to have been, in alleging the universality of this rule in its legitimate interpretation and application. Dr. Macknight translating the participles by imperatives, and supplying an *and* may, or may not be defended, and still the rule be true. Indeed his inserting an *and* shows that he felt that if the participial form was changed, it must either be disconnected from the imperative by *and*, or cut off from it by placing a full period between them, which is a general rule in such cases. His translating a participle by an imperative, required a supplementary *and* according to my rule; but none, according to Christianos.

The reasons which induced Macknight in this case, appear to have been, that the punctuation in some Greek and English copies connected the words "*in all wisdom*," with the command, "Let the word of God dwell in you richly." This is the common version: but he follows the pointing which Griesbach preferred, and reads it, "Let the word of Christ dwell in you richly, *and* in all wisdom teach," etc. To give it greater force, and to mark more distinctly the connection between "*in all wisdom*" and teaching, he chose this course. It would have been equally plain in rendering it as Thompson has done—"Let the word of the Christ dwell richly in you with all wisdom, when you teach and admonish one another, when with psalms, hymns, and spiritual songs you sing gratefully to the Lord with your heart." Here it is thrown into another mood. Pierce, as learned a critic as any of them, says the phrase, the word of Christ, is "*the discourse concerning the Christ*," and not the ordinary conversation of Christians, which is alluded to; and, therefore, it ought to read, "Let the history of Christ dwell richly among you, teaching," etc.

Having now attended to some of the reasons for the *translation*, let us hear our friend reason upon this his example. He asserts that *teaching and admonishing* "do not strictly, and properly speaking, express the manner in which the foregoing injunction is to be complied with;" but *not strictly, and improperly speaking, they do! But*

"they express *kindred* exercises," German cousins at least; but nothing nearer akin, and "*therefore*" (this is a logical particle after two assertions!) they are "*virtually*" distinct imperatives! This is the reason why they, *improperly* speaking, express the manner of the action! My friend Christianos relied too much upon Dr. Macknight's helping him out, and thought that this would pass for logic, backed as it would be, by the new version.

But I have yet to make my most serious objection to this example; and it is, because it is not a pertinent one. There is more than a simple imperative mood; nay, virtually, two or three imperatives in this sentence. "Let the word of Christ dwell in you," would be a simple imperative. But, "Let it dwell in you *richly*," is another command: and what if teaching and admonishing belong to the *richly*, and not to the simple imperative? Then it, *strictly and properly speaking*, does show the manner in which the word is to dwell in us *richly*. This assertion, without argument, is certainly as conclusive as Christianos' assertion—that it does not strictly and properly express the manner. But I can do more than assert; for the following words show that the *manner* of dwelling in us, is the primary object. "In all wisdom, teaching," etc. The second imperative in this sentence is richly; and according to the common version, the third imperative is "*in all wisdom.*" "*Let the word of Christ dwell in you*," is one command. "Let it dwell in you *richly*," is the second command. "Let it dwell in you *in all wisdom*," is a third command; and the participles teaching, admonishing, and praising, show *the manner* in which these commands are to be obeyed. I now leave it with the discerning public to say what has become of my friend Christianos' triumphant exception to this *universal* rule.

Having found that this is not *the one example* demanded in my former criticism, I will be excused from considering "the work of supererogation," for the second example falls before the same tribunal.

But it falls before another tribunal also. If separated, as Macknight does in his punctuation of the sentence, then it is not connected with the imperative *humble;* and so it destroys its being an example at all. And standing before two other imperatives, it may apply to them, or to one of them *in sense.* Suppose, then, that casting our care upon the Heavenly Father, does not express the manner of humbling ourselves under the mighty hand of God, it may show the manner in which the succeeding imperatives are to be obeyed. This, the punctuation must determine. Thompson, into whose version I have just now looked, points it as follows—"Having cast all your care upon him, for he careth for you, be sober, be watchful; because your adversary the devil is walking about," etc. What a

pity that my friend Christianos should be so unfortunate in finding examples!

Other critics have suggested to me as exceptions—"Take the helmet of salvation, and the sword of the Spirit, *praying* always with all prayer and supplication." But the *praying* always is the adjunct of the following words—"with all prayer and supplication, praying always"—and this is the manner in which every part of the Christian panoply is to be put on.

"Rising be immersed, and wash you from your sins, *calling* on the name of the Lord," is also adduced as an exception by two others. *Calling* here shows the manner in which he is to submit to the commandment. It is in the passive voice, and shows the manner of submitting, not of acting. In this way he is to connect his immersion with invocation of the name of the Lord. Thus, while immersing into the name of the Lord, all the immersed should invoke his name. And thus, in spirit and reality, do all who intelligently go down into the water.

"*Standing, going,* and *arising,*" precede many imperatives in the Septuagint idiom. Because these are modes and manners in which a servant first places himself to receive or to execute instructions. Standing forward, be immersed; coming forward, wash your hands; arising, enter the synagogue, etc., are all expressions of the same family, and do not constitute exceptions to this rule. Because, even when most rigidly interpreted, they show the manner in which the person is to obey the command, or the manner in which the command is to be obeyed; and both are included in my definition of it.

But my friend Christianos returns to the commission, and after a mere hint of what might be achieved, if the common version could be sustained, ("*teach* all nations," instead of "*convert*") generously, however, giving this up, he throws himself behind the shield of Dr. George Campbell, which places me in as awkward a position as was William Tell, who had to split an apple on the head of his son; either at the hazard of his own life if he shot too high, or at the hazard of his son's if he shot too low. What in such a crisis is to be done? Try to escape, or to die like a soldier? We shall hear what are the conditions proposed. Dr. George Campbell says there are *three* distinct acts in the commission, and yet but *one imperative;* and I have said that if distinct commands, they ought to be distinct imperatives. Am I not stranded here!! I dare not say that Dr. George Campbell is in an error. I dare not retract my position, that if distinct commands they ought to be distinct imperatives. To save myself and the Doctor, is now a consummation most devoutly to be wished. Let us see if any way of escape remains. A says to B, Saddle my horse. This is one imperative. But, in obeying this command, B has to

perform three acts—to catch the horse, to bridle the horse, and to saddle him. D says to E, Make a fire in the study. One imperative again. But how many acts—go after the fuel, carry it into the study, build it upon the hearth, go after a spark, apply it, and fan it into a flame. One imperative and *six* acts. Well, now, I agree with Dr. George Campbell, that there are three distinct acts. There is first proclaiming the gospel; then immersing the believers; and then teaching the immersed how to behave themselves. But in each of these acts there are diverse acts. In immersing, for instance, there is walking to the bath or river; there is a call for the good confession; there is walking down into the water, taking hold of the candidate, pronouncing the words of the institution, putting the person under the water, and raising him up again. Here are *seven* acts. But who will say, that there ought to be seven commands? You say so, replies Christianos. I request him to read what I have written again: "If distinct *acts*, they ought to be distinct imperatives." No: that is not what I have written. If distinct *commands*, I say they ought to be distinct imperatives. And so one horn of the dilemma is broken!

In the most perfect good will and esteem for my very intelligent friend and brother Broaddus, I have written the preceding remarks. And I must add, that I feel obliged to him for the unsparing critical severity with which he has examined this rule. I feel, if possible, more confidence in it than before; seeing it pass the ordeal of one who has a hundred eyes for one of some of my opponents, and whose attainments, as a writer, are so conspicuous, and so generally acknowledged and admired as to need neither notice nor encomium.

I think my friend Christianos is quite alarmed at the idea of making baptism the converting act. This is the reason why he sought out exceptions to a rule which he has admitted is *general*, and with what success he has sought for exceptions I leave others to say. As I have given all the exceptions to it which I have heard from all quarters, I will now add the opinion of a plain good-sense English scholar, who never harangued a congregation. He is from a county bordering on the *cure* of bishop Broaddus.

"Christianos seems to be very tenacious of his views on Rom. viii. and also of his criticism. But, not being able to produce one example similar to his own, he has given two examples quite foreign from the point. He might have given many such examples; but they are no exceptions to the RULE. Because in these examples the participles are used *mentally*, and do not relate to the same word which is governed by the imperative mood as in the commission. In this, and in all similar examples, the participles are used *physically;* that is, to denote an act of the body. To prevent all mistake, I would add to

your rule, provided the participle is used *physically*, to denote any act of the body."

I have heard the views of sundry learned persons, who are unanimous in their opinion of its perfect accuracy. But so long as the general accuracy of it is admitted by all, with the commission in all its circumstances, with the practice of the Apostles under it, declarative of the fact, that unless the nations were immersed they were not converted, I see no good reason for contesting, nor need for defending its absolute truth universally. I pray the teachers of the Scriptures to consider, that no person in the Scripture style, (and for that we contend) is said to be converted to God until he is immersed. I think I can reconcile, even Christianos to the idea, that the act of immersion is an act of conversion; and what may be called the new birth or regeneration, *spoken of in the Holy Scriptures*. Christianos will agree with me, that many terms have a Bible sense, different from the ecclesiastic sense; and that it is our safety, as it is our province, and our happiness, to understand the Bible language in *the Bible sense*, or to attach the apostolic ideas to the apostolic words.

PROPOSITION X.

I now proceed to show that immersion and regeneration are two Bible names for the same act, contemplated in two different points of view.

The term *regeneration* occurs but twice in the common version of the New Testament, and not once in the Old Testament. The first is Matt. xix. 28. "You that have followed me in the regeneration, when the Son of man shall sit on the throne of his glory, you also shall sit upon twelve thrones, judging the twelve tribes of Israel." Dr. George Campbell, following the punctuation adopted by Griesbach, and substituting the word *renovation* instead of *regeneration*, renders it—"That, at the *renovation*, when the Son of man shall be seated on his glorious throne, you, my followers, sitting also upon twelve thrones, shall," etc. *Genesis*, being the term used for creation, *palingenesia* denotes the new creation. Either literally at the resurrection of the dead, or figuratively, at the commencement of the Christian era, or at the commencement of the Millennium. Josephus the Jew called the return of Israel to their own land, and institution, "the regeneration," or "palingenesia."

No writer of any note, critic or expositor, supposes that *regeneration* in Matt. xix. applies to what is, in theology, called the *new birth, or regeneration of the soul*—not even the Presbyterian Matthew Henry, nor Dr. Whitby, Campbell, Macknight, Thompson; nor, indeed, any writer we recollect ever to have read. Regeneration in this passage denotes a state, a new state of things. In the same sense we

often use the term. The American Revolution was the regeneration of the country or the government. The commencement of the Christian era was a regeneration—so will be the Millennial Era—so will be the creation of the new Heavens and new Earth. As this is so plain a matter, and so generally admitted, we proceed to the second occurrence of this term.

"God has saved us by *the washing of regeneration*, and renewing of the Holy Spirit" (Common version, Tit. iii. 5). God has saved us through the *bath of regeneration*, and the renewing of the Holy Spirit. This is the second time the word *regeneration* is found in the New Testament; and here it is conceded by the most learned Paidobaptists and Baptists, that it refers to immersion. Though I have been led to this conclusion from my views of the Christian religion, yet I neither hold it myself, nor justify it to others on this account. I choose rather to establish it by other testimonies, than by those who agree with me in the import of this institution. Amongst these I shall place Dr. James Macknight, formerly prolocutor or moderator of the Presbyterian Church of Scotland, and translator of the Apostolic Epistles. One of his notes upon Tit. iii. 5, is in the following words:—"Through the bath of regeneration." "Through *baptism*, called the bath of regeneration, not because any change in the nature" (but I would say in the *state*) "of the baptized person is produced by baptism; but because it is an emblem of the purification of his soul from sin." He then quotes in proof, (Acts xxii. 16,) "Arise, and be immersed, and wash thee from thy sins."—*Paul.* He supports this view also from Eph. v. 26, and John iii. 5. "The bath of regeneration," is then, according to the learned Paidobaptist, Christian immersion.

Parkhurst, in his lexicon, upon the word *loutron*, connects this same *phrase*, the washing or bath of regeneration, with Eph. v. 26, and John iii. 5, as alluding to immersion. So say all the critics, one by one, as far as I know. Even Matthew Henry, the good and venerable Presbyterian commentator, concedes this point also, and quotes Eph. v. 26, Acts xxii. 16, and Matt. xxviii, 19, 20, in support of the conclusion, that the *washing of regeneration* refers to baptism.

Our opponents themselves being judges, we have gained this point; viz.: that the only time the word *regeneration* occurs in the New Testament with a reference to a personal change, it means, or is equivalent to, immersion. *Regeneration and immersion are, therefore, two names for the same thing.* Although I might be justified in proceeding to another topic, and in supposing this point to be fully established, I choose rather, for the sake of *the slow to apprehend*, to fortify this conclusion by some other testimonies and arguments.

As regeneration is taught to be equivalent to "*being born again*," and understood to be of the same import with a new birth, we shall

examine it under this metaphor. For if immersion be equivalent to regeneration, and regeneration be of the same import with being born again, then being born again, and being immersed are the same thing; for this plain reason, that things which are equal to the same thing, are equal to one another. *All must admit, that no person can be born again of that which he receives.* For as no person is born naturally; so no person can be born again, or born metaphorically, of that which he receives. It destroys the idea, the figure, the allusion, and every thing else which authorizes the application of these words to any change which takes place in man, to suppose that the subject of the new birth, or regeneration, is born again of something which he has received. This single remark shows the impropriety, and inaccuracy of thought; or, perhaps, the want of thought, which the popular notions of regeneration sanction, and sanctify.

In being born naturally there is the begetter, and that which is begotten. These are not the same. The act of being born is different from that which is born. Now the Scriptures carry this figure through every prominent point of coincidence. There is the begetter. "Of his own will he has begotten, or impregnated us," says James the Apostle. "*By the word of truth,*" as the incorruptible seed; or, as Peter says, "We are born again, not from corruptible, but from incorruptible seed, the word of God which endureth forever." But when the act of being born is spoken of, then the water is introduced. Hence, before we come into the kingdom, we are born of water.

The Spirit of God is the begetter, the gospel is the seed; and being thus begotten, and quickened, we are born of the water. A child is alive before it is born, and the act of being born only changes its state, not its life. Just so in the metaphorical birth. Persons are begotten by the Spirit of God, impregnated by the Word, and born of the water.

In one sense a person is born of his father; but not until he is first born of his mother. So in every place where water and the Spirit, or water and the Word, are spoken of, *the water stands first.* Every child is born of its father, when it is born of its mother. Hence the Saviour put the mother first, and the Apostles follow him. No other reason can be assigned for placing the water first. How uniform this style! Jesus says to Nicodemus, "You must be born again, or you can not discern the Reign of God." *Born again!* What means this? "Nicodemus, unless you are born of water, and of the Spirit, you can not enter into the kingdom of God." So Paul speaks to the Ephesians, (v. 26,) "He cleansed the church," or the disciples, "by *a bath of water, and the Word.*" And to Titus he says, "He saved the disciples *by the bath* of regeneration, and renewing of the Holy Spirit." Now, as soon as, and not before, a disciple, who has been begotten of God, is

born of water he is born of God, or of the Spirit. *Regeneration is, therefore, the act of being born.* Hence its connection always with water. Reader reflect—what a jargon, what a confusion, have the mystic doctors made of this metaphorical expression, and of this topic of regeneration. To call the receiving of any spirit, or any influence, or energy, or any operation upon the heart of man, regeneration, is an abuse of all speech, as well as a departure from the diction of the Holy Spirit, *who calls nothing personal regeneration, except the act of immersion.*

Objection 1.—"You then make every immersed person a child of God, by the very act of immersion; and you represent every person as born of God who is born of water, or immersed."

Provided always, that he has been begotten of God; or, that he has been impregnated by the gospel. If quickened by the Spirit of God before he is buried in the water, he is born of God, whenever he is born of water; just as every other child is born of its father, when born of its mother. But if he do not believe the gospel, or in other words, if he be not quickened by the Word, he is not born of God when he is born of water—he is, to speak after the manner of men, *still born.*

Objection 2.—"Then none are born of God, or of the Spirit, unless those who are immersed in water, and raised out of it."

I admit the objection; for he that has never been buried in water, never has been raised out of it. He that has never been in the womb of waters, never has been born of water. Begotten of God he may be; but born of God he can not be, until born of water. It is worthy of remark, that Dr. Macknight, who certainly had no predilections for this view of the matter, has the word *begotten* in every passage in the first Epistle of John, where the common version has the word *born*, and with the greatest propriety, too.

Objection 3.—"Then none of the unimmersed can be saved; for none can enter the Kingdom of God, but those born of water."

This is, or is not true, according as you understand the term *saved.* If you understand the term as defined in the preceding pages, they are not saved; for the *present* salvation of the gospel is that salvation into which we enter, when we become citizens of the Kingdom of God. But whether they may enter into the kingdom of future and eternal glory after the resurrection, is a question much like that question long discussed in the schools, viz.: Can infants who have been quickened, but who died before they were born, be saved? We may hope the best, but can not speak with the certainty of knowledge. One thing we know, that it is not a difficult matter for believers to be born of water; and if any of them wilfully neglect, or disdain it, we can not hope for their future and eternal salvation. But we

have no authority to speak comfortably to them who will not submit to the government of the Saviour.

Many persons, I doubt not, who never were informed on these matters, but simply mistook the import and design of the Institution, who were nevertheless honestly disposed to obey, and did obey as far as they were instructed, may, as the devout Jews and Patriarchs who lived before the Christian era, be admitted into the Kingdom of future glory. But this by the way, to prevent the calumnies of those who are better disposed to censure every thing we write, than to obey the Lord. I am sure of one thing; because the decree is published, viz.. that he that believes the gospel, and is immersed, shall be saved; and he who submits not to the government of Jesus Christ shall be condemned.

Some curious criticisms have been offered, to escape the force of the plain declaration of Jesus and his Apostles, upon this subject. Some say, that the words, "Except a man be born of water and Spirit," are not to be understood literally. Surely, then, if to be born of water does not mean to be born of water, to be born of the Spirit must mean something else than to be born of the Spirit. This is so fanatical and extravagant as to need no other exposure. He who can not see the propriety of calling immersion a being born again, can see no propriety in any metaphor in common use. A resurrection is a new birth. Jesus is said to be the *first born* from the dead; because the first who rose from the dead to die no more. And, surely, there is no abuse in speech; but the greatest propriety in saying, that he who has died to sin, and been buried in water, when raised up again out of that element, is born again, or regenerated. If Jesus was born again, when he came out of a sepulchre, surely he is born again who is raised up out of the grave of waters.

Those, who are thus begotten, and born of God, are children of God. It would be a monstrous supposition, that such persons are not freed from their sins. *To be born of God, and born in sin, is inconceivable.* Remission of sins is as certainly granted to "*the born of God;*" as life eternal, and deliverance from corruption, will be granted to the *children of the resurrection*, when born from the grave.

To illustrate what has, we presume to say, been now proved, we shall consider *political regeneration.* Though the term *regeneration* is laxly employed in this association; yet, by such a license of speech, we may illustrate this subject to the apprehension of all. Yes, the whole subject of faith, change of heart, regeneration, and character.

All civilized nations and kingdoms have constitutions; and in their constitutions they have declared who are members of the social compact. Besides those who constitute the community at the time a constitution is adopted, they say who shall compose the community in

all time coming; that is, who shall be admitted into it, and by what means they shall become members of it. They have always decreed, that their own posterity shall inherit their political rights and immunities. But they have, also, ordained that foreigners; that is, members of other communities, may become, by adoption, or naturalization, citizens, or fellow members, of the same community. But they have, in their wisdom and benevolence, instituted a rite or form of adoption, which form has much meaning; and which, when submitted to, changes the state of the subject of it. Now, as the Saviour consented to be called a *King*, and to call the community over which he presides, a *Kingdom*, it was because of the analogy between these human institutions and his institution; and for the purpose, not of confounding, but of aiding the human mind in apprehending and comprehending the great object of his mission to the world. And it is worthy of the most emphatic attention, that it was WHEN SPEAKING OF A KINGDOM, HE SPOKE OF BEING BORN AGAIN. Yes, on that occasion, and on that occasion only, when he spoke of *entering into his Kingdom*, he did speak of the necessity of BEING BORN AGAIN. And had he not chosen that figure, he would not have chosen the figure of *a new birth*. With these facts and circumstances before us, let us examine political regeneration as the best conceivable illustration of religious regeneration.

A B was born in the island of Great Britain, a native subject of George III., King of Great Britain. He was much attached to his native island, to the people, the manners and customs of his ancestors and kinsmen. With all these attachments, still increasing, he grew up to manhood. Then he heard the report of this good land, of this large, fertile, and most desirable country. The country, the people, and the government, were represented to him in the most favorable light. Sometimes these representations were exaggerated; but still he could separate the truth from the fable; and was fully persuaded not only of the existence of these United States, but, also, of the eligibility of being a citizen thereof. He believed the testimony which he heard, resolved to expatriate himself from the land of his nativity, to imperil life and property, putting himself aboard of a ship, and bidding adieu to all the companions of his youth, his kinsmen and dear friends. So full was his conviction, and so strong his faith, that old Neptune and King Eolus, with all their terrors, could not appall him. He sailed from his native shores, and landed on this continent. He was, however, ignorant of many things pertaining to this new country, and government; and on his arrival asked for the rights and immunities of a citizen. He was told, that the civil rights of hospitality to a stranger could be extended to him as a *sojourner;* but not one of the rights, or immunities of a *citizen*,

could be his, unless he were born again. "*Born again!*" said he, in a disappointed tone, to Columbus, with whom he had his first conversation on the subject. "What do you mean by being born again?"

Columbus.—You must be *naturalized*, or adopted as a citizen; or, what we call being *born again*.

A. B.—I do not understand you. How can a man be born when he is grown?

Col.—That which is born of Great Britain is British, and that which is born of America is American. If, then, you would be an American citizen, you must be born of America.

A. B.—"Born of America!" You astonish me! I have come to America well disposed towards the people and the country. I was once attached to England, but I became attached to the United States; and because of my faith, and attachments, I have come hither; and will you not receive me into your kingdom, because I could not help being born in England?

Col.—Well disposed as I am, and we are, to receive you, most assuredly, I say to you, unless you are regenerated in a court-house, and be enfranchised by and before the judges, you can never become a citizen of these United States.

A. B.—Yours is an arbitrary and despotic government. What airs of sovereignty you have assumed!

Col.—By no means. Right, reason, wisdom, policy, and benevolence for you; as well as the safety, dignity, and happiness of the whole community, require that every alien shall be naturalized, or made a citizen, before he exercise, or enjoy the rights of a citizen.

A. B.—You are certainly arbitrary—if not in the thing itself, of regeneration—in the place and manner in which it shall be done. Why, for instance, say, that it must be done in a *court-house?*

Col.—I will tell you: because there are the *judges*, the *records*, and the *seal* of the government.

A. B.—I understand you. Well, tell me, how is a man born again? Tell me plainly and without a figure.

Col.—With pleasure. You were born of your mother and of your father, when you were born in England; but you were born *legitimately*, according to the institutions of England. Well, then, you were born *of* England, as well as born *in* it; and were, therefore, wholly English. This was your first birth. But you have expatriated yourself, as your application here proves—I say, *sentimentally* you have expatriated yourself; but we must have a formal, *solemn pledge* of your renunciation; and we will give you a formal, solemn pledge of your adoption. You must, *ex animo*, in the presence of the Judges, and the Recorders, renounce all allegiance to every foreign

prince and potentate; and especially His Majesty, the King of Great Britain.

A. B.—Is that the thing? I can, with all my heart, renounce all *political* allegiance to every foreign prince and government. Is that all? I have, then, no objection to that.

Col.—There is this also:—You are not only to renounce all political allegiance; but you must also, *ex animo*, from the soul, solemnly vow, in the presence of the same Judges and Recorders, that you will adopt, and submit to, the constitution and government of these United States.

A. B.—I can do that also. I can renounce, and I can adopt. Nor do I object to the place where it shall be done. But, pray, what solemn pledge will *you give me?*

Col.—So soon as you have vowed renunciation, and adoption, in the presence of the Judges and the Recorders; we will give you a certificate, with a *red seal*, the *seal of state*, attached to it; stating that you, having now been naturalized; or born according to our institutions, are born *of* America; and are now a son, an adopted son, of America. And that *red* seal indicates that the blood, the best blood of this government, will be shed for you, to protect you and defend you; and that your life will, when called for, be cheerfully given up for your mother, *of* whom you have been politically born; as it would have been for your own natural political mother, of whom you were first born.

A. B.—To this I must subscribe. In my mother tongue it all means, that I give myself up politically to this government, and it gives itself up to me, before witness too. How soon, pray, after this new birth, may I exercise and enjoy all the rights of a citizen?

Col.—They are yours the first breath you breathe under your new mother. 'Tis true, we have not, in these United States, any *symbol* through which a person is politically regenerated. We only ask a solemn pledge, and give one. Other nations have symbols. But we understand that the moment the vow is taken, the person is politically born again. And as every other child has all the rights of a child which it can exercise, so soon as it inhales the air; so have all our political children all political rights, so soon as the form of naturalization is consummated. But, remember, *not till then.*

A. B.—You say other nations had their symbols. What do you mean by these?

Col.—I mean that the naturalized had to submit to some emblematic rite, by which they were symbolically detached from every other people, and introduced among those who adopted them, and whom they adopted. The Indian nations wash all, whom they adopt, in a running stream; and impose this task upon their females. The Jews

circumcised and washed all whom they admitted to the rights of their institutions. Other customs and forms have obtained in other nations; but we regard simply the meaning of the thing, and have no symbol.

A. B.—In this I feel but little interested. I wish to become a citizen of these United States; especially as I am informed I can have *no* inheritance among you, nor a *voice* in the nation, nor any immunity, unless I am born again.

Col.—You must, then, submit to the institution: and I know, that so soon as you are politically born again, you will feel more of the importance and utility of this institution, than you now can; and will be just as anxious as I am, to see others submit to this wise, wholesome, and benevolent institution.

A. B.—As my faith brought me to your shores; and as I approve your constitution and government, I will not (now that I understand your institutions) suffer an opportunity to pass. I will direct my course to the place where I can be born again.

I ought here to offer an apology for a phrase occurring frequently in this essay and in this dialogue. When we represent the subject of immersion as active, either in so many words, or impliedly, we so far depart from that style which comports with the figure of "*being born.*" For all persons are passive in being born. So in immersion, the subject buries not himself, raises not himself; but is buried and raised by another. So that in the act the subject is always passive. And it is of the act alone of which we thus speak.

From all that has been said on *regeneration*, and from the illustration just now adduced, the following conclusions, must, we think, be apparent to all:—

1. Begetting and quickening necessarily precede being born.

2. Being born imparts no new life; but is simply *a change of state*, and introduces into *a new mode of living*.

3. Regeneration, or immersion—the former referring to the import of the act; and the latter term to the act itself—denote only the act of being born.

4. God, or the Spirit of God, being the author of the whole institution, imparting to it its life and efficiency, is the *begetter*, in the fullest sense of that term. Yet, in a subordinate sense, every one, skilful in the word of God, who converts another, may be said to have begotten him whom he enlightens. So Paul says, "I have begotten Onesimus in my bonds:"—and "I have begotten you, Corinthians, through the gospel."

5. The gospel is declared to be *the seed;* the power and strength of the Holy Spirit to impart life.

6. And the great argument, pertinent to our object, in this long examination of conversion and regeneration, is that which we conceive to be the most apparent of all other conclusions, viz.:—that remission of sins, or coming into a state of acceptance, being one of the present immunities of the kingdom of heaven, can not be enjoyed by any person before immersion. As soon can a person be a citizen before he is born, or have the immunities of an American citizen while an alien; as one enjoy the privileges of a son of God before he is born again. For Jesus expressly declares, that he has not given the privilege of sons to any but to those born of God. (John i. 12.) If, then, the present forgiveness of sins be a privilege, and a right of those under the new constitution, in the kingdom of Jesus; and if being born again, or being born of *water* and of the Spirit, is necessary to admission; and if being born of *water* means *immersion*, as clearly proved by all witnesses; then, remission of sins can not, in this life, be received or enjoyed previous to immersion. If there be any proposition, regarding any item of the Christian institution, which admits of clearer proof, or fuller illustration than this one, I have yet to learn where it may be found.

But before we dismiss the fifth evidence, which embraces so many items, I beg leave to make a remark or two on the propriety of considering the term "immersion," as equivalent to the term "conversion." And this I do with special reference to the objection of *Christianos*.

"Conversion" is, on all sides, understood to be a turning to God. Not a thinking favorably of God, nor a repenting for former misdeeds, but an actual turning to God, in word and in deed. It is true, that no person can be said to turn to God, whose mind is not enlightened, and whose heart is not well disposed towards God. All human actions, not resulting from previous thought or determination, are rather the actions of a machine, than the actions of a rational being. "He that comes to God," or turns to him, "must believe that God exists, and that he is a rewarder of every one who diligently seeks him." Then he will seek and find the Lord. An "external conversion" is no conversion at all. A turning to God with the lips, while the heart is far from him, is mere pretense and mockery. But though I never thought any thing else, since I thought upon religion; I understand the "turning to God, taught in the New Institution, to be a coming to the Lord Jesus—not a *thinking* about doing it, nor a *repenting* that we have not done it;—but an *actual coming* to him. The question then is, Where shall we find him? Where shall we meet him? Nowhere on earth, but in his institutions. "Where he records his name," there only can he be found; for there only has he promised to be found. I affirm, then, that the first institution in which we can meet with

God, is, the institution for remission. And here it is worthy of notice, that the Apostles, in all their speeches, and replies to interrogatories, never commanded an inquirer to pray, read, or sing, *as preliminary to coming; but always commanded and proclaimed immersion as the first duty, or the first thing to be done, after a belief of the testimony.* Hence, neither praying, singing, reading, repenting, sorrowing, resolving, nor waiting to be better, was the converting act. Immersion *alone* was that act of turning to God. Hence, in the commission to convert the nations, the only institution mentioned after proclaiming the gospel, was the immersion of the believers, as the divinity authorized way of carrying out and completing the work. And from the day of Pentecost, to the final *Amen* in the revelation of Jesus Christ, no person was said to be converted, or to turn to God, until he was buried in, and raised up out of the water. I call upon them who dissent, to specify an instance to the contrary.

If it were not to treat this subject as one of doubtful disputation, I would say; that, had there not been some act, such as immersion, agreed on all hands, to be the medium of remission and the act of conversion and regeneration; the Apostles could not, with any regard to truth or consistency, have addressed the disciples as pardoned, justified, sanctified, reconciled, adopted, and saved persons. If all this had depended upon some mental change, as faith; they could never have addressed their congregations in any other way than as the moderns do: and that is always in the language of doubt and uncertainty—hoping a little, and fearing much. This mode of address and the modern compared, is proof positive that they viewed the immersed through one medium, and we through another. They taught all the disciples to consider not only themselves as saved persons; but all whom they saw or knew to be immersed into the Lord Jesus. They saluted every one, on his coming out of the water, as *saved*, and recorded him as such. Luke writes, (Acts ii.,) "The Lord added *the saved* daily to the congregation."

Whenever a child is born into a family, it is a brother or sister to all the other children of the family; and its being born of the same parents, is the act causative and declarative in its fraternity. All is mental and invisible before coming out of the water: and as immersion is the first act commanded, and the first constitutional act; so it was in the commission, *the act* by which the Apostles were commanded to turn, or convert those to God, who believed their testimony. In *this* sense, then, is the converting act. No man can, Scripturally, be said to be converted to God until he is immersed. How ecclesiastics interpret their own language is no concern of ours. We contend for the pure speech, and for the apostolic ideas attached to it.*

* I must request Bro. Keeling to publish this, my reply, to *Christianos*, beginning on page 16, third paragraph, and ending here.

To resume the direct testimonies declarative of the remission of sins by immersion, we turn to the Gentiles. Peter was sent to the house of Cornelius to tell him and his family "words by which they might be saved." He tells these words. He was interrupted by the miraculous descent of the Holy Spirit. But it is to be noticed, that the testimony to which the Holy Spirit there affixed his seal, was the following words:—"To *him* gave all the prophets witness, that every one, who believes on him, *shall receive remission of sins by his name.*" While speaking these words, concerning remission of sins by, or through, his name, the Holy Spirit, in its marvelous gifts of tongues, fall upon them.

Many, seeing so much stress laid upon faith or belief, suppose that all blessings flow from it *immediately.* This is a great mistake. Faith, indeed, is the principle, and the distinguishing principle, of this economy. But it is only the principle of action. Hence, we find the name, or person of Christ always interposed between faith and the cure, mental or corporeal. The woman, who touched the tuft of the mantle of Jesus, had as much faith before as after; but though her faith was the cause of her putting forth her hand, and accompanied it; *she was not cured until the touch.* That great type of Christ, the brazen serpent, cured no Israelite simply by faith. The Israelites, as soon as they were bitten, believed it would cure them. But yet they were not cured as soon as they were bitten; nor until *they looked* to the serpent. It was one thing to believe, that looking at the serpent would cure them; and another to look at it. It was the faith, remotely; but, *immediately, the look,* which cured them. It was not faith in the waters of Jordan that healed the leprosy of Naaman the Syrian. It was immersing himself in it, according to the commandment. It was not faith in the pool of Siloam, that cured the blind man, whose eyes Jesus anointed with clay; it was his washing his eyes in Siloam's water. Hence the imposition of hands, or a word, or a touch, or the shadow, or something from the persons of those anointed with the Holy Spirit, was the *immediate* cause of all the cures recorded in the New Testament. 'Tis true, also, that without it it is impossible to be healed; for in some places Jesus could not work many miracles, because of their unbelief. It is so in all the moral remedies and cures. It is impossible to receive the remission of sins without faith. In this world of means, (however it may be in the world where there are no means,) it is as impossible to receive any blessing through faith without the appointed means. *Both are indispensable.* Hence, *the name* of the Lord Jesus is interposed between faith and forgiveness, justification and sanctification, even where immersion into that *name* is not detailed. It would have been unprecedented in the annals of the world, for the historian always to have recorded all the circum-

stances of the same institution, on every allusion to it; and it would have been equally so for the Apostles to have mentioned it always in the same words. Thus, in the passage before us, the *name* of the Lord is only mentioned. So in the first letter to the Corinthians, the disciples are represented as saved, as washed, as justified, sanctified *by the name* of the Lord Jesus, and by the Spirit of our God. The frequent interposition of the name of the Lord between faith and forgiveness, justification, sanctification, etc., is explained in a remark in James' speech in Jerusalem. (Acts xv. 17.) It is the application of an ancient prophecy, concerning the conversion of the Gentiles. The Gentiles are spoken of as turning to, or seeking the Lord. But who of them are thus converted? "Even all the Gentiles *upon whom* my name is called." It is, then, to those *upon whom* the name of the Lord is called, that the name of the Lord communicates remission, justification, etc.

Some captious spirits need to be reminded, that as they sometimes find forgiveness, justification, sanctification, etc., ascribed to grace, to the blood of Christ, to the name of the Lord, without an allusion to faith; so we sometimes find faith, and grace, and the blood of Christ without an allusion to water. Now, if they have any reason, or right to say, that faith is understood in the one case; we have the same reason and right to say, that water or immersion is understood in the other. For their argument is, that in sundry places this matter is made plain enough. This is, also, our argument—in sundry places this matter is made plain enough. This single remark cuts off all their objections drawn from the fact, that immersion is not always found in every place where *the name* of the Lord, or *faith* is found connected with forgiveness. Neither is grace, the blood of Christ, nor faith, always mentioned with forgiveness. When they find a passage where remission of sins is mentioned without immersion, it is weak, or unfair, in the extreme, to argue from that, that forgiveness can be enjoyed without immersion. IF THEIR LOGIC BE WORTH ANYTHING, IT WILL PROVE THAT A MAN MAY BE FORGIVEN WITHOUT GRACE, THE BLOOD OF JESUS, AND WITHOUT FAITH: FOR WE CAN FIND PASSAGES, MANY PASSAGES, WHERE REMISSION, OR JUSTIFICATION, SANCTIFICATION, OR SOME SIMILAR TERM OCCURS, AND NO MENTION OF EITHER GRACE, FAITH, OR THE BLOOD OF JESUS.

As this is the pith, the marrow, and fatness of all the logic of our most ingenious opponents on this subject, I wish I could make it more emphatic, than by printing it in capitals. I know some editors, some of our Doctors of Divinity, some of our most learned declaimers, who make this argument, which we unhesitatingly call a genuine sophism, the Alpha and the Omega of their speeches against the meaning, and indispensable importance of immersion, or regeneration.

The New Testament would have been a curious book, if, every time *remission of sins* was mentioned, or alluded to, it had been preceded by *grace, faith, the blood of Jesus, immersion*, etc., etc. But now the question comes, which, to the rational, is the emphatic question—WHETHER DO THEY THINK, BELIEVE, TEACH, AND PRACTICE MORE WISELY AND MORE SAFELY; WHO THINK, BELIEVE, AND TEACH, THAT GRACE, FAITH, THE BLOOD OF JESUS, THE NAME OF THE LORD, AND IMMERSION, ARE ALL ESSENTIAL TO IMMEDIATE PARDON AND ACCEPTANCE;—OR THEY WHO SAY, THAT FAITH ONLY, GRACE ONLY, THE BLOOD OF CHRIST ONLY, THE NAME OF THE LORD ONLY—AND IMMERSION, NOT AT ALL? To all men, women, and children, of common sense, this question is submitted.

It is, however, to me admirable, that the remission of sins should be, not merely unequivocally, but so repeatedly declared through *immersion*, as it is in the apostolic writings. And here I would ask the whole thinking community, one by one, whether, if the whole race of men had been assembled on Pentecost, or in Solomon's Portico, and had asked Peter the same question, which the convicted proposed, would he, or would he not, have given them the same answer? Would he not have told the whole race to reform, and be immersed for the remission of their sins? or, to reform and *be converted*, that their sins might be blotted out?—to arise, and be immersed, and wash away their sins? If he would not, let them give a reason; and if they say he would, let them assign a reason why they do not go, and do likewise.

Some have objected against the "seasons of refreshment," or the comforts of the Holy Spirit being placed subsequent to "conversion," or "regeneration," or "immersion;" (for, when we speak Scripturally, we must use these terms as all descriptive of the same thing,) because the gifts of the Holy Spirit were poured out upon the Gentiles before immersion. They see not the design of thus welcoming the Gentiles into the Kingdom. They forget the comparison of the Gentiles to a returning prodigal, and his father going out to meet him, even while he was yet a good way off. God had welcomed the first fruits of the Jews into his Kingdom, by a stupendous display of spiritual gifts, called *the baptism of the Holy Spirit*, before any one of the Jews had been immersed into the Lord Jesus. And, as Peter explains this matter in Cornelius' case, it appears that God determined to make no difference between the Jews and Gentiles in receiving them into his Kingdom. Hence, says Peter, "He gave them *the same gift* which he gave to us Jews *at the beginning*," (never since Pentecost.) Thus Peter was authorized to command those Gentiles to be immersed by the authority of the Lord, no man daring to forbid it. But these gifts of the Holy Spirit differed exceedingly from the seasons of refreshment, or the righteousness, peace, and joy, in the Holy Spirit,

the common enjoyment of all who were immersed into the name of the Lord Jesus for the remission of sins.*

Let it be noted here, as pertinent to our present purpose, that as the Apostle Peter was interrupted by the baptism of the Holy Spirit, when he began to speak of the forgiveness of sins by *the name* of the Lord Jesus; so soon as he saw the Lord had received them, he commanded them to be immersed by the authority of the Lord. And here I must propose another question to the learned, and the unlearned. How comes it to pass, that though once, and only once, it is commanded, that the nations who believe should be immersed into the name of the Father, and of the Son, and of the Holy Spirit; and though we read of no person being immersed into this name in this way; I say, how comes it to pass, that all sects use these words without a scruple, and baptize or sprinkle in this name; when more than once persons are commanded to be immersed *for the remission of sins*, and but a few of the proclaimers can be induced to immerse for the remission of sins, though so repeatedly taught and proclaimed by the Apostles? Is one command, unsupported by a single precedent, sufficient to justify this practice of Christians; and sundry commands and precedents from the same authority insufficient to authorize, or justify us in immersing for the remission of sins? Answer this who can; I can not, upon any other principle than that the tyrant Custom, who gives no account of his doings, has so decreed.

I come now to another of the direct and positive testimonies of the Apostles, showing that immersion for the remission of sins, is an institution of Jesus Christ. It is the address of Ananias to Saul. "Arise and be immersed, and wash away your sins, calling upon the name of the Lord." On this testimony we have not as yet descanted in this essay. It has been mentioned; but not examined.

Paul, like the Pentecostian hearers, when convinced of the truth of the pretensions of the Messiah, asked what *he* should do. He was commanded to go into Damascus, and it should be told him there what to do. It was told him in the words now before us. But say some this can not be understood literally.

For experiment, then, take it figuratively. Of what was it figurative? of something already received,—of pardon formerly bestowed! a figure of the past! This is anomalous. I read one writer, and but one, who converted this into a *commemorative* baptism, like Israel's commemorating the escape from Egypt, or Christians commemorating the Lord's death. And, if I do not mistake, some preacher said it was a figurative expression, similar to "*This is my body!*" One, whom I pressed out of all these refuges, was candid enough to say

* See *Christian Baptist*, volume VI., p. 268.

he really did not know what it meant; but it could not mean, that Paul was to "be baptized for the remission of his sins."

"To wash away sins" is a figurative expression. Like other metaphoric expressions, it puts the resemblance in place of the proper word. It necessarily means something analogous to what is said. But we are said to be washed from our sins in, or by, the blood of Christ. But even "*washed in blood*" is a figurative expression, and means something analogous to washing in water. Perhaps we may find in another expression a means of reconciling these strong metaphors. Rev. vii. 14, "They have washed their robes, and made them white in the blood of the Lamb." Here are two things equally incomprehensible—to wash garments *white* in blood, and to *wash away* sins in water! An efficacy is ascribed to water which it does not possess; and, as certainly, an efficacy is ascribed to blood which it does not possess. If blood can *whiten* or cleanse garments, certainly water can *wash away* sins. There is, then, a transferring of the efficacy of blood to water; and a transferring of the efficacy of water to blood. This is a plain solution of the whole matter. God has transferred, in some way, the whitening efficacy, or cleansing power, of water to blood; and the absolving or pardoning power of blood to water. This is done upon the same principle as that of accounting faith for righteousness. What a gracious institution! God has opened a fountain for sin, for moral pollution. He has given it an extension far and wide as sin has spread—far and wide as water flows. Wherever water, faith, and the name of the Father, Son, and Holy Spirit, are, there will be found the efficacy of the blood of Jesus. Yes; as God first gave the efficacy of water to blood, he has now given the efficacy of blood to water This, as was said, is figurative; but it is not a figure which misleads. for the meaning is given without a figure; viz.: immersion for the remission of sins. And to him that made the washing of clay from the eyes, the washing away of blindness, it is competent to make the immersion of the body in water efficacious to the washing away of sin *from the conscience.*

From the conscience I say; for there its malignity is felt; and it is only in releasing the conscience from guilt, and its consequences,—fear and shame, that we are released from the dominion of sin, or washed from its pollution in this world. This immersion, says Peter, *saves* us, not by cleansing the body from its filth, but the conscience from its guilt; yes, immersion saves us by burying us with Christ, raising us with him, and so our consciences are purged from dead works to serve the living God. Hence, our Lord gave so much importance to immersion in giving the commission to convert the world, "*He that believes, and is immersed, shall be saved.*"

But, while viewing the water and the blood as made to unite their powers, as certainly as Jesus came by water and blood, we ought to consider another testimony given to this gracious combination of powers, by Paul the Apostle. Heb. x. 24, "Being sprinkled in heart from an evil conscience, and being washed in body with clean water." The application of water, the cleansing element, to the body, is made in this gracious institution to reach the conscience, as did the blood of sprinkling under the Law.

Some ask, How can water, which penetrates not the skin, reach the conscience? They boast of such an objection, as exhibiting great intellect, and good sense. But little do they think, that in so talking, they laugh at, and mock the whole Divine Economy, under the Old and New Institutions: for, I ask, did not the sacrifices, and Jewish purgations, some way reach the conscience of that people!! If they did not it was all mere frivolity throughout. And can eating bread, and drinking wine not influence, nor affect, the soul! And can not *the breath* of one man pierce the heart of another, and so move his blood, as to make his head a fountain of tears! He, who thus objects to water, and the import of immersion, objects to the whole remedial institution, as taught by Moses and by Christ, and insults the wisdom and goodness of God in the whole scheme of salvation. And he, who objects to water, because it can only take away the filth of the flesh, ought rather to object to blood; because it rather besmears and pollutes, than cleanses the body, and can not touch the soul. But all such reasoners are foolish talkers. To submit to God's institution is our wisdom, and our happiness. The experience of the myriads who were immersed for the remission of their sins, detailed in the Christian Scriptures, to say nothing of those immersed in our times, is worth more than volumes of arguments from the lips and pens of those who can only regard, and venerate the traditions of their fathers; because it is presumed their fathers were wiser, and more able to judge correctly than their sons.

But as it is not our object to quote, and expatiate upon, all the sacred testimonies, direct and allusive to immersion for the remission of sins, we shall close the proof and illustration of this proposition with an incidental allusion to the cleansing efficacy of this institution, found in the 2d Epistle of Peter, i. 9. After enumerating the additions to faith necessary to securing our calling and election, of which *courage* is the first; and charity, or universal love, the last; the Apostle says, that "he who has not these things is blind, shutting his eyes, and forgetting that he was *purified or purged from his old sins.*" I need not here say that this is, perhaps, (and certainly as far as I know,) universally understood to refer to Christian immersion. The "*old sins,*" or "*former sins,*" can, we presume, mean no other sins than

those washed away in immersion. No person has yet attempted to show that these words can import any thing else. It is one of the most unequivocal, and, because incidental, one of the most decisive proofs, that, in Peter's judgment, all former sins were remitted in immersion. With Peter we began our proof of this position, and with Peter we shall end our proof of it. He first proclaimed reformation for the remission of sins; and in his last and farewell letter to the Christian communities, he reminds them of that purification from sin, received in, and through immersion; and in the strongest terms cautions them against forgetting that they were so purified.

Were any person to reason upon the simple import of the action commanded by Jesus, I think it might be made apparent from the action itself, in its two parts, *the burial and the resurrection*, that it must import every thing we have heard the Apostles ascribe to it. Corruption goes down into the grave literally; but does corruption come forth out of it? Is there no change of state in the grave? Who is it that expects to come forth from the grave in the same state in which he descends into it? The first born from the dead did not; nor shall any of them who fall asleep in him. How, then, can it be, that any person, buried with Christ in immersion, can rise with Christ, and not rise in a new state!! Surely the Apostle exhorts to a new life from the change of state effected in immersion. If, indeed, you have risen with Christ, set your affections above. Walk in a new life.

Again, and in the last place here, is a child in the same state after, as before its birth? Is not its state changed? And does it not live a new life, compared with its former mode of living? As new born babes desire the milk of the breast, so let the newly regenerate desire the unadulterated milk of the Word, that they may grow thereby. Call immersion, then, a new birth, a regeneration, a burial and resurrection, and its meaning is the same. And when so denominated, it must import that change of state which is imported in putting on Christ, in being pardoned, justified, sanctified, adopted, reconciled, saved, which was the great proposition to be proved and illustrated, and which, we think, has been proved and illustrated by the preceding testimonies and reflections.

Though no article of Christian faith, nor item of Christian practice, can legitimately rest upon any testimony, reasoning, or authority, out of the sacred writings of the Apostles, were it only one day after their decease; yet the views and practices of those who were the contemporaries, or the pupils, of the Apostles and their immediate successors, may be adduced as corroborating evidence of the truths taught, and the practices enjoined, by the Apostles; and, as such, may be cited; still bearing in mind, that where the testimony of the Apostles ends,

Christian faith necessarily terminates. After this preliminary remark, I proceed to sustain the following proposition:—

PROPOSITION XI.

All the Apostolical Fathers, as they are called; all the pupils of the Apostles; and all the ecclesiastical writers of note, of the first four Christian centuries, whose writings have come down to us; allude to, and speak of Christian immersion, as the "regeneration" and "remission of sins" spoken of in the New Testament.

This proposition I shall sustain by the testimony of those who have examined all Christian antiquity, and by citing the words of those usually called the Apostolic Fathers, and other distinguished writers of the first four hundred years. Whether the writing, attributed to Barnabas, be genuine or spurious, it is on all hands admitted to be a fragment of the highest antiquity:—

BARNABAS,

In his Catholic Epistle, chapter xi., says, "Let us now inquire whether the Lord took care to manifest any thing beforehand, concerning water and the cross: Now, for the former of these, it is written to the people of Israel, how they shall not receive that baptism which brings to forgiveness of sins: but shall institute another to themselves that can not. For thus saith the Prophet, "Be astonished, O Heaven! and let the Earth tremble at it; because this people have done two great and wicked things: They have left me, the fountain of living waters, and have digged for themselves broken cisterns that can hold no water. Is my holy mountain, Zion, a desolate wilderness? For she shall be as a young bird when its nest is taken away." "Consider how he hath joined both the *cross* and the *water* together. For this he saith, "*Blessed are they, who, putting their trust in the cross, descend into the water;* for they shall have their reward in due time: then, saith he, will I give it them." But as concerning the present time, he saith, "Their leaves shall not fail." Meaning thereby, that every word that shall go out of your mouth, shall, through faith and charity, be to the conversion and hope of many. In like manner does another Prophet speak: "And the land of Jacob was the praise of all the earth;" magnifying thereby the vessels of his Spirit. And what follows? "And there was a river running on the right hand, and beautiful trees grew up by it: and he that shall eat of them shall live for ever." The signification of which is this:—*that we go down into the water, full of sins and pollutions; but come up again bringing forth fruit; having in our hearts the fear and hope which are in Jesus by the Spirit* "And whosoever shall eat of them shall live forever." That is, whosoever shall hearken to those that call them, and shall believe, shall live for ever."

CLEMENT AND HERMAS.

The former gives no testimony on the subject. The latter deposes as follows. [Book of Similitudes, chapter xvi.]—

In speaking of a tower, built upon the water, by which he signified the building of Christ's church, he thus speaks:—"Hear, therefore, why the tower is built on the waters:—Because your life is saved, and shall be saved by water." In answer to the question, "Why did the stones come up into this tower out of the deep?" he says, "It was necessary for them to come up by (or *through*) water, that they might be at rest; for they could not otherwise enter into the kingdom of God: for before any one *receives the name of the Son of God*, he is liable to death; but when he receives that *seal*, he is delievered from death, and assigned to life. Now that seal is water, into which persons go down, liable to death; but come out of it, assigned to life: for which reason to these also was this seal preached: and they made use of it, that they might enter into the kingdom of God."

Both Clement and Hermas wrote about the end of the first, or beginning of the second century.

Hermas, moreover, deposes as follows, in another work of his, called "The Commands of Hermas." [Com. 4, chap. iii.]—

"And I said to him, I have even now heard from certain teachers, that there is no other repentance besides that of *baptism;* when we go down into the water, and *receive the forgiveness of sins;* and after that we should sin no more, but live in purity. And he said to me, *Thou hast been rightly informed.*"

Having closely and repeatedly examined the Epistles of Clement; of Polycarp, to the Philippians; of Ignatius, to the Ephesians; that to the Magnesians; that to the Trallians, the Romans, the Philadelphians, the Smyrnians, and his Epistle to Polycarp; together with the Catholic Epistle of Barnabas, and the genuine works of Hermas, I can affirm that the preceding extracts are the only passages, in all these writings, that speak of immersion. This closes the evidence from the Apostolic fathers. Much more might be brought forward, but these voices are sufficiently clear and distinct. Let him who hath eyes see, and who hath ears hear these testimonies as to what was the custom and teaching during the times of the Apostolic Fathers.

Having heard the Apostolic Fathers, as they are called, depose to the views of the pupils of the Apostles, down to A. D. 140; I will summon a very learned Paidobaptist antiquarian, who can bring forward every writer and Father, down to the fifth century; and before we hear any of his witnesses, we shall interrogate him concerning his own convictions after he had spent several years in rummaging all Christian antiquity:—

TESTIMONY OF DR. W. WALL, AUTHOR OF THE HISTORY OF INFANT BAPTISM.

Pray, Doctor, have you examined all the primitive writers, from the death of John down to the fifth century?

W. Wall.—I have.

And will you explicitly avow what was the established and universal view of all Christians, public and private, for four hundred years from the nativity of the Messiah, on the import of the saying, (John iii. 5,) "Except a man be born of water and the Spirit, he can not enter into the kingdom of God?"

W. Wall.—"There is not any one Christian writer, of any antiquity, in any language, but who understand it of *baptism:* and if it be not so understood, it is difficult to give an account how a person is born of *water*, any more than born of *wood*."—4th London edition, page 116, vol. 1, A. D. 1819.

Did all the Christians, public and private, and all the Christian writers from Barnabas to the times of Pelagius, (410,) as far as you know, continue to use the term *regenerate* as *only* applicable to immersion?

W. Wall.—"The Christians did, in all ancient times, continue the use of this name, '*regeneration*,' for *baptism;* so that they never use the word '*regenerate*,' or '*born again*,' but they mean, or denote by it, *baptism*. And almost all the quotations which I shall bring in this book, shall be instances of it."—Vol. 1, p. 24.

Did they not also substitute for "*baptism*" and "*baptize*," the words *renewed, sanctified, sealed, enlightened, initiated*, as well as *regenerated?*

W. Wall.—"For *to baptize*, they used the following words·—Most commonly, *anagennan*, to regenerate; sometimes, *kainopoien*, or *anakainizo*, to renew; frequently, *agiazein*, to sanctify. Sometimes they call it *the seal;* and frequently, *illumination*, as it is also called, Heb. vi. 4, and sometimes, *teliosis*, initiation."—Vol. 1, p. 8. "St. Austin, not less than a hundred times, expressed *baptized* by the word *sanctified*."—P. 194.

We shall now hear some of W. Wall's witnesses; and I choose rather to introduce them from his own pen, as he can not be supposed partial to the views I have presented in this essay:—

JUSTIN MARTYR.

Justin Martyr wrote about forty years after John the Apostle died, and stands most conspicuous among the primitive Fathers. He addressed an apology to the Emperor Antoninus Pius. In this apology he narrates the *practices* of the Christians, and the reasons of them.

Concerning those who are persuaded and believe the things which are taught, and who promise to live according to them, he writes:—

"Then we bring them to some place where there is water, and they are *regenerated* by the same way of *regeneration* by which we were *regenerated;* for they are washed in water (*en tu udati*) in the name of God the Father and Lord of all things, and of our Saviour Jesus Christ, and of the Holy Spirit: for Christ says, Unless you be regenerated you can not enter into the kingdom of heaven; and everybody knows it is impossible for those who are once generated (or born) to enter again into their mother's womb.

"It was foretold by Isaiah, as I said, by what means they who should repent of their sins might escape them; and was written in these words, 'Wash you, make you clean, put away the evil,' etc.

"And we have been taught by the Apostles this reason for this thing. Because we being ignorant of our first birth, were generated by necessity (or course of nature) and have been brought up in ill customs and conversation; that we should not continue children of that necessity and ignorance, but of will (or choice) and knowledge, and should obtain *forgiveness of the sins* in which we have lived, by water (or in the water.) Then is invoked over him that has a mind to be *regenerated*, the name of God, the Father, etc. And this washing is called the *enlightening.*"

As you trace the history of infant baptism, Mr. Wall, as nigh the apostolic times as possible, pray why do you quote Justin Martyr, who never mentions it?

W. Wall.—"Because his is the most ancient account of *the way of baptizing*, next the Scripture; and shows the plain and simple manner of administering it. Because it shows that the Christians of those times (many of whom in the days of the apostles) used the word *'regeneration'* (or *'being born again'*) for *baptism;* and that they were taught to do so by the Apostles. And because we see by it that they understood John iii. 5, of water baptism; and so did all the writers of these 400 years, NOT ONE MAN EXCEPTED."—P. 54.

Did any of the ancients use the word *matheteuin* (to disciple) as it is used in the commission; or did they call the baptized *discipled?*

W. Wall.—"Justin Martyr, in his second apology to Antoninus, uses it. His words are:—'Several persons among us, of 60 and 70 years old, of both sexes, *who were discipled* (*matheteuin*) to Christ, in or the writers of these 400 years, NOT ONE MAN EXCEPTED."—P. 54.

So soon as they began to mysticise they began to teach that immersion *without faith* would obtain remission of sins, and that immersion *without faith* was regeneration. Then came the debates about *original sin;* and so soon as original sin was proved, then came the necessity of infant immersion for the remission of original sin. And

so undisputed was the import of baptism for remission, that when the Pelagians denied original sin, pressed with the difficulty, "Why immerse those who have no sins?" they were pushed to invent *actual sins* for infants; such as their crying, peevishness, restlessness, etc., on account of which sins they supposed that infants might, with propriety, be immersed, though they had no original sin.

TERTULLIAN.

Tertullian, the first who mentions infant baptism, flourished about A. D. 216. He writes against the practice: and among his most conclusive arguments against infant immersion, (for then there was no sprinkling,) he assumes, as a fundamental principle not to be questioned, that immersion was for the remission of sins; and this being universally conceded, he argues as follows:

"Our Lord says, indeed, 'Do not forbid them to come to me;' therefore let them come when they are grown up—let them come when they understand—when they are instructed whither it is that they come. Let them be made Christians when they can know Christ. What need their *guiltless* age make such haste to *the forgiveness of sins?* Men will proceed more warily in worldly goods; and he that should not have earthly goods committed to him, yet shall have heavenly! Let them know how to desire this salvation, that you may appear to have given to one that asketh."—P. 74.

ORIGEN.

Origen, though so great a visionary, is, nevertheless, a competent witness in any question of fact. And here I would again remind the reader, that it is as witnesses in a question of *fact*, and not of *opinion*, we summon these ancients. It is not to tell their own opinions, nor the reasons of them; but to depose what were the views of Christians on this institution in their times. There was no controversy on this subject for more than four hundred years, and therefore we expect only to find incidental allusions to it; but these are numerous, and of the most unquestionable character. Origen, in his homily upon Luke, says:

"Infants are baptized for the forgiveness of their sins. Of what sins? Or when have they sinned? Or how can any reason of the law, in their case, hold good, but according to that sense that we mentioned even now? (that is) none is free from pollution, though his life be but the length of one day upon the earth."

And in another place he says, that

"The baptism of the church is given for the forgiveness of sins."

And again:

"If there were nothing in infants that wanted forgiveness and mercy, the grace of baptism would be needless to them."

In another place he says:

"But in the *regeneration*, (or new birth,) by the *laver*, (or baptism,) every one that is born again of water and the Spirit, is clear from pollution: clear (as I may venture to say) as by a glass darkly." —P. 82.

But now let me ask Dr. Wall—Do Gregory, Nazianzen, Basil, Ambrose, Chrysostom, and St. Austin, concur with all their predecessors in those views of regeneration and remission?

W. Wall.—Yes, exactly. I have observed, among the several names which the ancients give to *baptism*, they often, by this phrase, *'the forgiveness of sins,'* do mean the sacrament of baptism."—P. 179. "And as for Chrysostom, he expressly says: "In baptism, or the spiritual circumcision, there is no trouble to be undergone but to throw off the load of sins, and receive pardon for all foregoing offenses."—P. 182. And again: "There is no receiving or having the bequeathed inheritance before one is baptized; and none can be called *a son* till he is baptized."—P. 183.

The controversy about infant baptism and original sin were contemporaneous, and just as soon as they decided the nature and extent of original sin, baptism for the remission of sins was given to infants because of this pollution, and defended because of the necessity of regeneration and forgiveness to salvation; and because immersion was universally admitted to be the Scriptural regeneration and remission. In this way, there is no reasonable doubt, but infant baptism began; and for convenience' sake, as Dr. Wall contends, it was substituted by infant sprinkling.

Unless we were to transcribe all the testimonies of antiquity, one by one, no greater assurance can be given, that, for more than four hundred years after Christ, all writers, orthodox and heterodox, Pelagius and Austin not excepted, concurred in the preceding views. Were I to summon others—Eusebius, Dupin, Lightfoot and Hammond, *cum multis aliis*—will depose the same.

This proposition we will dismiss with the testimony of the most renowned of the Bishops of Africa. I extract it from a work now generally read, called the "History of the Martyrs." It is from the account Cyprian gives of his conversion.—P. 317.

CYPRIAN.

"While (says he) I laid in darkness and uncertainty, I thought on what I had heard of a second birth, proposed by the divine goodness; but could not comprehend how a man could receive a new life from his being immersed in water; cease to be what he was before, and still remain the same body. How, said I, can such a change be possible? How can he, who is grown old in a worldly way of living,

strip himself of his former inclinations, and inveterate habits? Can he, who has spent his whole time in plenty, and indulged his appetite without restraint, ever be transformed into an example of frugality or sobriety? Or he who has always appeared in splendid apparel, stoop to the plain, simple, and unornamental dress of the common people? It is impossible for a man, who has borne the most honorable posts, ever to submit to lead a private and an obscure life: or that he who was never seen in public without a crowd of attendants, and persons who endeavored to make their fortunes by attending him, should ever bear to be alone. This (continues he) was my way of arguing; I thought it was impossible for me to leave my former course of life, and the habits I was then engaged in, and accustomed to: but no sooner did the life-giving water wash the spots off my soul, than my heart received the heavenly light of the Holy Spirit, which transformed me into a new creature; all my difficulties were cleared, my doubts dissolved, and my darkness dispelled. I was then able to do what before seemed impossible; could discern that my former life was earthly and sinful, according to the impurity of my birth; but that my spiritual birth gave me new ideas and inclinations, and directed all my views to God."

Cyprian flourished A. D. 250.

PROPOSITION XII.

But even the reformed creeds, Episcopalian, Presbyterian, Methodist, and Baptist, substantially avow the same views of immersion, though apparently afraid to carry them out in faith and practice.

This proposition will be sustained by an extract from the creed of each of these sects.

EPISCOPALIAN.

The clergy are ordered, before proceeding to baptize, to make the following prayer.—Common Prayer, p. 165.

"Almighty and everlasting God, who, of thy great mercy, didst save Noah and his family in the Ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea; figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify the element of water, to the mystical washing away of sin; we beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *these* thy *servants;* wash *them* and sanctify *them* with the Holy Ghost; that *they*, being delivered from thy wrath, may be received into the Ark of Christ's Church; and being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *they* may come to the land of everlasting life; there to reign with thee, world without end, through Jesus Christ our Lord. *Amen.*"

After reading a part of the discourse with Nicodemus, they are ordered to make the following exhortation.—P. 165:

"Beloved, ye hear in this gospel the express words of our Saviour Christ, that except a man be born of water and of the Spirit, he can not enter into the kingdom of God. Whereby ye may perceive the great necessity of the sacrament, where it may be had. Likewise, immediately after his ascension into heaven, (as we read in the last chapter of St. Mark's Gospel,) he gave command to his disciples, saying, Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned. Which also showeth unto us the great benefit we reap thereby. For which cause St. Peter the Apostle, when upon his first preaching of the gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? replied, and said unto them, Repent and be baptized, every one of you, for the remission of sins, and ye shall receive the gift of the Holy Ghost: for the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save yourselves from this untoward generation. For, as the same Apostle testifieth in another place, even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ. Doubt ye not, therefore, but earnestly believe that he will favorably receive *these* present *persons*, truly repenting, and coming unto him by faith; that he will grant *them* remission of *their* sins, and bestow upon *them* the Holy Ghost; that he will give *them* the blessing of eternal life, and make *them partakers* of his everlasting kingdom."

This, I need not add, is in accordance with the sentiments advanced in this essay. What a pity that the Episcopal Church does not believe and practice her own creed!

PRESBYTERIAN.

The Presbyterian Confession, on Baptism, chap. xxviii., sect. 1, declares that—

"Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized in the visible church, but also to be unto him a sign and seal of the covenant of grace, of his engrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God, through Jesus Christ, to walk in newness of life: which sacrament is, by Christ's own appointment, to be continued in his church until the end of the world."

"*A sign and seal of remission of sins!!*" This is much nigher the truth than this church seems to be apprized of. However, she

can not believe her own creed; for she does not believe that baptism is a sign and a seal of remission of sins, nor of regeneration, in her own sense of it, to her baptized or sprinkled infants. But in paying any regard to the Scriptures, she could not say less than she has said It is no wonder that many sectarians can not be persuaded to think that the Scriptures mean what they say; for they are so much accustomed to say what they do not mean, that they can not think God does mean what he says.

METHODIST.

The Methodist Creed says:

"Dearly beloved, forasmuch as all men are conceived and born in sin, (and that which is born of the flesh is flesh, and they that are in the flesh can not please God, but live in sin, committing many actual transgressions;) and that our Saviour Christ saith, None shall enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these persons*, that which by nature *they* can not have; that *they* may be baptized with water and the Holy Ghost, and received into Christ's holy church, and be made lively *members* of the same."

Then it is ordained that the minister repeat the following prayer:—

"Almighty and immortal God, the aid of all that need, the helper of all that flee to thee for succor, the life of them that believe, and the resurrection of the dead: We call upon thee for *these persons*, that *they*, coming to thy holy baptism, may receive remission of *their sins*, by spiritual regeneration. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you: so give unto us that ask; let us that seek, find; open the gate unto us that knock; that *these persons* may enjoy the everlasting benediction of the heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*"—*Dis.*, p. 105.

Thus the Methodist Creed and Church are nearly as Scriptural as the church from which they sprang. She prays for those to be baptized, that in baptism they may receive remission of sins! Does she believe what she says?

BAPTIST.

Chapter xxx., Section 1:—

"Baptism is an ordinance of the New Testament, ordained by Jesus Christ, to be unto the party baptized a sign of his fellowship with him in his death and resurrection; of his being engrafted into him; of remission of sins, and of his giving up unto God, through Jesus Christ, to live and walk in newness of life."

The Baptist follows the Presbyterian Church as servilely as the Methodist Church follows the English hierarchy. But she avows her faith that immersion is a *sign* of remission. A sign of the past, the present, or the future! A sign accompanying!

Calvin and Wesley are with us here. Calvin makes remission the principal thing in baptism.—*Inst. l.* 4, *c.* xv., p. 327.

"Baptism," says he, "resembles a legal instrument properly attested, by which he assures us that all our sins are cancelled, effaced, and obliterated, so that they will never appear in his sight, or come into his remembrance, or be imputed to us. For he commands all who believe to be baptized for the remission of their sins. Therefore, those who have imagined that baptism is nothing more than a mark or sign by which we profess our religion before men, as soldiers wear the insignia of their sovereign as a mark of their profession, have not considered that which was the *principal* thing in baptism; which is, that we ought to receive it with this promise—'He that believeth, and is baptized, shall be saved.'"

John Wesley, in his comment on the New Testament, (p. 350,) speaks plainer than either the Methodist Discipline or the Regular Baptist Confession. His words are:—"Baptism administered to real penitents, is both a *means* and a *seal* of pardon. Nor did God ordinarily, in the primitive church, bestow this (pardon) on any, unless through this means." This is almost, if not altogether, as much as we have said on the forgiveness of sins through immersion.

May we not say, that we have sustained this last proposition to the full extent of the terms thereof?

With the testimony of John Wesley, the last of the reformers, I close my list of human vouchers for the import of Christian immersion. This list I could swell greatly; for, indeed, I have been quite disappointed in looking back into creeds, councils, commentators, and reformers, ancient and modern. I begin to fear, that I should be suspected to have come to the conclusions, which I have exhibited from consulting human writings, creeds, and reformers. My fears are not that we, who plead for reformation, may appear to have nothing *original* to offer in this reformation; that we are mere gleaners in the fields which other minds have cultivated. It is not on this account our fears are excited: for the reformation we plead is not characterized by new and original ideas, or human inventions; but by a return to the original ideas and institutions developed in the New Institution. Nor do we profess to have any originality of mind, strength of reason, or compass of imagination worthy of admiration, worthy of a temple, or a memorial of any sort whatever. But we fear lest any should suspect the views offered to be a human invention or tradition; because we have found so much countenance for them in the works of the most

ancient and renowned Christian writers, and the creeds of ancient and modern reformers. We can assure our readers, that we have been led to these conclusions from the simple perusal, unprejudiced and impartial examination of the New Testament alone. And, we may add, that we are as much astonished, as any reader of this essay can be, to find such a cloud of witnesses to the truth, and importance of the views offered.

Though we had, many years ago, read most of these documents, we read them as many of our readers read the Bible; without attending to what is read, or feeling the import of it. We can sympathize with those who have this doctrine in their own creeds unregarded, and unheeded in its import and utility; for we exhibited it fully in our debate with Mr. M'Calla, 1823, without feeling its great importance, and without beginning to practice upon its tendencies for some time afterwards. But since it has been fully preached and practiced upon, it has proved itself to be all divine.

We now press it upon all persons to believe the gospel, and to be immersed for the remission of their sins; that seasons of refreshment from the Lord, may come to them. Every one who has so much faith in the mission and character of Jesus Christ, and so much attachment to his person as to submit to his absolute government, we invite, command, entreat, to receive the bounty, and enlist during the war; to put on his regimentals, to stand in the ranks, and to fight the good fight of faith. We discover, in practice, that this change of state, this seal of remission, changes the affections still more and more, and reforms the lives of all who honestly submit to it. It produces more peace, love, joy, righteousness, and more holiness of heart and life, than we ever witnessed to result from the Calvinian, Arminian, or mixed gospels of the day. We love the ancient gospel for its fruits, its holiness of heart, and righteousness of life. None, but those who have frequently witnessed it, can form any adequate idea of the impulse which is given to the mind by a believing reception of this washing of regeneration, and renewing of the Holy Spirit. Like a strong impulse given to a ball which puts it in motion, immersion for the forgiveness of sins, carries the mind forward, far beyond all the experiences formerly demanded as preparatory to immersion. A change of state so great, so sensible, so complete, so sudden, operates more like the ancient cures, than the cold, dark, and tedious mental regenerations of the philosophizing theologues. He, that passes from Virginia into Pennsylvania, passes over a mere imaginary geographical line, without scarcely perceiving the transition; but he that passes from Virginia into the State of Ohio by swimming the river, the natural and sensible boundary, immediately realizes the change. Still greater, and more sensible is the change from the state of condemnation to the state of favor.

But to return to the argument. The propositions now proved, and illustrated, must convince all, that there is *some connection* between immersion, and the forgiveness of sins. What that connection is, may be disputed by some; but that such a connection exists, none can dispute, who acknowledge the New Testament to contain a divine communication to man. With John Wesley we say, it is "to the believing the *means* and *seal* of pardon for all previous offenses;" and we not only say we *think* so, but we preach it as such, and practice it as such. Those who think of any other connection, would do well to attempt to form clear ideas of what they mean: for we are assured there is no meaning in any other connection. To make it a commemorative sign of past remission is an outrage upon all rules of interpretation, and a perfect anomaly in all the revelation of God. To make it, prospectively, the sign of a future remission, is liable to the same exceptions. Nothing remains, but that it be considered, what it is in truth, the accompanying sign of an accompanying remission; the sign and the seal, or the means and the seal of remission then granted through the water, connected with the blood of Jesus by the divine appointment, and through our faith in it.

We have heard some objections, and we can conceive of new objections which may be presented to *immersion for the remission of sins.* Some of them are anticipated and attended to in the preceding remarks. We could wish that we had them all drawn up numerically, that we might examine and refute them. There can be objections made to any person, doctrine, sentiment, or practice, natural, moral, political, or religious, which ever existed. But notwithstanding all the objections made to every thing, there are thousands of matters and things we hold to be facts and truths indubitable. Amongst those certain and sure things, not to be shaken, is this Christian institution.

We will state and examine some objections partially noticed already: but, because they are the most common, or may become common, we will bestow upon them a formal statement, and a formal refutation.

Objection 1.—"To make the attainment, and the enjoyment of *present salvation*, pardon, justification, sanctification, reconciliation, adoption, dependent upon the contingency of water being present, or accessible, is beneath the dignity and character of a salvation from God."

And to make the attainment, and the enjoyment of present salvation, pardon, etc., dependent upon the contingency of faith being present or accessible—upon the blood of Jesus Christ being heard of, or known, is equally objectionable:—for what is faith but the belief of testimony? Or what is it in the most popular sense but something wrought in the heart, a compound of knowledge and feeling, of assent and consent? And what was the blood of Jesus shed upon Mt. Calvary but matter, and a few pounds of matter, viewed by itself abstractly

as some view water; I say, what was it but matter? And are not both blood and faith less accessible to mankind than the element of water? How much more water than faith, or candidates for immersion? And is there not as much power, wisdom, and goodness of God in creating water, as in creating air, words, letters, faith, etc.? Is not water more universal than language, words, books, preachers, faith, etc.? This objection lies as much against any one means of salvation as another; nay, against all means of salvation. Whenever a case shall occur of much faith and little water; or of a little faith and no water, we will repel it by other arguments than these.

Objection 2.—"It makes void the value, excellency, and importance of both faith and grace." By no means. If a man say, with Paul, we are justified by faith; does it follow that grace is made void? Or, if one say we are justified by grace; does it make the blood of Christ of none effect? Or, if, with Paul, a man say we are justified by his blood; does it make faith, repentance, and grace of no effect? Nay, indeed, this gives to faith its proper place, and its due value. It makes it the principle of action. It brings us to the water, to Christ, and to heaven. *But it is as a principle of action only.* It was not Abel's faith in his head, or heart; but Abel's faith at *the altar*, which obtained such reputation. It was not Enoch's faith in principle, but Enoch's faith in his *walk with God*, which translated him to heaven. It was not Noah's faith in God's promise and threatening, but his faith exhibited in *building an ark*, which saved himself and family from the Deluge, and made him an heir of a new world, an heir of righteousness. It was not Abraham's faith in God's call, but his *going out* in obedience to that call, that first distinguished him as a pilgrim, and began his reputation. It was not faith in God's promise that Jericho should fall, but that faith carried out in the *blowing of rams' horns*, which laid its walls in ruins, etc. It is not our faith in God's promise of remission, but our *going down* into the water, that obtains the remission of sins. But any one may see why faith has so much praise, and is of so much value. Because, without it, Abel would not have offered more sacrifices than Cain; Enoch would not have walked with God; Noah would not have built an ark, Abraham would not have left Ur of the Chaldees, nor offered up his son upon the altar. Without it, Israel would not have passed through the wilderness, nor crossed the Jordan; and without it, none receive the remission of their sins in immersion. And, again, we would remind the reader, that when he talks of being saved by faith, he should bear in mind, that grace is not lost sight of, nor blood, nor water, nor reformation, discarded.

We enter the kingdom of nature by being born of the flesh. We enter the kingdom of heaven, or come under the reign of Jesus Christ

in this life, by being born of water, and the Spirit. We enter the kingdom of eternal glory by being born again from the earth, and neither by faith, nor the first regeneration. Neither by faith, nor baptism; but by being counted worthy of the resurrection of the just. "I was hungry, and you fed me." Not because you believed, or were born of water; but, because "I was hungry, and you fed me," etc.

There are three births, three kingdoms, and three salvations. One from the womb of our first mother, one from the water, and one from the grave. We enter a new world on, and not before, each birth. The present animal life, after the first birth; the spiritual, or the life of God in our souls, after the second birth, and the life eternal in the presence of God, after the third birth. And he, who dreams of entering the second kingdom, or coming under the dominion of Jesus, without the second birth—may, to complete his error, dream of entering the kingdom of glory without a resurrection from the dead.

Grace precedes all these births—shines in all the kingdoms, but will be glorified in the third. Sense is the principle of action in the first kingdom; faith, in the second; and sight spiritual, in the third. The first salvation is that of the body from the dangers and ills of life, and God is thus "the Saviour of all men." The second salvation is that of the soul from sin. The third is that of both soul and body united, delivered from moral and natural corruption, and introduced into the presence of God, when God shall be all in all.

Objection 3.—"It is so uncharitable to the Paidobaptists!" And how uncharitable are the Paidobaptists to Jews, Turks, and Pagans!! Will they promise present salvation from the guilt, pollution, and the dominion of sin, with the well-grounded hope of heaven, to Jews, Turks, Pagans, or even Roman Catholics? Or will the Roman Catholics to them!! How uncharitable are they who cry "*uncharitable*" to us! Infants, idiots, deaf, and dumb persons, innocent Pagans wherever they can be found, with all the pious Paidobaptists, we commend to the mercy of God. But such of them as wilfully *neglect* this salvation, and who, having the opportunity to be immersed for the remission of their sins, wilfully neglect or refuse, we have as little hope for them as they have for all who refuse salvation *on their own terms of the gospel.* While they inveigh against us for laying a Scriptural and rational stress upon immersion, do we not see that they lay as great, though an unscriptural and irrational, stress upon their baptism or sprinkling; so much so, as to give it *without faith*, even to infants, so soon as they are born of the flesh?

Objection 4.—"But do not many of them enjoy the present salvation of God?" How far they may be happy in the peace of God, and the hope of heaven, I presume not to say. And we know so much of human

nature as to say, that he, that *imagines* himself pardoned, will feel happy as he that is really so. But one thing we do know, that none can *rationally*, and with *certainty*, enjoy the peace of God, and the hope of heaven, but they who intelligently, and in full faith are born of water, or immersed for the remission of their sins. And as the testimony of God, and not conceit, imagination, nor our reasoning upon what passes in our minds, is the ground of our certainty, we see and feel, that we have an assurance which they can not have. And we have this advantage over them, we once stood upon their ground, had their hopes, felt their assurance; but they have not stood upon our ground, nor felt our assurance. Moreover, the experience of the first converts shows the difference between their immersion, and the immersions, or sprinklings, of modern gospels.

Objection 5.—"This has been so long concealed from the people, and so lately brought to our view, that we can not acquiesce in it."

This objection would have made unavailing every attempt at reformation, or illumination of the mind, or change in the condition and enjoyments of society, ever attempted. Besides, do not the experience of all the religious—the observation of the intelligent—the practical result of all creeds, reformations, and improvements—and the expectations, and longings of society, warrant the conclusion that either some new relation, or some new development of the revelation of God, must be made, before the hopes and expectations of all true Christians can be realized, or Christianity save and reform the nations of this world? We want the old gospel back, and sustained by the ancient order of things: and this alone, by the blessing of the Divine Spirit, is all that we do want, or can expect, to reform and save the world. And if this gospel, as proclaimed and enforced on Pentecost, can not do this, vain are the hopes, and disappointed must be the expectations of the so-called Christian world.

RECAPITULATION.

As Christian faith rests upon, and Christian practice proceeds from, *the testimony of God*, and not from the reasonings of men, in this recapitulation I will only call up the evidences on one single proposition, assumed, sustained, and illustrated in the preceding pages—and that is the *ninth proposition*, as sustained by the apostolic testimony We wish to leave before the mind of the diligent reader the great importance attached to Christian immersion, as presented in the Evangelists, the Acts, and the Epistles.

1. *In the Evangelists.*—It is called *the forgiveness of sins.* Matthew and Mark introduce the Messiah in his own person in giving the commission. Luke does not. Matthew presents Jesus, saying, "Go, convert the nations, immersing them into the name of the Father, the Son,

and the Holy Spirit, teaching them to observe all things which I have commanded you." This, of course, in order to salvation. Mark presents him, saying, "Go into all the world, proclaim the glad tidings to the whole creation: he who believes, and is immersed, shall be saved, and he who believes not, shall be condemned." Luke, however, does not introduce the Lord in his own person in giving the charge; but records it, in his own conception of it, in the following words:—That "reformation and forgiveness of sins should be announced in his name to all nations, beginning at Jerusalem." No person, we presume, will question but that Luke thus records the commission; and, if so, then it is indisputable that, as Luke neither mentions faith nor immersion, he substitutes for them the received import of both, when and where he wrote. Metonymically he places repentance, or rather *reformation*, for faith; and *remission of sins* for immersion. In Luke's acceptation and time forgiveness of sins stood for immersion, and reformation for faith—the effect for the means or cause. In the commission salvation is attached by the Lord Jesus to faith and immersion into his name. He that believes, and is immersed, shall be saved. Thus immersion is taught in the testimonies of Matthew, Mark, and Luke.

2. *In the Acts of the Apostles.*—Sermon 1, Peter says, "Reform and be immersed, every one of you, into the name of the Lord Jesus, for the remission of your sins, and you shall receive the gift of the Holy Spirit." Sermon 2, he says, "Reform and be converted, that your sins may be blotted out; that seasons of refreshment from the presence of the Lord may come, and that he may send Jesus," etc. In the same discourse, he says, "God having raised up his Son Jesus, has sent him to bless you, every one of you, turning from his iniquities." In his 3d Sermon, recorded Acts x., he says, "To him all the prophets bear witness, that every one who believes in him shall receive remission of sins *by his name.*" Paul at Antioch, in Pisidia, declares, that through Jesus was proclaimed the remission of sins; and by him all that believe are justified from all things. Ananias commanded Paul to arise and be immersed, and to wash away his sins, calling upon the name of the Lord. Thus it is spoken of in the Acts of the Apostles.

3. *In the Epistles.*—The Romans are said to have been immersed into Christ Jesus—into his death; to have been buried with him, and consequently to have risen with him, and to walk in a new life. The Corinthians are said to have been washed, justified, and sanctified by the name of the Lord Jesus and by the Spirit of our God. The Galatians "were immersed into Christ, and had put him on." The Ephesians were married to Christ by immersion, as brides were wont to be washed in order to their nuptials. The assembly of the disciples, called *the congregation of the Lord*, making the bride of Christ,

were said to be *cleansed* by *the bath of water* and *the word*. The Colossians were *buried with Christ, raised with him*, and are said to have been *forgiven all trespasses* when they were raised with him, (chapter ii. 11, 13, 14, where their resurrection with Jesus and their having all sins forgiven are connected). All the saints are said to be saved by immersion, or "the washing of regeneration and the renewing of the Holy Spirit" (Tit. iii. 5). The believing Jews had their hearts sprinkled from an evil conscience, and their bodies washed with clean water, or water which made clean. Peter taught all the saints in Pontus, Galatia, Cappadocia, Asia, and Bithynia, that the water of baptism saved them, as the water of the Deluge saved Noah in the Ark; and that in immersion a person was purged from all his former sins. And John the Apostle represents the saved as having "washed their robes and made them white in the blood of the Lamb," and all the baptized little children as "having their sins forgiven." Such are the evidences found in the Epistles. How numerous! how clear! and how unequivocal! Are we not, then, warranted to say, Except a man be regenerated of water, and of the Spirit, he can not enter into the kingdom of God? and that all who, believing, are immersed for the remission of their sins, have the remission of their sins in and through immersion?

CONCLUSION.

A word to the regenerated.—You have experienced the truth of the promise, and being induced by that promise, you have become, like Isaac, the children of promise. You heard the testimony of God concerning Jesus of Nazareth, and you believed it. You were, in consequence of your faith, so disposed towards the person of Jesus, as to be willing to put yourselves under his guidance. This faith and this will brought you to the water. You were not ashamed, nor afraid to confess him before men. You solemnly declared you regarded him as God's only Son, and the only Saviour of men. You vowed allegiance to him. Down into the water you were led. Then the name of the Holy One upon your faith, and upon your person, was pronounced. You were then buried in the water under that name. It closed itself upon you. In its womb you were concealed. Into the Lord, as in the water, you were immersed. But in the water you continued not. Of it you were born, and from it you came forth, raised with Jesus, and rising in his strength. There your consciences were released; for there your old sins were purged away. And although you received not the gifts of the Holy Spirit, which confirmed the testimony to the first disciples, you felt the powers of the world to come, were enlightened, and tasted the bounty of God: for seasons of refreshment from the presence of God came upon you. Your hearts were sprinkled from evil consciences, when your bodies were washed in the cleansing

water. Then into the kingdom of Jesus, you entered. The King of righteousness, of peace, and joy, extended his sceptre over you, and sanctified in state, and in the Spirit, you rejoiced in the Lord with joy unspeakable and full of glory. Being washed, you were sanctified, as well as acquitted. And now you find yourselves under the great Advocate, so that sin can not lord it over you; for you always look to the great Advocate to intercede for you, and thus if sin should overtake you, you confess and forsake it, and always find mercy. Adopted thus into the family of God, you have not only received the name, the rank, and the dignity; but also the Spirit of a son of God, and find, as such, that you are kings, priests, and heirs of God. You now feel that all things are yours, because you are Christ's; and Christ is God's. The hope of the coming regeneration of the heavens and the earth, at the resurrection of the just, animates you. You look for the redemption, the adoption of your bodies, and their transfiguration. For this reason, you purify yourselves even as he is pure. Be zealous, then, children of God; publish the excellencies of him who has called you into this marvellous light and bliss. Be diligent, that you may receive the crown that never fades, and that you may eat of the tree of life which grows in the midst of the Paradise of God. If you suffer with Jesus, you will reign with him. If you should deny him, he will deny you. Add, then, to your faith, courage, knowledge, temperance, patience, brotherly kindness, and universal benevolence; for if you continue in these things and abound, you shall not be barren nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ. But should you be deficient in these things, your light will be obscured, and a forgetfulness that you have been purified from your old sins will come upon you. Do, then, brethren, labor to make your calling and election sure; for thus practicing, you shall never fall; but shall have an easy and abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

A word to the unregenerate.—Amongst you are sundry classes of character. Some of you who believe the gospel, and are changed in heart, quickened by the Spirit, are not generally ranked amongst the unregenerate. In the popular sense of this term, you are regenerate But we use it in its Scriptural acceptation. Like Nicodemus, and like Joseph of Arimathea, you believe in Jesus, and are willing to take lessons from him in the chambers. You have confidence in his mission, respect and venerate, and even love his person; and would desire to be under his government. Marvel not that I say to you, *You must be born again.* Pious as you are supposed to be, and as you may think yourselves to be, unless you are born again, you can not enter into the kingdom of God. Cornelius and his family were as devout and as pious as any of you. "He feared God, gave much alms to the people,

and prayed to God continually." Yet, mark it well, I beseech you, it was necessary "*to tell him words* by which himself and his house *might be saved.*" These words were told him: he believed them, and received the Holy Spirit; yet still he must be born again. For a person can not be said to be born again *of any thing which he receives;* and still less of miraculous gifts of the Holy Spirit. He was immersed, and into the kingdom of God he came. Do as Cornelius did, and then you will think of it in another light—then you would not for a world be unregenerate. To have the pledge, the promise, and seal of God of the remission of all your sins, to be adopted into his family, and to receive the Spirit of a son of God, be assured, my pious friends, are matters of no every day occurrence; and when you feel yourselves constitutionally invested with all these blessings, in God's own way, you will say, that "his ways are not as our ways, nor his thoughts as our thoughts; for as the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts than our thoughts." It is hard to make a slave feel and act as a freeman. As difficult, we often find it, to make the unregenerate feel and know the value and importance of regeneration. But the regenerate would not be unregenrate for the universe.

God has one way of bestowing every thing. We can not gather grapes off thorns, nor figs off thistles. The reason is, there they do not grow. We can tell no other reason why they can not grow there, but that they do not grow there. We can not have any blessing, but in God's own way of giving it. We can not find wool save on the back of the sheep, nor silk save from the worm which spins it from itself. Corn and wheat can not be obtained, but from those plants which yield them. Without the plant, we can not have the fruit This is the economy of the whole material system. And in the world of spirits, and spiritual influences, is it not the same? Moral law is as unchangeable as the laws of nature. Moral means and ends are as inseparable as natural means and ends. God can not bestow grace upon the proud, and can not withhold it from the humble. He does not do it, and that is enough. He could shower down wheat and corn, and give us rivers of milk and wine, were it a question of mere power. But taking all together, his wisdom, power, and goodness, he can not do it. So neither can he give us faith without testimony, hope without a promise, love without an amiable object, peace without purity, nor heaven without holiness. He can not give to the unborn infant the light of the sun, the vivacity which the air imparts, nor the agility and activity which liberty bestows. He does not do it, and, therefore, we say, he can not do it. Neither can he bestow the blessings of the Reign of Heaven upon those who are children of disobedience.

I know how reluctant men are to submit to God's government; and yet they must all bow to it at last. "To Jesus every knee shall bow, and to him every tongue must confess." But they will object to bowing *now*, and torture invention for excuses. They will tell me all that I have said is true of natural and moral means and ends; but immersion is not a moral means, because God forgave sins and saved men before immersion was appointed. "It is a *positive*, and not a *moral* institution." And is there no moral influence connected with positive institutions? A *written* law is a positive institution: for moral law existed before written law. But because it has become a positive institution, has its moral power ceased? *The moral influence of all positive institutions is God's* WILL *expressed in them.* And it matters not whether it be the *eating* or *not eating* of an apple, the building of an altar, or the building it with, or without the aid of iron tools; the offering of a kid, a lamb, a bullock or a pigeon, it is just as morally binding, and has the same moral influence, as, "You shall honor your father and mother;" or, "You shall not kill." It is THE WILL OF GOD in any institution, which gives it all its moral and physical power. No man could now be pardoned as Abel was—as Enoch was—as David was—as the thief upon the cross was. These all lived before the *second* will of God was declared. He took away "*the first will*," says Paul, "that he might establish the *second will*," by which we are sanctified. We are not pardoned as were the Jews or the Patriarchs. It was not till Jesus was buried and rose again, that an acceptable offering for sin was presented in the heavens. By one offering up of himself, he has perfected the conscience of the immersed or sanctified. Since his oblation, a new institution for remission has been appointed. You need not flatter yourselves, that God will save or pardon you, except for Christ's sake; and if his name is not assumed by you, if you have not put him on, if you have not come under his advocacy, you have not the name of Christ to plead, nor his intercession on your behalf—and, therefore, for Christ's sake you can not be forgiven. Could Abel, Enoch, Noah, Abraham, Moses, Aaron, think you, if living now—could they, I ask, find forgiveness at the altar? And will you imagine, that he, who honored every institution by Moses, by connecting rewards and punishments with the obedience or disobedience of his commands, be less jealous for the honor of the institution of his Son? And will that Son who, for no other purpose than to honor his Father's institution, was immersed in the Jordan, bestow pardon or salvation upon any who refuse to honor him, and him that sent him? He has been graciously pleased to adapt means to ends. He has commanded immersion for the remission of sins, and think you that he will change his institution, because of your stubborn or intractable disposition. As well, as reasonably might you pray for

loaves from heaven, or manna, because Israel ate it in the desert, as to pray for pardon while you refuse the remission of your sins by immersion.

Demur not because of the simplicity of the thing. Remember how simple was the eating of the fruit of that tree, "whose mortal taste brought death into the world, and all our woe." How simple was the rod in the hand of Moses when stretched over Egypt and the Red Sea. How simple was looking at the brazen serpent. And how simple are all God's institutions. How simple the aliments of nature; the poisons too, and their remedies. Where the will of God is, there is omnipotence. 'Twas simple to speak the universe into existence. But God's will gives efficacy to every thing. And obedience ever was, and ever will be, the happiness of man. It is the happiness of Heaven. 'Tis God's philanthropy which has given us something to obey. To the angels who sinned he has given no command. 'Twas gracious to give us a command to live—a command to reform—a command to be born again—to live for ever. Remember light and life first came by obedience. If God's voice had not been obeyed, the water would not have brought forth the earth, nor would the sun have blessed it by his rays. The obedience of law was goodness and mercy; but the obedience of faith is favor, and life, and glory everlasting. None to whom this gospel is announced will perish, except those who know not God, and obey not the gospel of his Son. Kiss, then, the Son, lest he be angry, and you perish for ever.

To the unregenerate of all classes, whose education and prejudices compel them to assent to the testimony of Matthew, Mark, Luke, John, Paul, Peter, James and Jude. You own the mission of Jesus from the bosom of the Eternal—and that is *all* you do! Each of you is living without God and without hope in the world—aliens from the family of God—of various ranks and grades among men; but all involved in one condemnation, because light has come into the world, and you love darkness, and the works of darkness, rather than the light. To live without hope is bad enough; but to live in constant dread of the vengeance of Heaven, is still worse. But do you tremble not at the word of God?

If you can be saved here, or hereafter, then there is no meaning in language, no pain in the universe, no truth in God—Death, the grave, and destruction have no meaning. The frowns of Heaven are all smiles, if you perish not in your ways.

But you purpose to bow to Jesus, and to throw yourselves upon his mercy at last. Impious thought! When you have given the strength of your intellect, the vigor of your constitution, the warmth of your affections, and the best energies of your life, to the world, the flesh, and the Devil; you will stretch out your palsied hands, and turn your dim

eyes to the Lord, and say, "Lord, have mercy upon me!" The first fruits and the fatlings for the Devil, and the lame and the blind for God, is the purpose of your heart; and the best resolution you can form!

The thief upon the cross, had he done so, could not have found mercy. 'Tis one thing to have known the way of salvation, assented to it, and to have in deliberate resolution rejected it for the present, with a promise of obeying it at some future period, and to have never known it, nor assented to it, till the end of life. Promise not, then, to yourselves what has never happened to others. The Devil has always said, "You may give *to-morrow* to the Lord—only give me *to-day*." This has been all that he has asked, and this is what you are disposed to give. Promise not *to-morrow* to the Lord, for you will be still less disposed to give it when it comes; and the Lord has not asked you for *to-morrow*. He says, TO-DAY, when you shall hear his voice, harden not your hearts. But you say, you are willing to come to the Lord *to-day* if you knew the way, or if you were *prepared!* Well, what does the Lord require of you as *preparation?* He once said, "Let the wicked man forsake his ways, and the unrighteous man his thoughts; and let him turn to the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon." He says also, "Draw nigh to me, and I will draw nigh to you;" "Cleanse your hands, you sinners; and purify your hearts, you men of two souls;" Wash you, make you clean; put away the evil of your doings;" "Reform and be converted;" "Turn to the Lord;" "Be immersed for the remission of your sins;" and "Submit to the government of Jesus." "What! just as I am!" Pray, how are you? Have you such a persuasion in your heart of the mission of Jesus, as God's own Son, and the only Saviour; and have you so much confidence in his personal character as to be willing to surrender yourself to him for the present and the future—for time and eternity? "I have," you say. As one that has heard his voice, I say then, Come and be regenerated, and seasons of refreshment from the Lord will come to you.

"But I thought I ought to feel like a Christian first, and to have the experience of a Christian, before I came to the Lord." Indeed! Did the Lord tell you so? "His ministers taught me so." It is hard knowing who are his ministers nowadays. His *commissioned* ministers taught you not so. They were not taught to say so. The Master knew that to wait for health before we went to the physician; to seek for warmth before we approached the fire; to wait till we ceased to be hungry before ever we approached the table—was not reasonable. And therefore, he never asked, as he never expected, any one to feel like a Christian before he was immersed, and began to live like a Christian. None but the citizens of any country can experience the good or evil

of the government which presides over it. None but the married can experience the conjugal relation and feelings. None but sons and daughters can have the experience of sons and daughters; and none but those who obey the gospel can experience the sweets of obedience. I need not add, that none but the disobedient can experience the pains, the fears, and terrors of the Lord, the shame and remorse which are the first fruits of the anguish and misery which await them in another world. As the disobedient, who stumble at the word, have the first fruits of the awful destruction from the presence of the Lord, which awaits them; so the obedient have the first fruits of the Spirit—the salvation of their souls, as an earnest until the salvation to be revealed at the coming of the Lord.

And now let me ask all the unregenerate. What do you propose to yourselves by either delaying or refusing to come to the Lord? Will delaying have any tendency to fit you or prepare you for his salvation? Will your lusts have less power, or sin have less dominion over you by continuing under their control? Has the intoxicating cup by indulgence diminished a taste for it? Has the avarice of the miser been weakened or cured by yielding to it? Has any propensity been destroyed by gratifying it, in any other way than as it destroyed the animal system? Can you, then, promise yourselves that, by continuing in disobedience, you will love obedience, and be more inclined to submit when you have longer resisted the Spirit of God! Presume not on the mercy of God, but in the way that mercy flows. Grace has its channels, as the waters have their courses; and its path, as the lightning of the clouds. Each has its law, as fixed as the throne of God; and think not that God will work a miracle for your salvation.

Think you that the family of Noah could have been saved if they had refused to enter into the Ark? Could the first born of Israel have escaped the destroying angel, but in houses sprinkled with blood? or could Israel have escaped the wrath of Pharaoh, but by being immersed into Moses in the cloud and in the sea? These things are written for our admonition upon whom the consummation of past ages has come Arise, then, and be immersed, and wash away your sins, calling upon the name of the Lord. The *many who refuse grace* will neither prove you wise nor safe in disobedience.

"Multitudes are no mark—That you will right be found;
A few were saved in the Ark,—For many millions drown'd.
Obey the gospel call,—And enter while you may:
Christ's flock have long been small,—But none are safe but they."

ETERNAL LIFE.

In 1859, page 125, "H. T. A." (Henry T. Anderson) writes:

What can appear more paradoxical than this: to live, and yet be dead; to be dead, and yet live? How difficult, how hard to be heard,

was the word of the Messiah—"if a man keep my saying, he shall never see death." Is it possible that a believer in Christ shall never die? Jesus said to Mary, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; he that liveth and believeth in me, shall never die. Believest thou this?" What say you, kind reader? Believest thou that thou shalt never die? If thy faith is not yet established, come, let us reason together.

We will visit first the garden of Gethsemane. Who is this, that lies upon the ground and prays—"O my Father, if it be possible, let this cup pass from me?" Why is it that he is in such agony? Do you see that his sweat is, as it were, great drops of blood falling to the ground? Can it be that he fears the suffering which his body must undergo, while upon the cross? Can the prospect of physical suffering account for this agony? The thieves, who suffered with him, are they enduring this intense agony in view of the cross? Where will you find an instance like this? It can not be found. This is the Saviour of the world. He has come to the hour which he has dreaded. The sins of the human family are laid upon him; and he suffers for man. He is about to become a curse for us, while he bears, in his body, our sins upon the tree of the cross. He is about to make his soul an offering for sin, and endure, in mind and body, that curse that is due to us. See, now, an angel comes and strengthens him; and he arises and goes to his disciples, and meets the traitor and his company of officers and men, who have come to take him. He is bound and carried to the High-priest. He is delivered to Pilate, and condemned to death. There is darkness over all the land, from the sixth till the ninth hour. Hear him as he cries, "Eli, Eli, lama sabachthani?" What means this? Has God forsaken him? Yes; for he has become a curse for us; and God withdraws from him while he is a curse. Sin is upon him. Our sins are counted to him. *He dies for us;* and we *can never die.* He *abolishes* death. By his death he takes away death; and we live forever in him. If he dies for us, we can not die. Strange, would it be, that we should die after that he has suffered death for us. It can not be that we shall ever die. We live because he lives.

But God had forsaken him only while the curse was upon him. The wages of sin is death. He has now endured the curse. He has discharged the debt. The curse is removed, and he rises, no longer cursed; but now, free from the curse, he is accepted of God, and offers himself, to God, in the Holy of Holies in heaven. God accepts the offering, and we are free. We can not die. "If any man will keep my saying, he shall never see death." "He that believeth on me shall never die." Do you believe this, reader? If you do not believe this, then, do you believe that he has died for you? How, then, can you

die? Do you think of the dissolution of soul and body, and conclude that this has been the lot of the Apostles and Prophets, and of all the followers of Christ, in all ages? And do you count this the death from which you are freed? If so, you labor under an error The dissolution of soul and body is not the death from which you are freed. Nor was it the dissolution of soul and body that the Messiah so much dreaded. He was separated from God on account of sin. Inasmuch as he assumed our nature, and our sins were laid upon him, he must endure that which was due to sin—a separation from God, while he thus endured the curse. This is the death which he underwent for sin. And, as he took our sins upon him, and died for our sins, we are surely free from death, being free from sin, whose wages is death.

The Apostle to the Gentiles reasons thus—"The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead." The human family is dead. Christ died for them, that they might live. If all have died, there is a cause—the sin of our first parents. "In the day that thou eatest thereof, thou shalt surely die." The fruit was eaten, and our parents died that very day. They were alienated in mind from God, and, as proof of that alienation, that inward death, they hid themselves from Jehovah. Man has hid himself from God, from the day of transgression until now, being alienated in mind. Separation from God is the consequence of alienation. Mental alienation, or, if any one wishes, spiritual alienation, is the death that Adam died on the day on which he ate the fruit. His personal separation from God was a consequence of that alienation. His posterity have been, and are now, alienated from God; and hence, their personal separation from him. Sin is the cause of this. Sin is begotten in the spirit. This is spiritual alienation. Sin is brought forth in an act; and then follows a separation of ourselves, in person, from God. Adam died in the garden, and was driven out because he was thus spiritually separated from God.

But now, Christ has died for us, having taken our sins upon him, and endured that most terrible of sufferings, being forsaken of his God. What now constitutes the glad tidings of great joy? Christ has died for our sins. We believe in Christ, and live. We pass from death unto life. We shall not come into condemnation. "He that heareth my word, and believeth in him that sent me, *hath* everlasting life, and shall not come into condemnation, but *is passed* from death unto life. Jesus is that eternal life which was with the Father, but has been manifested to us. He came into the world in which darkness and death reigned without restraint. He is the true light, who, having come into the world, gives light to every man. As the sun is the source of light and life to the natural world, so is Jesus the source

of spiritual light and life to the spiritual world. Those who receive his truth are enlightened in mind, and warmed into life in spirit. The spirit of man, though an ever-active, ever-enduring, never-perishing substance, is, as respects God, in a state of death. When the gospel is heard, which is the word of life, the spirit of man is made alive, begotten again, and by means of the word of life, has a new life imparted to it, by which it is enabled to enjoy the reign of God. The Spirit of God begets life in the human spirit by means of the truth On the part of the spirit of man, there is a conception of divine life, which, diffusing itself through the whole inward man, manifests itself in the production of fruits of righteousness. This divine life, which is imparted by the Spirit of God, is the everlasting life which the Saviour promises to those who hear his words. The receiver of this life can not die, provided he remains faithful to the Lord Messiah. He is alive, and his life is sustained by the Lord of life.

Now, if the dissolution of soul and body, which was endured by Jesus, was the death which he suffered for us, it would follow that we could not suffer thus; for we can not endure that which he endured for us. We being under the power of death, he came and died for us, that we might be saved from that in which we were held. He entered the prison-house and broke its bars and set us free. Delivered from sin and death, we live to God in Christ.

To be or to exist, is not to live. The human spirit will endure through the ages of ages. Yet, whether it *lives* or not depends on its acceptance of that eternal life, which God gives through the Messiah. To cease to be, is an idea not to be found in the oracles of God. To perish or to be destroyed, is not to cease to be. "O Israel, thou hast destroyed thyself." Yet Israel was in existence. The righteous perish, says Isaiah, and no man layeth it to heart. The righteous can not cease to be. To be dead, is not to cease to be. Death is not non-existence. It is true that the Sadducees used the word in this sense of non-existence; for they denied the existence of spirits or angels. When men died, they ceased to exist, in their estimation. When the Saviour, in reply to a question put by them on the subject of the resurrection, quoted the words of Jehovah—"I am the God of Abraham, the God of Isaac, the God of Jacob;" he most pertinently added, "God is not the God of the dead." If Abraham, Isaac and Jacob were dead, in the Sadducean sense; that is, if they had no existence; then, it would follow, that God is the God of nothing, or of something not existing—which consequence was so obvious and so manifestly opposed to reason, that even the Sadducees were silenced by it. God, then, is the God of those who live; therefore, Abraham, Isaac and Jacob live; and as they live, they will again come forth to life.

But Abraham, Isaac and Jacob are among *the dead.* Then, *the dead* yet live; and being dead is ceasing to be in a certain state or condition; in other words, death is a change of state. Dissolution of spirit and body is the death to which we all tend. By this dissolution we enter another state of being.

It may be profitable here, to notice the style of the inspired writers. The distinction between the "*me*" and the "*not me,*" is made broad and clear by the inspired men. Hear Paul, in his letter to the Philippians, "I am in a strait between two, having a strong desire to depart and be with Christ; which is far better: nevertheless, to abide in the flesh is now needful for you." There he speaks of himself as departing and abiding in the flesh. Now, if he departed, evident is it that he would leave behind him that in which he was then abiding —the flesh; for, surely, no one supposes that Paul went to heaven in the flesh. It is, therefore, evident that Paul, and Paul's flesh are not the same. The "I" that departed; the "I" that abode in the flesh, certainly was not the flesh. I, and my body, are two things. The "I" is not the body; but something, which, though abiding in the body for a while, departs after a while, and leaves the body. When I say *my body,* I speak of that, which, though mine, is not *me* or myself. Thus the Ego, and the non-Ego, are distinguished by the great philosophers of Holy Writ.

Peter also makes the same distinction. "The Lord Jesus has showed me how that shortly I must put off this, my tabernacle." Peter, and the tabernacle of Peter, are most obviously distinguished. Peter is the Ego; the tabernacle of Peter, the non-Ego. Peter is the true living being; the tabernacle of Peter, that in which he lived. The pulling down, the destruction of a tabernacle, is not the non-existence of the inhabitant. Therefore, men, though dead to us, live to God. They are unseen of us, but known and seen by God.

But there is a life, which the righteous possess, which never dies—the everlasting life. The spirit of man possessed of the truth of God, becomes, as we have seen, alive to God; is possessed of a life which makes it akin to the divine nature—indeed, the Apostle Peter speaks of our being "partakers of the divine nature." This divine nature is the true source of the everlasting life. We receive Christ; and, from him, is imparted to us the divine nature, which gives that new life, by which we become victorious over sin and the flesh.

The Apostle John gives these words of John the Baptist: "He that believeth on the Son, hath life; he that believeth not the Son, shall not see life; but the wrath of God abideth on him." The wicked exist eternally without life—a paradox; be it so: it is true. They exist eternally; they possess that existence which belongs to the nature of spirits; but without that life, which results from being

partakers of the divine nature. Without the divine nature, no spirit can love God or be obedient to him. This divine nature is imparted to us when we believe in Christ. It is not faith which gives us this divine life. Jesus himself, who is the life of the world, gives us this life *through faith*. Strong, indeed, are the words of our holy Apostle:—"We are members of his body, of his flesh, and of his bones." We are to Christ what Eve was to Adam. We are his bride. We partake of his nature, being joint-partakers of his spirit. He took our nature, and thus raised the human to the divine. He lives eternally, and we are supported by him. He is our light, our life, our strength. From him there comes forth a *vis activa*, a *vis viva*, a living, active power, that entering into the spirit of man vivifies, enlightens, and transfuses life through the whole man.

God is light. God is life. God is love. What must be the condition of that spirit, which is enlightened by this divine light, quickened by this life, and filled with this love? Is it not a partaker of the divine nature? Has not the divine descended and taken flesh? Why should not the divine transfuse itself into the human? Is it credible that the Logos became flesh? Then the divine has united itself with the human. When we are united to Christ, the human becomes united with the divine. Else, how is he that is joined to the Lord, one spirit?

We are to Christ as Eve to Adam, Paul being judge: "We are members of his body, of his flesh, and of his bones." Wonderful words are these! Wonderful union with the Messiah!

How, then, can we die? Death is abolished. Life reigns in us. Though our bodies must see the dust, we live, and shall live, forevermore. The present body is unfit for that habitation, which God has prepared for the righteous. It must undergo a change, either by being raised from the dust, or by being changed when the Lord shall descend from heaven: "For we shall not all sleep," no; some will be found on earth when the Messiah comes, and these will not sleep, but undergo a change which is necessary for them, that they may meet our coming Redeemer. A living, regenerate, sanctified body in which to live forever—a resurrection, becomes a consequence of the possession of life by the spirit. To the body will be given a life which is eternal. A pure spirit will inhabit a body that is immortal and incorruptible. This mortal (body) must put on immortality: this corruptible (body) must put on incorruption. In this body there is nothing that can secure it from corruption. From the dust there can come nothing that is immortal. That which is immortal and incorruptible comes from heaven. So our Apostle teaches that, "if our earthly house of this tabernacle perish, we have a house not made with hands, eternal in the heavens." This heavenly house, or

body, which is immortal, will swallow up our mortality. Our mortal body will be clad with an immortal one from heaven, which will thus swallow up all that is mortal, and then our living spirit will inhabit forever a living, immortal, incorruptible, heavenly body. Death will then be swallowed up of life. H. T. A.

In 1864, page 529, W. K. Pendleton writes:

Life and death, it may be truly said, are emphatically Bible themes. As nothing short of Revelation can give us correct and rellable information concerning them, so we do well to take care that our views and beliefs as to them are derived from the Scriptures. Nothing is more important to man than the subject of his origin and destiny. We do not mean to say that nothing actually so much engages his attention, for this, unfortunately, is not so; but that nothing *should* so much interest his mind and heart, must be admitted by every one who reflects. Whence am I? whither do I go, and what shall be my future destiny? Who is not infinitely concerned in these great questions?

Life and death are introduced to us in the opening chapters of human history. In the *first*, we are presented with the origin of life; in the *second*, with the origin of death. God is the author of the one, Satan of the other. Life and all that is from God is good; death and all that is from the devil is evil. Life is a creation; it is derived; it had a beginning; and hence is not, necessarily and essentially, *eternal*. The Scriptures nowhere assert the *essential* eternity of human life. Even before the fall—in the primitive state of paradisaical purity and innocence—Adam and Eve enjoyed a life that required to be nourished and sustained by influences out of itself—a life that needed food to make it immortal. Hence among the trees of the Garden, there is one, with virtue above all the rest—"*the tree of life*," a life-giving tree.

Whether we regard this tree as literally contributing the *pabulum* of life—the essence and element of immortality, directly, as an *elixir vitae;* or rather as a *sacramental* fruit, in and through which, it pleased the Creator to confer this power of life by endless divine communication, does not materially affect the question. In the first case, the fruit of the tree must be supposed to draw this power, not from the created sources of its own life, for they could not impart what was not in them, to wit, the power of immortality; but from the original and eternal fountain of life, which is God himself. In the second view, this power flows into man through the eating of this fruit, *sacramentally*, that is through the divine appointment, and not by any process which we can call natural. In either case, therefore, the source of the life is originally in God; but in the latter, there seems to be a harmony with the conception of elementary simplicity

in the principle of life, that we do not so readily perceive in the former of these views.

Life is not organization—it is distinct from it. It is rather the cause of organization. The *organization* of each particular life had its beginning in a previous life, but it is sustained and perpetuated by the life that is communicated to it. The organization of Adam was from God, and was first made before the breath of life was breathed into it by the Elohim. After this, the life thus divinely communicated, sustained and perpetuated the organization—the body. But the life itself is not necessarily immortal. It needs the sustaining supplies of the eternal fountain, and for this there is provided "The tree of life." The difference between this tree and all the other trees of the Garden of which man was permitted freely to eat, was this: they sustained the organization by the assimilative and organific power of the principle of life, but "*The tree of life*" sustained the principle of life itself. Now we can understand how an *organization* like the body, which is not simple, but composed of many elements, can be formed and sustained out of supplies furnished to the assimilative and organific power of life, in what we call a natural way; but we can not so understand the support and perpetuation of life itself, which is simple, and not compound. *It* must be given, not as something else, a heterogeneous compound to be digested and wrought up into the product we call life, but as *life itself*—simple and pure, for what is the power that can take of the tree of life and digest life out of it? It is not the power of life, for this would be to make a finite power the origin of itself, which is absurd. It is not the organization, for the organization is itself, the effect of the power of life, and this would be to make an effect the cause of its own cause—an instance of reasoning in a circle, that the merest tyro in logic can not fail to perceive. Since, therefore, life must evermore be sustained by direct supplies from the eternal and original fountain in God, we prefer the view, which regards "the tree of life" as a *sacramental medium*, through the eating of which, just as in the symbols of the Lord's Supper, our first parents were furnished with supplies of life, directly by God, from whom originally we came, and in whom alone, perpetually, we live and move and have our being.

But whether naturally or sacramentally, the tree of life was designed to maintain in man the power of an endless life. It was placed in the midst of Paradise, and the freest access to it, and participation of its life-giving fruit, were granted to the happy occupants of the Garden of delights. There was no interruption of this high privilege so long as they continued to observe the only condition upon which it was suspended. Access to it was life. Separation from it was death. The awful hour of disobedience was the hour of this

separation, and so through disobedience death came. The forbidden fruit was plucked; the test of fealty was broken, and practical infidelity becomes the sin for which banishment and death are inflicted upon the first transgressors.

But though man is excluded from the garden, and the tree of life is carefully and powerfully guarded against his approach, by the symbolic cherubim, yet he does not leave his native and happy home without fond remembrances of its immortal fruit, and the divinely implanted hope of an ultimate return to its forfeited blessings. The way is guarded, but the tree still remains. Its fruit is still the sacramental medium of immortal life; and the longing of the soul for its life-giving power is the earnest of its future enjoyment. And so the hope of immortality springs up in the human soul from the inherited memory of the tree of life, which, like a divine intimation, descends to us with the experience of the fall, to soften its hardships, and lift us from the tyranny and hopelessness of despair, up to the anticipation of a blessed return to eternal life.

With the sentence of death resting upon him, and the consciousness of corruption and decay already working in him, and in the absence of a positive promise of a future return to the tree of life, Adam would have despaired. He would have seen in his approaching death the extinguishment, to him, of all being. The *idea* of immortality would indeed have remained, a relic from the wreck of Paradise;—but the *hope* of it must rest upon a ground of faith, and this faith upon the foundation of a divine promise. Without such a promise, man might indeed dream over the thought of an immortal, blissful future, and indulge his soul in happy pictures of an imaginary paradise to come, but the sad misgivings of his calmer moments of reason, would dash from his lips the pleasing chalice, and leave him with the consciousness of the stern reality, that he is, apart from the divine promise, "without hope and without God in the world."

The question whether the unaided reason can arrive at, or demonstrate, the idea of immortality, is clearly one for which there is left no necessity in the field of investigation, because it is unquestionably one of tradition. What could be more indelibly impressed upon the mind of Adam, than this great idea? It was this that led him, evermore, to eat of the fruit of the tree of life. It was this that the tree of life symbolized and sacramentally communicated; and it was from this that he was cut off because of transgression, and by his banishment from Eden. And would he not tell of it—talk about it to Seth, and Enos, and Cainan, and Mahalaleel, and Jared, and Enoch, and Methusaleh, with whom he was cotemporary for 243 years? And would not Methuselah tell it to Noah, with whom he was cotemporary for 600 years? And would not Noah tell it to Shem, and Shem

to Abraham, with whom he was cotemporary 150 years? And from Abraham could it fail to come fresh and unquestioned to Joseph, through Isaac and Jacob, and from Joseph to Amram, and from Amram to Moses—the immortal historian of this divine tradition? It is idle, therefore, to assume that the idea of immortality is to be derived through reasoning, when we have so clear and satisfactory a traditional origin for it, in the direct knowledge of Adam while in the Garden of Eden.

The tree of life, therefore, we must regard as the sacramental symbol of immortality, and this "pleasing hope, this fond desire, this longing after immortality," as the original instinct of our first parents, which led them to the tree of life for the replenishment of their wasting power, and which still turns the hearts of all their children with fond anticipation to the time of a blessed restoration to its life-giving fruit.

But, under the sentence of banishment from this medium of life because of sin, upon what ground can man expect to return to its enjoyment, save that of acquittal or pardon? The cherubim guard the way, and though the tree of life is still blooming in the sweet fields of Eden, we can not of ourselves approach it. Condemned to die through the power of Satan, we can only hope to live again through the bruising of his head. Forbidden to eat because of unrighteousness, we can only return to the privilege through righteousness. It is in the promise of the seed of the woman, then, that this instinctive desire for immortality becomes a well grounded hope, and though death meets us this side of the cherubim-guarded portals and lays us low, yet in the very jaws of the grave the death-Destroyer comes to our aid with the promised deliverance, and carries us over to the sunny banks of the river of the water of life, and to the tree whose fruit is for the healing of the nations. W. K. P.

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